



The new Testament


as it was writen / and caused to
be writen / by them which herbe
yt. whom also our saueu-
re Christ Jesus com-
maunded that they
shalde preach in
unto all crea-
tures.

The Gospell of S. Mathew
The Gospell of S. Marke
The Gospell of S. Luke
The Gospell of S. Iohn

The Actes of the Apostles.

Joel II. II.

I will poure oute of my spirite vpon
all fleshe / and youre sonnes
and youre daughters shal prophe-
sy / youre yonge men shal se visi-
ons / and youre olde men shal drea-
me dreames.



m. d. xxiij	j. aprilis
m. d. xxv	xxj. aprilis
m. d. xxviij	xiiij. aprilis
m. d. xxix	xxviij. mar.
m. d. xxx	xxij. aprilis
m. d. xxxi	ix. aprilis
m. d. xxxii	xxj. mar.
m. d. xxxiiij	xiiij. aprilis
m. d. xxxv	v. aprilis
m. d. xxxvi	xxviij. mar.
m. d. xxxvij	xxj. aprilis
m. d. xxxviij	j. aprilis
m. d. xxxix	xxj. aprilis
m. d. xl	v. aprilis
m. d. xli	xxviij. mar.
m. d. xliij	xxij. aprilis
m. d. xliij	ix. aprilis
	xxv. mar.

Edmund Spenser (1552-1596). English poet, best known for his epic poem *The Faerie Queene*, which was written for Queen Elizabeth I. The poem is a series of allegorical adventures, and it is one of the most important works of English literature.

മുന്ദാക്കുട്ടി

五十五

ജി.ജി.എസ്.എസ്.

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g	Sancti gilberti	iiii
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f	Scolastice virginis	x
g	Eufrasie virginis	xi
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b	Vulscani episcopi	xiii
c	Valentini martyris	xiiii
d	Francini & iouite	xv
e	Juliane virg. & mar.	xvi
f	Policronii episc. & mar.	xvii
g	Simonis episc. & mar.	xviii
a	Sabini/Juliane mar.	xix
b	Mildrede virginis	xx
c	Sexaginta nouem mar.	xxi
d	<i>Gregorius papa</i>	xxii
e	<i>Martha & martha</i>	xxiii
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g	<i>Martha & martha</i>	xxv
a	Sancti augustini	xxvi
b	Oswaldi episc. & confes.	xxvii

d	David episc. & confes.	i
e	Cedde episc. & confes.	ii
f	Martini & asterii	iii
g	Sancti adriani	iiii
a	Force/eusebii/perpetue	v
b	Victoris & victorini	vi
c	Perpetue & felicitatis	vii
d	Deposito sancti felicitis	viii
e	Quadragesima mart.	ix
f	Agape virginis	x
g	Quirion & candidi	xi
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d	Longini martiris	xv
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b	Marie Egyptiace	q
c	Richardi epil.	lxx
d	Ambrosii episcopi	lxx
e	Martiniani & martiani	lxx
f	Sixti pape	lxx
g	Sancte euphemie	lxx
a	Egypti sociorumque ei	lxx
b	Passio septem virginum	lxx
c	Sancti guthlaci	lxx
d	Solis saurus	lxx
e	Pyburtii & valeriani	lxx
f	Oswaldi archiepiscopi	lxx
g	Sancti patricii	lxx
a	Aniceti pape	lxx
b	Alphegi episcopi	lxx
c	Victoris pape	lxx
d	Simonis episcopi	lxx
e	Sancti sothevis	lxx
f	Gregorii martiris	lxx
g	Wilfridi epil.	lxx
a	Clati pape	lxx
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c	Vitalis martiris	lxx
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c	Felici corone spinee dñi	lxx
d	Sancti godardi	lxx
e	Johannis de beuerlaco.	lxx
f	Apparicio. S. michaelis	lxx
g	Trans. S. Nicolai	lxx
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b	Bonifacii sociorumq	v
c	Mellonis archiepiscopi	vi
d	Trans. sancti bultani	vii
e	Medardi & gildardi	viii
f	Trans. sancti edmundi	ix
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a	Samabe apostoli	xi
b	Basilidis cirini & nabo.	xii
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d	Basilij episcopi	xiiii
e	Uiti mode. & crescentie	xv
f	Trans. sancti richardi	xvi
g	Sancti Botulphi	xvii
a	Marci & marcelliani	xviii
b	Geruadi & prothasij	xix
c	Trans. sancti edmundi	xx
d	Walburge virginis.	xxi
e	Albani martiris	xxii
f	Etheldrede. Vigilia	xxiii
g	Sancti iohannis bap.	xxiiii
a	Trans. eligij epis.	xxv
b	Johannis & pauli	xxvi
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e	Petri & pauli apo. Ro.	xxix
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c	Trans. sancti martini	iiii
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e	Octa. aplo. petri & pan.	vi
f	Trans. sancti marci	vii
g	Deposito. s. grimbalde	viii
a	Cirilli episcopi	ix
b	Septem fratrum mar.	x
c	Trans. sancti benedicti	xi
d	Naboris & felici	xii
e	Privati martiris	xiii
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a	Kenehni regis & mar.	xvi
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d	Trans. sancti b. i. i.	xix
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b	d	Vigilia	xxiii
c	e	Octana .s. Laurentii	xxii
d	f	Agapiti mar.	xxi
e	g	Magni mar.	xx
f	a	Ludouici epis.	xix
g	b	Bernardi abbatis	xviii
a	c	Oct. assu. bte marie	xvii
b	d	Vigilia	xvi
c	e	Ludouici regis	xv
d	f	Sancti seuerini	xiiii
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f	a	Sancti augustini	xii
g	b	Felicii & adaucti	xi
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September habet dies .xxx.
Luna vero .xii.

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c	e	Ordinatio .s. gregori	iiii
d	f	Trans. .s. cuthberti	iii
e	g	Bertini abbatis	ii
f	a	Sancti eugenij	i
g	b	Eunecti episcopi	xxv
a	c	Gorgonij mar.	xxiiii
b	d	Siluij epis.	xxiii
c	e	Wicthi & iacincti	xxii
d	f	Marthiani epis.	xxi
e	g	Mauritij epis.	xx
f	a	Edithe virginis	xix
g	b	Lamberti episcopi	xviii
a	c	Victoris & corone	xvii
b	d	Jannari mar.	xvi
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d	f	Mauritij & soci. eius	xiiii
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October habet dies xxx
Luna hinc xxx

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d	Candidi mar.	viii
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f	Apollinaris mar.	x
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d	Gereonis & victoris	xv
e	Nicasi episcopi	xvi
f	Sancti wilfridi	xvii
g	Calixti pape	xviii
a	Uulfrani episcopi	xix
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e	Fredeuolde virginis	xxiii
f	Anstreberte virginis	xxiiii
g	Undecim milia virginu	xxv
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b	Romani episcopi	xxvii
c	Agiloy episcopi	xxviii
d	Crispini & crispiniani	xxix
e	Euaristi pape	xxx
f	Vigilia	xxxi
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a	Narcissi episcopi	xxxiii
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November habet dies xxx
Luna hinc xxx

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b	Presentatio bte marie	xxvii
c	Cicilie virginis & mar.	xxviii
d	Clementis pape & mar.	xxix
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a	Linii pape & martiris	xxxiii
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Luna bere. xxi.

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B	Sanciliani	iii
C	Deposito scilicet Osmundi	iiii
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E	Sabbe abbatis	vi
F	Octava. f. Andree	vii
G	Conceptione marie	viii
H	Cypriani abbatis	ix
I	Sancte eulalie	x
K	Damiani pape	xi
L	Lucie virginis	xii
M	Valerii Episcopi	xiii
N	Lazari epis.	xiv
O	Gratiani epis.	xv
P	Venerie vir.	xvi
Q	Iuliani mar.	xvii
R	Thome apostoli	xviii
S	Triginta mar.	xix
T	Victorie virginis	xx
U	Vigilia	xxi
V	Stephani p[ro]phete	xxii
X	Johannis euang.	xxiii
Y	Sancti iohannis	xxiv
Z	Tranda. sancti iacobi	xxv
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The Gospell of S. Mathew. **The .i. Chapter.**



His is the booke of the generation of Jesus Christ the sonne off David the sonne also off Abraham. Abraham begate Isaac Isaac begate Jacob Jacob begate Judas and his brethren Judas begate Phares and Saram off Chamar. Phares begate Esrom Esrom begate Aram Aram begate Aminadab Aminadab begate Naasson Naasson begate Salmon Salmon begate Boos of Rahab Boos begate Obed of Ruth Obed begate Jesse Jesse begate David the kynge David the kynge begate Solomon of her that was the wyfe of Uri Solomon begate Roboam

Ge. xxi. a
Ge. xxv. g.
Ge. xxix. g.
Ge. xxxv. ii. a
Ruth. ii. d.
1. re. xii. f.
1. pa. iii. b.

The Gospell of S. Mathew.

Roboam begate Abia

Abia begate Asa

Asa begate Josaphat

Josaphat begate Joiam

Joiam begate Osi

Osi begate Joatham

Joatham begate Achaz

Achaz begate Ezechias

Ezechias begate Manasses

Manasses begate Amon

Amon begate Josias

ff. pa. xxxv. Josias begate Jechonias and his brethren about the tyme of the captiuite of Babilon.

f. par. iij. c. After they were led captiue to Babilon/ Jechonias begate Salathiel

Salathiel begate Zorobabel

Zorobabel begate Abiud

Abiud begate Eliachim

Eliachim begate Azor

Azor begate Sadoc

Sadoc begate Achin

Achin begate Eliud

Eliud begate Eleasar

Eleasar begate Matthan

Matthan begate Jacob

Jacob begate Joseph the husbnde of

Mary/ of whome was borne that Jesus

which is called Christ. ¶

All the generacions from Abraham

to Dauid are fowtene generacions.

And from Dauid vnto the captiuite of

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The .i. Chapter.

Babilon/ are fowtene generacions.

And fro the captiuite of Babilon vnto

Christ/ are also fowtene generacions.

The byrth off Christ was on thys wyle ¶ When his mother Mary was maryed vnto Joseph/ before they came to dwel to gether/ she was fofide with chylde by the holy goost. Then her husbnde Joseph beyuge a perfect man and loth to defame her was mynded to put her away secretly. ¶ Whyle he thus thought/ behold the aungel of the lord appeared vnto him in slepe saynge: Joseph the sonne of Dauid / feare not to take vnto the Mary thy wyfe. For that whych is conceaued in her / is off the holy goost. She shall bynge forth a sonne/ and thou shalt call his name Jesus. For he shall saue hys people from Luce. ij. e. their synnes. ¶

¶ All this was done to fulfil that which was spokē of the lorde by the prophet saynge. Beholde a mayde shall be wyth chylde / and shall bynge forth a sonne/ and they shall call hys name Emanuel / which is as moch to saye by interpretation/ as God is with vs. ¶

Joseph as soone as he awoke out of slepe/ dyd as the aungell of the Lorde had hym/ and toke his wyfe vnto hym and knewe her not tyll she had brought forth her fyrst sonne / and called hys

a. j.

Esa. vij. c.

The Gospell of S. Mathew
name Jesus. The. ii. Chapter. ✠

W

hen Jesus was borne in
Bethleē a toune of Jewe
ry / in the tyme of kynge
Herode: beholde / there ca
me wyle men fro the east
to Jerusalem saynge: whe
re is he that is borne kynge of the Jew
es? we haue sene hys starre in the
east / and are come to worshipe him.

Herode the kynge / after he had her
de thys / was troubled / and all Jerusa
lem wyth hym / and he sent for all the
chefe prestes and scribes off the peo
ple / and demaunded off them where
Christ shulde be borne. They sayde un
to hym / in Bethleem a toune of Jewry
For thus it is wyrtten by the prophet
And thou Bethleē in the londe of Jew
ry / shalt not be the leest as perteyneth
ge to the prynces of Juda: for out of
the shall come a captayne / whych shall
gouerne my people of Israel.

Then Herode pruely called the wy
se men / & diligently enquired of them
the tyme of the starre that appeared.
And sent the to Bethleem saynge: whe
re ye be come thither searche diligently
for the chylde And whe ye haue founde
him bringe me worde that I maye come
ad worshyppe him also. Whe they had
herde the kynge / they departed and lo

The. ii. Chapter.

the starre which they sawe in the east
went before them / untill it came & stode
ouer the place where the chylde was.
When they sawe the starre / they were
maruelously glad / And entred into the
house / and found the chylde with Ma
ry hys mother / and kneled doune and
worshyped hym / and opened theyr
treasures / and offred unto him gyftes
gold / frankynsence / and myrr. And
after they were warned in theyr slepe
that they shulde not go ageyne to He
rode / they returned into theyr owne
countrie another waye. ✠

After that they were departed ✠ lo
the aungell of the lorde appeared to Jo
seph in his slepe saynge. Arise ad take
the chylde ad his mother / and fflye into
Egypte / and abyde there tyll I bringe
the worde for Herod wyl seeke the chyl
de to destroye hym. Then he arose / and
toke the chylde and his mother by ny
ght / and departed into Egypte / and
was there unto the deeth of Herod / to
fulfyl that which was spokē of the lor
de by the prophet / whych sayeth: Out
of Egypte haue I called my sonne.

Then Herode perceauynge that he
was mocked of the wyle men / was ex
ceedynge wroth / and sent forth ad slay
all the chylde that were in Bethleem
and in al the coostes there of / as many

Mich. v. a

Joel. ii. f.

psal. lxxi. d

Osee. xii. a

The Gospell of S. Mathew.

as were two yere olde and vnder/aco-
dyng to the tyme whych he had dili-
gently searched oute of the wyle men.

Then was fulfilled that which was
spoken by the prophet Jeremey/saynge

Isa. lxxi. c. On the hilles was a voyce herde/mon-
urnynge/weppynge/and greate lamen-
tation. Rachel weppynge for her chyl-
dren / and wolde not be comforted be-
cause they were not. ¶

✠ When Herode was dead / Lo an-
aungell of the lorde appeared vnto Jo-
seph in Egypte saynge: aryse and take
the chylde and hys mother / and go in
to the lode of Israel. For they are dead
which sought the chylde's deeth. Then
he arose vp / and toke the chylde and
hys mother / and came in to the londe of
Israel / But when he herde that Arche-
laus dyd raygne in Jewry / in the rou-
me of hys father Herode / he was afra-
yde to go thither: not withstondynge
after he was warned in hys slepe / he
turned a syde in to the parties of Ga-
lile / and went and dwelt in a cyte called
Nazareth / to fulfill that whych was
spoken by the prophetes: he shalbe cal-
led of Nazareth. ¶

The. iij. Chapter. ✠

The. iij. Chapter.



In those dayes Jhon the Mar. f. a.
baptyster came and prea. Luc. iij. a.
ched in the wyldernes off Isa. xxi. c.
Jewry saynge: Repent ye / xxxi. c. xlv
the kyngdō of heauē is at ycha. j. a.
honde. Thys is he of whō

it is spokē by the prophet Esay / which
sayeth: The voyce of a cryer in wilder- Isae. xl. a.
nes / prepare the lordes waye / and ma- Joan. j. c.
ke his pathes ryght.

This Jhon had his garment of Ca- Marci. j. a.
mel's hear / and a gydle of a skynne a-
boute his loynes. His meate was locu-
stes and wyld hony. Then went oute
to hym Jerusalem / and all Jewry / and
all the region rounde aboute Jordan /
and were baptysed of hym in Jordan /
knoledginge their synnes. ¶

✠ When he sawe many of the pha- Luc. iij. b.
rises and of the Sadures come to hys
baptyme / he sayde vnto them: O gene-
ration of vipers / who hath taught you
to fye from the vengeance to come?
brynge forth therfore the frutes belon-
gynge to repentaunce. And se that ye
ong thynke not to saye in youre selfes:
we haue Abraham to oure father. For
I saye vnto you / that God is able off
these stones / to rayse vp chyl dren vnto
Abraham. Euen now is the axe put vn-
to the roote of the trees / so that euery
tree whych bryngeth not forth goode
A. iij.

The Gospell of. S. Mathew.
 frute / shalbe hewen doune / and caste
 in to the fyre.

Mar. i. b. I Baptise you in water in token of
 Luc. iii. c. repentance / but he that cometh af-
 Joan. i. d. ter me / is myghtier then I: whose sho-
 es I am not worthy to beare: he shall
 baptise you wth the holy goost and
 wth fyre / whych hath also hys fanne
 Luc. iii. d in his honde ad wyl pouрге his flow-
 re / and gadze the wheet in to his gar-
 ner / ad will burne the chaffe with euer
 lastyng fyre. ✠

Mar. i. b. ✠ Then came Jesus from Galile in
 Luc. iii. d to Jordan to Jhon for to be baptised of
 hym. But Jhon forbode hym / saynge.
 I ought to be baptised of the / and com-
 mest thou to me? Jesus answered and
 sayde to hym: Let yt be so now. For
 thus yt becommeth vs to fulfill all ry-
 ghtuousnes. Then he suffered hym. And
 Jesus as soone as he was baptised ca-
 me strayght out off the water. And lo
 heauen was open vnto hym / and he sa-
 we the spirite of God descende lyke a
 doue / and lyght vpon him. And lo / the-
 re came a voyce from heauen saynge
 Thys ys my deare sonne in whom ys
 my delyte. ✠

The. iiii. Chapter. ✠

The. iiii. Chapter.



Then was Jesus led away
 of the spirite into a de-
 sert / to be tempted of the
 deuyll. And when he had
 fasted fourtye dayes and
 fourtye nyghtes / at the
 last he was anhungred. Then came bu-
 tyll him the tempter and sayde: yf thou
 be the sonne of God / commaunde that
 these stones be made brede. He answer-
 ed and sayde: yt is wytten / man shall
 not lyue only by brede / but by every
 worde that procedeth out of the mou-
 th of God.

Then the deuyll toke hym bp into
 the holy cyte and set hym on a pynacle
 of the temple / and sayde vnto hym: yf
 thou be the sonne of God / cast thy selfe
 doune. For yt is written / he shall geue
 hys aungels charge ouer the / and w-
 th theyr bondes they shall stepe the bp
 that thou dash he not thy fore agaynst a
 stone. Jesus sayde vnto him: yt is writ-
 ten also: thou shalt not tempte thy lo-
 de God.

The deuyll toke hym bp agayne and
 ledde him in to an excedinge hygh mo-
 untayne / and shewed him all the kyng-
 domes of the worlde and the bewty of
 the / and sayde vnto hym: all these wyl
 I geue the / yf thou wylt fall doune and
 worshippe me. Then sayde Jesus vnto
 a. iiii.

Mar. i. b.
 Lu. iii. a.

Deu. viii. 3

Isal. xc. 6

Deu. vi. 5.

The Gospell of S. Mathew.

hym. Auoyd Satan. For it is wyrtten:
Den. bi. c. Thou shalt worshippe thy lord God ad
and. x. d. hym only shalt thou serue.

Then the Dewyll left hym/ and lo/
the aungels came and mynistered vnto
hym. ¶

¶ When Jesus had herde that Thon
was taken / he departed in to Galyle/
and went ad dwel-
te in Capernaum/ which is a cite vpon
the see / in the cootes of zabulon and
Neptalym / to fulfyll that whych was
spoken by Esay the prophet / saynge/
Beholde the londe of zabulon ad Nep-
talyun/ the waye of the see beyonde Jor-
dan/ Galile of the Gentylls/ the people
whych sat in dercknes / sawe greate
lyght / And to them whych sat in the
regyon and shadowe off deeth / lyght
is spronge.

¶ From that tyme Jesus begā to prea-
che/ ad to saye repent ye/ for the kyng-
dom of heauen is at honde. ¶

¶ As Jesus walked by the see off
Galile/ he sawe two brethien/ Symon
whych was called Peter/ and Andrew
hys brother / castynge a neet in to the
see (for they were fyshers) and he say-
de vnto them / folowe me / and I wyll
make you fyshers of men. And they
strayght waye left the yrnnettes / and
folowed hym.

The v. Chapter.

And he went forth from thence/ and
sawe other two brethien / James the
sonne of zebede/ and Thon his brother
in the shippe/ with zebede their father
mendinge theyr nettes / & called the: ad
they wythout tarynge left the shippe
and their father & folowed him. ¶

¶ And Jesus went aboute all Galile/
teachyng in theyr synagoges / and
preachynge the Gospell off the kynga-
dom/ and healyng all manner of sick-
nes / and all manner dysseases amon-
ge the people. And hys fame spreed a-
broode through oute all Syria. And
they brought vnto hym all synke peo-
ple / that were taken wyth dyuers dys-
seases and gryppynge / and them that
were possessed wyth dewylls/ and those
whych were lunatyke / and those that
had the palsey: And he healed them.
And there folowed him a greate nomi-
ble of people: ¶ from Galile/ ad from
the ten cites/ and from Jerusalem/ and
from Jewry/ ad from the regions that
lye beyonde Jordan.

The v. Chapter. ¶

¶ When he sawe the people/
he went vp in to a moun-
tayne/ & when he was set/
his disciples ca vnto him
and he openeth his mou-
th / and taught them say-

The Gospell of S. Mathew.

Luc. vi. d. ynge/ Blessed are the poore in spirite/
for they is the kyngdom of heauen.
Blessed are they that moune / for they
shalbe cōforted. Blessed are the meke/
for they shall inhereth the earth. Bless-
ed are they whych hunger and thirst
for rightnousnes for they shalbe filled
Blessed are the mercyfull for they shal
obteyne mercy. Blessed are the pure
in herte / for they shall se God. Blessed
are the maynteyners of peace for they
shalbe called the chyldre of God. Bless-
1. pet. ii. c ed are they whych suffre persecution
for ryghtnousnes sake / for they is ys
the kyngdom of heaue. Blessed are ye
when men shall reuple you and perse-
cute you / and shall falsly saye all man-
ner of euill saynges agaynst you for
my sake. Reioyce and be glad / for gres-
te is poure rewarde in heaue. For so
persecuted they the prophetis whych
were before poure dayes.

Mar. ix. g For ye are the salt of the erthe / but ad
Lu. xii. g yf the salt be once vnswet / what can
be salted therwith? yt is thence forth
good for nothyng / but to be cast oute
at the doores / and that men treade it un-
der fete. ye are the lyght of the worlde
mar. ii. c A cye that is set on an hyll cannot be
Lu. vii. c hyd / nether do men light a candell and
and. xi. c. put yt vnder a bushel / but on a candell
stich / ad it lighteth all them which are

The v. Chapter.

In the house Se that yowre light so shyn-
ne before men / that they maye se yow-
re good workes / and gloryfy youte fa-
ther which is in heauen.

For ye shal not hyke that I am come
to dysanull the lawe / or the prophetis:
For I am not come to dysanull them /
but to fulfyll them. For truly I saye
vnto you / tyll heaue and earth perishe
one yot / or one tytle off the lawe shall
not scape / tyll all be fulfilled. **Luc. xvi. d**

Who so ever breaketh one of these **Jaco. ii. b**
least cōmaundmentes / and shal teache
men so / he shalbe called the least in the
kyngdom of heauen. But whosoever
shal obserue ad teache them / that per-
sone shalbe called greate in the kyng-
dom of heauen. For

For I saye vnto you / except yowre
rightnousnes excede / the ryghtnous-
nes of the scribes ad pharises ye canot
entre in to the kyngdom of heauen. For

ye haue herde how yt was sayd vn-
to the of the olde tyme: Thou shalt not
kyl. Whosoever shall kyl / shalbe in
daunger of iudgemēt. But I saye vnto
you / whosoever is angre with his bro-
ther / shalbe in daunger of iudgement.
Whosoever shal saye vnto his brother
rache / shalbe in daunger of a counsell.
But whosoever shal saye vnto his bro-
ther thou fool / shalbe in daunger of hel

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Epie. Therefore when thou offerest thy gyfte at the altre/and there remembrest that thy brother hath eny thynge agaynst the/leue there thynne offrynge before the altre/and go thy waye fyrst ad reconyle thy selfe to thy brother / and then come and offre thy gyfte. **Luc. xij. g**

+ Agre with thine aduersary at once whyles thou arte in the waye wyth him lest thine aduersary deluyre the to the iudge/and the iudge deluyre the to the minister/and then thou be cast into prison. I saye vnto the verely/ thou shalt not come out thence tyll thou haue payed the vtmost farthinge.

ye haue herde howe it was sayde to them of olde tyme: Thou shalt not commit aduoutrie / But I saye vnto you/ that whosoever euer hath a wyfe lustyng after her / hath committed aduoutrie with her already in his hert.

Mar. ix. g Wherefore yf thy ryght eye offende the/plucke hym out and cast him from the: Better yt is for the that one of thy membres perishe then that thy whole body shulde be caste into hell. Also yf thy right hande offend the/cut hym off and caste hym from the: Better yt ys that one of thy membres perishe/then that all thy body shalde be caste into hell. **+**

Den. xxiiij It ys sayd/who so euer put awaye

The. b. Chapter.

his wyfe/let hym geue her a testimony all of her deuorcement. But I saye vnto you / whosoever put awaye hys wyfe (except yt be for fornicacion) causeth her to breake matrimony. And whoso euer marieth her that is diuorced/ breake thewedlocke. **Marc. x. d**
Luc. xvi. d
1. cor. vii. b

Agayne ye haue herde how it was sayd to them of olde tyme / thou shalt not forswere thy selfe/ but shalt perfor methyne othe to god. But I saye vnto you swere not at all/nether by heuē for it is goddes seate/ nor yet by the erth/ for it is his fote stole. Nether by Jerusalem / for yt is the cyte of the greate kynge/nether shalt thou sweare by thy head/because thou canst not make one hair whyte or blacke/ But youre communication shalbe/ yee/ yee/ naye/ naye. For what soeuer is more then that/ cometh off euell.

ye haue herde howe it is sayd / an eye for an eye/a tothe for a tothe. But I saye vnto you/that ye with stond not wronge/ But yf a man geue the a blowe on thy right cheke/ turne vnto him the othre. And yf eny man wyl sue the at the lawe / and take thy coote from the/Let hym haue thy clocke also. And whosoever wil compell the to go a myle / go with hym twayne. Gyue to him that asketh/and from him that

Ezo. xxi. e
Deu. xix. d
leui. xxiii
Luc. vi. c

The Gospell of. S. Mathew
wolde bozowe counne not awaye:

Leu. xix. d. thou shalt loue thyne neighbour / and
Leu. b. d. hate thine enemy. But I saye vnto you
loue youre enemyes. Blesse them that
counsele you. Do good to them that ha-
te you / praye for them whych do you
wronge / and persecute you / that ye ma-
ye be the chyldren of youre heuenly fa-
ther / for he maketh hys sunne to aryse
on the yuell / and on the good / and sen-
deth his rayne on the iuste and on the
vniuste. For yf ye shal loue them / whi-
ch loue you / what rewarde shall ye ha-
ue? Do not the publicans euen so? And
yf ye be frendly to youre bretchren on-
ly / what synguler thyng do ye? Do
not the publicans lyke wyse? ye shall
therefore be perfecte / euen as youre he-
uenly father is perfecte.

The. vi. Chapter.

Take hede to youre almes
that ye geue it not in the
syght of mē / to the entent
that ye wolde be sene of
them. Or els ye get no re-
warde of youre father in
heauē. When soener therfore thou ge-
uest thyne almes / thou shalt not make
a trompet to be blown before the / as
the pproctes do in the synagogis and

The. vi. Chapter.

In the stretis / for to be playsted of men
Merely I saye vnto you: they haue the-
se rewarde. But when thou doest thy
ne almes / let not thy lyfte hond kno-
we what thy ryghte hond doeth / that
thyne almes maye be secret / and thy fa-
ther which seyth in secret shall rewar-
de the openly. R

And when thou prayest / thou shalt
not be as the pproctis are. For they
loue to stand and praye in the synago-
gis / and in corners of the stretis / be cau-
se they wolde be sene of men. Merely I
saye vnto you / they haue the pr rewar-
de. But when thou prayest / entre in to
thy chamber / and shut thy dore to the /
and praye to thy father which ys in se-
crete / and thy father which seyth in se-
cret / shall rewarde the openly.

But when ye praye / bable not mo-
che / as the gentyls do / for they thynke
he that they shalbe herde / for there
moche babylngis sake. Be ye not lyke
them therefore. For youre father kno-
weth wherof ye haue neede / before ye
aske of hym. After thys maner there-
fore praye ye.

O our father which arte in heauē /
halowed be thy name. Let thy kyngdō
come. Thy wyll be fulfilled / as well in
earth / as yt is in heauē. Geue vs thys
daye our dayly breade. And for geue

Luce. xi. d.

The Gospell of: S. Mathew
of our trespasses/ eue as we forgene
them which trespass vs. Leade vs not
into temptation/ but deliure vs from
euill/ Amen. For and yf ye shall forge-
ue other men there trespasses/ your
father in heauē shall also forgene you
but and ye wyl not forgene men they
trespasses/ nomore shall your father
forgene your trespasses.

✠ Moreover when ye faste/be not
sad as the hypocrites are. For the dis-
figure theyr faces/ that y^r might appeare
vnto men that they faste. Verely I sa-
ye vnto you/ they haue theyr rewarde
But thou/ when thou fastest/ annoyne
thyne head/ and washe thy face/ that
y^r appeare not vnto mē howe that thou
fastest/ but vnto thy father which is in
secrete / and thy father whych seyth in
secret/ shall rewarde the openly.

Luc. xij. d Gather not treasure to gether on
earth / where rust and moities corrupte
and where theues breake through and
steale. But gather ye treasure toge-
ther in heauen/ where nether rust/ nor
moities corrup / and where theues ne-
ther breake vp/ nor yet steale. For whe-
re soeuer your treasure is/ there are
your hertes also. ✠

Luce. xj. c The light of thy body is thyne eye.
Wherefore yf thyne eye be synge / all
thy body ys full of lyght. But and yf

The. vi. Chapter.
thyne eye be wicked/ then is all thy bo-
dy full of dercknes. Wherefore yf the
light that is in the be dercknes / howe
greate is that dercknes?

✠ No man can serue two masters.
For other he shal hate the one / and lo-
ue the other/ or els he shal loue the o-
ne/ and despise the other/ ye cannot ser-
ue God and mammon. Wherefore I sa-
ye vnto you / be not carefull for your
lyue/ what ye shal eat/ or what ye shal
drynke / nor yet for your body what
rayment ye shal weare/ ys not the ly-
fe more worthy then meate? and the
body more of value then rayment? We
holde the foules of the ayer for they so-
we not/ nether reape/ nor yet cary into
the barnes/ and yet your heuenly fa-
ther feedeth them. Are ye not better
then they?

Which of you (though he take thou-
ght therfore) coulde put one cubit vnto
his stature? And why care ye then for
rayment? Beholde the lylies of the fel-
de/ how they growe / They labour not
nether spynne/ And yet for al that I saie
vnto you that euen Solomon in al his
royalte was not arrayed lyke vnto one
of these. Wherefore yf god so clothe the
grasse which is to daye in the felde and
tomorrowe shal be cast into the foun-
te/ shal he not morche more to the same
b. j.

The Gospell of S. Mathew
unto you/o ye of lytle fayth?

Therefore take no thought sayinge/
what shal we eate or what shal we drinke
or where with shal we be clothed?
(After al these thinges seke the gētils)
For yowre heavenly father knoweth
that ye haue neede of all these thinges.
But rather seke ye first the kyngdome
of heauen/and the righte wysnes there
of and al these thinges shal be ministred
vnto you. **¶**

Care not therefore for the daye folowinge.
For the daye folowinge shal care for it
also. Eche daye trouble ys sufficient
for the same daye.

The. vii. Chapter.

Lu. vi. f.
rom. ii. a.
mar. iiii. c.
Lu. vi. f.



Judge not lest ye be iudged
For as ye iudge so shal ye
be iudged. And with what
measure ye mete/with the
same shal it be mesured to
you agayne. Why seyst thou
a moote in thy brothers eye/ & perceauest
not the beame that is in thine
owne eye? Or why sayest thou to thy
brother suffre me to plucke oute a moote
oute of thyne eye/and behold a beame
is in thine owne eye? Hypocrite/
first cast oute the beame oute of thyne
owne eye/and then shalt thou see clearly
to plucke oute the moote oute of thy
brothers eye.

The. viii. Chapter

Beware not that which is hooly to doggis/
nether cast ye yowre pearles before
the swyne/lest they treade them vnder
their fete/and the other tourne agayne &
also sent you.

Aske and it shal be geuen you. See mar. x. f.
And ye shall fynde. Knocke and it shal be
opened vnto you. For whosoever aske-
th receaueth/and he that seeketh fyn-
deth/and to him that knocketh/it shal be
opened/ys there eny man amonge
you which wolde proffer his sonne a
stone if he asked him bread? or if he asked
him a serpent? if you then which are euell/
can geue to yowre children good gyftes
howe much more shal yowre father which
is in heauen/geue good thinges to them
that aske of him?

Therefore whatsoever ye wolde that
men shulde do to you/euen so do ye to
them. This is the lawe and the prophetis

Enter in at the strayne gate: for wyde
is the gate and brode ys the waye
ye that leadech to destruction: and many
there be which go in there at. For
strayne ys the gate/and narrowe is the
waye which leadech vnto lyfe and fewe
there be that fynde it.

¶ Beware of false prophetis which
come to you in shepes clothinge but
inwardly they are raueninge wolues.

b. ii.

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ye shal knowe them by their frutes.

Do men gathre grapes of thornes? or
In. vi. f. g figges of bryeres? Euen so euey good
tree bringeth forth good frute. But a
corrupte tree: bringeth forth euyl frute
A good tree can not bringe forth bad
frute nor yet a bad tree can not bringe
forth good frute. Euey tree that bringeth
not forth good frute/shal be hewē
downe/and cast into the fire. Wherefore
by their frutes ye shal knowe the. Not
al they that saye vnto me/Master/Ma-
ster/shal enter into the kingdome of he-
auen/but he that fulfilleth my fathers

In. xiii. e wil which is in heauen. Many shal
saye to me in that daye / Master/Ma-
ster/haue we not in thy name prophes-
ed? And i thy name haue we not cast ou-
t devils? & in thy name haue we not do-
ne many miracles? And then wil I knowe
wledge vnto them that I neuer knewe
them. Departe from me/ye workers of
iniquite.

Lu. xiii. f Who soeuer heareth of me these say-
Lu. vi. g ynges/and doeth the same I wil lyken
Rom. ii. b him vnto a wyse man which bylt his
Jaco. i. d house on a rocke and a boundance of
rayne descended/and the fluddis cam/
and the wyndes blew and beet vpon
that same house & it was not ouerthro-
wen because it was grounded on the rocke.
And who soeuer heareth of me the

The. viii. Chapter.

se sayngis/and doeth not the same shal
be lykened vnto a folysh man / which
bylt his house vpon the sonde and a bo-
undance of rayne descended / and the
fluddis cam/and the wyndis blew/ &
beet vpon that house and it was ouer-
throwen/and great was the fall of it.

And it cam to passe / that when Je-
sus had ended these saynges/the people
were astonied at his doctrine. For he
taught them as one hauinge power &
not as the scribes.

The. viii. Chapter.

When Jesus was come do-
wne from the mountayne
ne moch people folowed
him. And lo / there cam a
leprous man / and worshipped hē
saynge/ Master: if thou
wilt/thou canst make me cleane. He putte
forth his hande and touched him sayn-
ge. I wil/be thou cleane/and immediat-
ly his leprosy was censed. And Jesus
sayd vnto him. Se thou tel noman/but
go and shewe thy selfe to the pries-
te and offer the gyfte that Moyses commaun-
ded to be offered in witness to them

When Jesus was entred into Ca-
pernaum/there cam vnto him a certayn
Centurion/besechinge him and say-
nge Master my seruante lyeth sicke
at home of the palsy/ and is greuous-
ly sicke.

Mat. i. e
Luc. xiii. e

Mat. i. d
Luc. v. e

Leut. xiii. a

Lu. vii. e

The Gospell of S. Mattheu
 by payned. And Jesus sayde vnto him
 I wil come and cure him. The Centu-
 rion answered and sayde/Syr I am not
 worthy that thou shouldest come vnder
 the rofe of my house / but speake the
 worde onely and my seruaunt shal be he-
 aled. For I also my selfe am a man but
 ter power / and haue souldyers vnder
 me and I saye to one / go / and he goeth /
 and to another come / and he cometh /
 so my seruaunt do this / and he doeth it.
 When Jesus herde these saynges he
 marueyled / and sayde to them that fo-
 llowed him. Clerely I saye vnto you / I
 haue not founde so great fayth / no not
 in Israhel. I saye therfore vnto you / th-
 at many shall come from the east and
 west and shal rest with Abraham / Isa-
 ac and Jacob / in the kyngdome of hea-
 ven / and the children of the kyngdome
 shal be cast oute into the brnst derck-
 nes / there shal be wepunge and gna-
 ynge of teth. Then Jesus sayde vnto
 the Centurion / go thy waye / and as thou
 hast beleued so be it vnto the. And
 his seruaunt was healed that same ho-
 ure. **Mar. i. Cure** And Jesus went into Peters
 house and sawe his wyues mother ly-
 inge sicke of a feure / & he touched her
 hande / and the feure left her / and she
 arose / and ministered vnto them.
Mar. i. D When the eue was come they brought

The. viij. Chapter.
 vnto hi many that were possessed with
 deuillis. And he cast out the spirites wi-
 th a worde & healed all that were sicke
 so full that which was spoken by Esa-
 ye the piophet saynge. He toke on him
 our infirmities & bore our sicknesses. **Esa. liij. D**
C When Jesus sawe moche people ab-
 out him / he commanded them to go o-
 ver the water. And there cam a scribe
 & sayde vnto him / master I wil folowe
 the whithersoener thou goest. And Je-
 sus sayde vnto him / the foxes haue ho-
 les / and the byrdes of the aier haue ne-
 stes but the sonne of the man hath not
 wheron to laye his heade. Another th-
 at was one of his disciples sayde vnto
 him / master suffre me first to go & bury
 my father. But Jesus sayde vnto him /
 folowe me & let the dead bury their dead
 And he entred into a shippe / and
 his disciples folowed him / And to the
 se arose a greate storme in the see / in so
 moche / that the shippe was hyd wth
 waues / and he was a slepe. And his dis-
 ciples cam vnto him / and awocke him
 saynge / Master / saue vs / we perishe.
 And he sayde vnto them / why are ye fe-
 arful / o ye endeued with lytel fayth.
 Then he arose / and rebuked the wyndes
 & the see / and there folowed a gree-
 te calme. And men maruayled and sayd
 what man is this / that bothe wyndes
 & the see.

The Gospell of S. Mathew
and see obey him? **✠**

And when he was come to the other
Mar. 6. a syde/into the countre of the gergesens.
Luc. 8. 1. there met him two possessed of deuyl-
is/which cam out of the graues / and
were out of measure fyarce/so that no
man might go by that waye. And lo the
ei cryed out saynge/Oh Jesu the sonne
of god / what haue we to do with the/
art thou come hither to torment vs be-
fore the tyme be come? There was a
good waye off from the a greate heerd
of swyne feedinge. Then the deuyls be-
sought him saynge/ if thou cast vs out
suffre vs to go oure waye into the he-
erd of swyne. And he said vnto them/
go poure wayes. Then went they out/
and departed into the heerd of swyne.
And lo/al the heerd of swyne was cari-
ed with violence hedlinge into the see
and perished in the water. Then the
heerdman/ fled and went their wayes
into the cite/and tolde euery thinge ad
what had fortunied vnto them that we-
re possessed of the deuyls. And lo/al the
cite cam out/and met Jesus. And whē
thei sawe him thei besought him to de-
parte out of their countis.

The. ix. Chapter. **✠**

The. ix. Chapter.



And he entred into the ship Mar. 4. 8
pe/and passed ouer & cam Luc. 8. 1
into his awne cite. And lo
thei brought vnto him a
man sicke of the palsey/ly-
inge in his bed. And when
Jesus sawe their faith / he sayd to the
sicke of the palsey/sonne be of good che-
re/thy synnes are forgiven the. And lo
certeyne of the scribes sayd in the sel-
ues/he blasphemeth. And when Jesus
sawe their thoughtes/he sayd/wher fo-
re thinke ye euil in poure hertis?
Whether is esyer to saye/thy synnes a-
re forgiven the/or to saye/aryse & wal-
ke? That ye maye knowe/ that the son-
ne of man hath power to forgive syn-
nes in earth/then sayd he vnto the sic-
ke of the palsey/ aryse/ take vppe thy
bed/and go home to thine housse. And
he arose and departed to his housse.
The people that sawe it/marueilled &
glorified god/which had geue such po-
wer to men. **✠**

And as Jesus passed forth fro the Mar. 11. 6
ce/he sawe a man syt at the receyte of Luc. 11. 6
custome named Mathew/ and sayd to
him folowe me. And he arose and folo-
wed him. And it cam to passe / that Je-
sus sat at meate in his housse. And lo
many publicans and sinners/ cam and
sate downe all with Jesus and his dis-

The Gospell of .S. Mathew.

iples. When the pharisees had perceived that/they sayd to his disciples why eateth yowr master with publicans & sinners? When Jesus herce that/he sayd vnto them: the whole nede not the phariseion/but they that are sicke. Go and learne/what that meaneth: I haue pleasure in mercy/and not in offering.

see. b. c. ge. for I am not come to call the righteous/but the synners repentance. Then cam the disciples off & hon to hym saynge why do we and the pharisees faste ofte and thy disciples faste not? And Jesus sayde vnto them: Can the weddinge chyliden mooue as longe as the bydegrome ys wyth them? the tyme wyl come when the bydegrome shal be taken awaye from them and then shall they faste. No man receyth an olde garment wyth a peece of newe clothe. For then taketh he awaye the peece agayne from the garment/and the rent ys made worse. Neither do men put newe wyne into olde vessels/for then the vessels breke/and the wyne runneth oute and the vessels perishe. But they put newe wyne ynto newe vessels/and so are both saued together.

¶ Whyls he thus spake vnto them ¶ Lo there cam a certayne ruler/ & worshipped hym saynge: my doughter ys

The .ix. Chapter.

Dead at reb/ but come and laye thy hand on her/and she shal lyue. And Jesus arose and folowed him with his disciples. And beholde a woman which was diseased with an issue of bloud. xij. yeres/cam behynde him and touched the hem of his besture. For she sayde in her selfe yf I maye touche but euen his besture onely/I shal be safe. Jesus turned hy about/and behelde her saynge/Wouldest thou be of good comforte/thy faith hath made the safe. And she was made whole euen that same houre.

And when Jesus cam in to the centurys house and sawe the minstres/and the people wondring / he sayde vnto them/Set you hence: for the mayde ys not dead/but slepeth. And they leughe hym to scorne. As soone as the people were put forth a doles/ he went in and toke her by the hande/ and the mayde arose. And this was noysed throught out al the londe.

¶ And as Jesus departed thence/two blynde men folowed hym cryinge and saynge/O thou sonne of Dauid/haue mercy on vs. And when he was come into the house: the blynde cam to hym/ And Jesus sayde vnto them. Belue ye that I am able to do this? they sayde ynto hym/ye Master. Then touched he they eyes/saynge/accorde ynto

The Gospel of S. Mathew
poure faith/be it into you. And they
eyes were opened. And he charged the
em saynge/Se that no man knowe of
it. But thei as soone as thei were depar
ted/spred abroad his name throughe ou
te al the lande.

mar. ii. c. As they went out/beholde/ thei bro
Luc. xj. b ught to him a wine man possessed of a
deuyll. And as soone as the deuyll was
cast oute/the wine spake. And the peo
ple marueled/saynge/it neuer so appe
ared in Israhel. But the pharises say
de/he casteth oute deuyls by the power
of the chefe deuyl.

mar. vi. e And Iesus went about al the cities &
Luc. x. a townes/teachinge in their synagogis &
preachinge the gospell of the kyngdome.
And healinge al maner sicknes ad
reseale amonge the people. But when
he sawe the people/he had pitie on the
because thei were pyned awaye/& sca
tered abroad enen as shepe / hauinge
no shepheard.

Then sayde he to his disciples/ the
heruest is greete/but the labourers a
re fewe. Wherefore praye the heruest
loide/to sende forth labourers into his
heruest.

The .x. Chapter.

The .x. Chapter.



And he called his .xij. disci. Mar. iij. b
ples into him / and gaue luc. vi. b. c
them power ouer al uncle
ne spites/ to cast them ou
te and to heale all maner
of sickneses/ ad al maner
of diseases.

The names of the .xij. apdles are
these. The first/ Simon which is called
Peter/ and Andrew his brother. James
the sonne of zebede / and Jhon his bro
ther. Philip and Bartlemew . Tho
mas and Mathew the publican . Ja
mes the sonne of Alphe and Lebbeus/
otherwyle called Taddus. Simon of
Cane/ and Judas Iscariot/ which al
so betrayed him.

These .xij. sent Iesus/ and comman
ded them saynge. Go not into the way mar. vi. a. b
es that leade to the gentils/ and in to Luc. ix. a
the cities of the Samaritans enter ye and. x. a
not/ But go rather to the lost shepe off
the house of Israhel/ go and preache
saynge that the kyngdome of heauen is
at hande. Heale the sicke / cleanse the le
pers/ rayse the deed/ caste oute the de
uyls. Frely ye haue receaued/frely ge
ue agayne. Wosles not golde/ nor siluer
nor brasse in your girdels/ nor yet scrip
towards your iorney. Neither two
cottes/ neither shoes/ nor yet a rod. For
the workman ys worthy to haue hys

The Gospel of S. Matthew.

Luce. x. c. ye shall come / enquire who ys worthy
1. Tim. v. c. ynit / and there abyde till ye go thence.

And whē ye come into an house / grete the same. And yf the house be worthy / youre peace shall come upon the same. But yf it be not worthy / youre peace shall retorne to you agayne And who soeuer shall not receaue you / nor will

Act. xiiij. g heare youre preachyng / when ye departe oute of that house / or that cite / shake of the duste of youre fete Truly I saye vnto you / yf shalbe easier for the sonde of sodomia / and Gomora / in the daye of iudgement / then for that cite /

Luce. x. a Lo I sende you forth as shepe amonge wolues. Be ye therfore wyse as serpentes / and innocent as doves. Beware of men / for they shall deliuer you bp to the counsellis / and shall scourge you in there synagogis. And ye shall be brought to the head rulers and kynge for my sake / in witness to them and to the gentyls.

Luce. xiiij. But when they put you bp / take no thought howe or what ye shall speake / for yt shall be geuen you / enen in that same houre / what ye shall saye. For yt is not ye that speake / but the spirite of your father / which speaketh in you. The brother shall betraye the brother to death / and the father the sonne. And

The .x. Chapter.

Merchydien shall aryse ageynst these fathers / and mothers : and shall put them to deethe / and ye shall be hated of all men / for my name. But whosoever shall continew vnto the ende / shalbe saved.

C When they persecute you in one cite / fflye in to another. I tell you for a tresh / ye shall not synne the all the cites of israel / tyll the sonne of man be come. The disciple ys not aboue hys master: nor yet the seruant aboue his lord. It is ynough for the disciple to be as hys master ys / and that the seruunt be as his lord is. if they haue called the lord of the house beelzebub / howe moche more shall they call them of his hous holde so: feare they not therefore.

There is no thinge so close that shall not be opened / and no thinge so hyd that shall not be knowen.

What I tell you in dercknes / that speake ye in lycht. And what ye heare in the eare that preache ye on the house toppes.

And feare ye not them which kyll the body / and be not able to kyll the soule. But rather feare him / which is able to destroye bothe soule and body in hell. Are not two sparowes sold for a farthyng? And none of them dothe

Luce. viij. e
30. xiiij. b
and. xv. c

Mat. xiiij. e
Luce. viij. c
and. xiiij. a

The Gospell of S. Matthew.

lyght on the ground / wyth out poure father. And now we are all the hearis of poure headis nombred. Feare ye not therfore / ye are of more value / then many sparowes.

mar. viii. d. Who so euer therfore knowlegeth
Luc. ix. c. me before men / him will I knowledge
e. xii. b. before my father in heauen. But who-
soever shall denye me before men / him
will I also denye before my father whi-
ch is in heauen.

Lu. xii. f. Thynke not / that I am come to sen-
de peace in to the earth. I came not to
sende peace / but a swerde. For I am
come to set a mā at baryaunce ageynst
his father / & the doughter ageynst her
mother / & the doughter in lawe ageynst
her mother in lawe. And a mānes foes
shal be they of his owne household.

Lu. xiii. f. He that loueth his father / or mother
more than me / is not worthy of me And
he that loueth his sonne / or doughter
more then me / is not mete for me. And
he that taketh not hys crose and folo-
weth me / ys not mete for me. He that
syndereth hys lyfe / shall lose yt / and he
that loseth hys lyfe for my sake / shall
fynde yt.

Luc. x. c. He that receauith you / receauith me
Joā. xii. c. and he that receauith me / receauith him
that sent me. He that receauith a pro-
phet in the name of a prophet / shal re-

The xi. Chapter.

ceane a prophetis rewarde And he that
receauith a ryghteous man in the na-
me of a ryghteous man / shal receane
the rewarde of a ryghteous man. And
whosoener shal geue vnto won of the-
se lytle wonnes to dryncke a cuppe off
colde water only / in the name of a dis-
ciple I tell you of a trueth / he shall not
lose his rewarde.

Mar. ix. p.

The xi. Chapter.

And it cam to passe when
Jesus had ended his pre-
ceptis vnto his disciples /
he departed thence / to pre-
ache and teache in theyr
cites.

✠ Whē Ihon beyng in prison her-
de the workes of christ / he sent two of
his disciples and sayde vnto him. Arise
thou he that shal come / or shal we loke
for another. Jesus answered and sayde
vnto them. Go and shewe Ihon what
ye haue herde and sene. The blynd se /
the halt go / the lepers are censed / the
deef heare / the dead are reysed by aga-
yne / and the gospell is preached to the
pooze. And happy is he that is not hur-
te by me.

Luc. vii. c.

Euē as they departed / Jesus be-
gan to speake vnto the people of Ihon
What wēt ye forth to se in the wylder-
nes / went ye out to se a rede wauering

The Gospel of S. Mathew.

ge with the wynde: other what wēt ye out for to se? went ye to se a man clothed in softe rayment? Beholde / they that weare softe clothing are in kinges howses. But what went ye out for to se? went ye out to se a prophet? ye I saye vnto you / and more then a prophet. For this is he of whom yt is wrytten. Beholde / I sende my messenges before thy face / which shall prepare thy waye before the. **¶**

Mal. iij. a

Luc. xvi. d

Mal. iij. b

Luc. vii. c

¶ Verely I saye vnto you / amonge the chyldren of womē arose there not a greter then Ihou baptist. Not with standinge he that ys lesse in the kyngdom of heuen / ys greter then he. From the tyme off Ihou baptist hitherto / the kyngdom of heuen suffereth violence / and they that make violence pull yt vnto them. For all the prophetis / and the lawe prophesied vnto to tyme of Ihou. Also yf ye wyl receaue it / this ys Elias / which shuld come. He that hath eares to heare / let him heare. **¶** But whate vnto shall I lykenthis generation? it is lyke vnto chyldren / which yt in the market / and call vnto there felowes / and saye / we haue pyeped vnto you / and ye haue not daunted. We haue moined vnto you / and ye haue not sorowd. For Ihou cam nether eatynge nor drynkinge / and they saye he

The. xi. Chapter.

hath the deuyll The sonne of man cam eatynge and drynkinge / and they saie / beholde a glutton / and a drinker off wyne / and a friend vnto publicans / and synners. And wysdome ys allowed off her chyldren.

Luce. 5. 6

C **¶** Then began he to opbraide the ctyes in which most of his miracles were do because they did not repent. Wo be to the Chorazin. Wo be to the Betzaida / for if the miracles which were shewed in you had bene done in tyre & sidon they had repeted longe ago in sackcloth and ashes neuer thelesse I say to you it shall be esier for Tyre and Sidon at the daye of iudgment / then for you. And thou Capernaum which art lifted vp vnto heuen shall be thrust downe to hell / for if the miracles which haue bene done in the had bene shewed in Sodon / they had remayned to this daye. Neuer thelesse I say vnto you / it shall be esier for Sodon in the daye of iudgment / then for the. **¶**

Luce. 5. 6

D **¶** Then Iesus answered and sayd I prayse the o father lorde of heue & erth because thou hast hyd these thyngis fro the wyse & pruden / and hast opened the vnto babes / euē so father / for so it pleased the All thingis are geue vnto me of my father And no man knoweth the sonne / but the father / nether knowes the father / save the sonne

Luce. 5. 6

The Gospell of S. Mathew.
And he to who the sonne will open him
Come vnto me all ye that labour and
Mte. vi. a. are laden/ and I will ease you. Take my
yoke on you & lerne of me for I am me-
ke and lowly in herte/ and ye shall fynd
ease vnto youre soules. For my yoke ys
easy/ and my burden is light.

The. xij. Chapter. ✠

Marc. ii. a.
Luc. vi. a.
In that tyme went Iesus
on the saboth daye thorow
the corne and his disciples
were an hougred/ and be-
gan to plucke the eares of
corne / and to eate. When
the pharyses had sene that/ they sayde
vnto him: Behold thy disciples do that
which is not lawfull to do vpon the sa-
both day. He sayde vnto them: Haue ye
not red what Dauid did/ when he was
an hougred/ and they also which we-
re wth hym? How he entred into the
house of God/ and ate the halowed lo-
ues/ which were not lawfull for him to
eate/ neither for them which were with
hym/ but only for the prestes? Or haue
ye not red in the lawe / howe that the
prestes in the temple breake the sab-
both daye and yet are blamelesse? But
I saye vnto you/ that here is one grea-
ter then the temple. Wherefore yf ye
Osee. vi. c. had wylt what thys saynge meneth: I
requyre mercy / and not sacrifice. ye

The. xij. Chapter.
would neuer haue condemned innocen-
tes. For the sonne of man is lord euen
of the saboth daye.

And he departed thence and went in Marc. iii. a.
to their Synagoge/ and beholde there Luc. vi. b.
was a man which had his honde dyed
bp. And they asked hym saynge/ ys ys
lawfull to heale vpon the saboth daye?
because they might accuse him. And he
sayde vnto them/ whych is he amonge
you/ yf he had a shepe fallen into a pyt
on the saboth daye / that wolde not ta-
ke him and lyft him out? And how mo-
che is a mā better then a shepe? Where-
fore yt is lawfull to do a good dede on
the saboth daye. Then sayde he to the
man/ stretch forth thy hond/ and he stret-
ched yt forth/ and yt was agayne made
euen as whol as the other.

✠ Then the pharises went forth/ and
toke counsell agaynst hym/ howe they
myght destroe hym. When Iesus kne-
we that/ he departed thence/ and moche
people folowed him/ & he healed them
all: and charched them that they shul-
de not make hym known / to fulfyll
that which was spokē by & say the pro-
phet/ which sayeth/ Beholde my sonne
whom I haue chosen/ my derlynge / in
whom my soule hath had delyte. I will
put my spirite on him/ and he shal shew
we iudgement to the gentyls. He shall
c. iij.

The Gospell of. S. Mathew.

not crye/ he shall not crye / neither shall any man heare his voyce in the streetis / a brosed rede / shall he not breache and flaxe that begynneth to burne he shall not quenche / tyll he sende forth iudgement vnto victory / and in his name shall the gentyls truste. ¶

Mat. 23. c **Luc. 11. b** The was brought to him / won possessed with a deuyll which was both blynde and dowe / and he haied him / in so much that he which was blynde and dowe / both spake and sawe. And all the people were amased / and sayde / ys not this the sonne of dauid? Whē the pharisees herde that / they sayde / he dryueth the deuyls no nother wise oute but by the helpe off belsebub the chefe of the deuyllis.

But Ies^{us} knewe therethoughtis and sayde to the. Every kyngdom deuided with in it sylfe shall be desolate. Neither shall any cite or housholde deuyded against it sylfe / contynue. So ys sara cast out sara / the ys he deuyded against him sylfe. How shall then this kyngdom endure? Also ys by the helpe off belsebub cast out deuyls / by whose helpe do youre childe cast the out? therfore they shall be youre iudges / But if I call out the deuyls by the spirite of god / the ys the kyngdom of god come on you?

Other howe can a man enter into

The. xij. Chapter.

mighty manes house / and violently to ke aware his goodes / excepte he fynd bynde the stronge man / and then spoyle his house.

C The that ys not wyth me ys against me. And he that gathereth not wyth me / scatered abroad. Wherfore I saye vnto you all maner of synne and blasphemy shall be forgiven vnto men / but the blasphemy against the holy goost / shall not be forgiven vnto men. And whoso euer speaketh a worde against the sonne of man / yt shall be forgiven him / but whosoever speaketh against the holy goost / yt shall not be forgiven hym / no nether in this worlde / neither in the worlde to come.

Other make the tree good / and his frute good also / or els make the tree euill / and his frute euill also. For the tree is knowen by his frute. O generation off hyppers / howe can ye saye well / when ye youre selues are euill? For of the aboundance of the hert / the mouth speaketh. A good man oute of the good treasure of his hert / bringeth forth good thynges. And an euill man oute of his euill treasure / bringeth forth euill thynges. But I saye vnto you that of euery ydell worde that man shall haue spoken / they shall geue a countes at the daye of iudgement. For by the

The Gospell of S. Mathew.

wordes thou shalt be iustified/and by thy wordis thou shalt be cōdemned. ¶

Luce. xj. d

Then answered certayne off the scribes & of the pharises saynge. Master we wolde sayne a signe of the he answered them saynge/the euill & adnourous generaciō seketh a signe/but there shall no signe be given to the but

Jone. ij. d

the signe of the prophete Jonas for as Jonas was thre dayes & thre nyghtes in the whales belly / so shall the sonne of man be thre dayes & thre nyghtes in the hert of the erth. The men of Ninive shall cyle at the daye of iudgement with this nacion/ and condempne them

Jone. iij. b

for they repēted at the preachynge off Jonas/and beholde a greater then Jonas is here. The quene of the south shall cyle at the daye of iudgement wpyth this generacion/and shall condempne them. For she cam fro the vtmost parties of the worlde to heare the wisdom of Solomon/ and behold here is a greater then Solomon.

ill. reg. x. a

ij. par. ix. a

Whē the vnclene spirite is gone out of a man / he walketh through out dry places/sekynge rest and fyndeth none. Then he sayeth/I will retourne ageyne into my house fro whence I came out And when he is come / he fyndeth the house empty and swept / and garnished. Then he goeth his waye / and taketh

The. xij. Chapter

thelenten sprites worse then him sylse/and so entre they in and dwell there And the endz of that man is worse the the begynnyng. Euen so shall yt be to this frowarde nacion.

Whill he yettalked to the people/beholde hys mother and his brethre stode without the wyg/desyringe to speake with him. The wō sayd vnto him / behold thy mother and thy brethre stond without/desyringe to speake with the

Mat. iij. d
Lu. viij. c

He answered and sayd to him/ that tolde him/Who is my mother? or who are my brethren. And he stretched forth hys hond ouer his disciples and sayd behold my mother and my brethren: for whosoener fulfilleth my fathers will whiche ys in heuen/ he is my brother/my suster/and my mother. ¶

The. xij. Chapter.



The same daye wēt Jesus out of the house / and sat by the see syde / and moch people resorted vnto him so greatly that he wēt and sat in a shyppe and all the people stode on the shore. And he spake many thyngis to the in similitudis/ saynge/Beholde the sower went forth to sowe/And as he sowd/some fell by the wayes syde / and the fowllis cam/ and deuoured it vpye. Some fell vpon

mar. iij. a
Lu. viij. c

The Gospell of S. Mathew.

Stony grounde where it had not moche
earth/and a non yt spronge vyppre becau
se yt had no depth of earth/ and when
the sun was vyppre/yt caught heet / and
for lake off rotynge wydded awaye.
Some fell amonge thornes/ and the thorn
nes arose and choaked yt. Warte fell in
goode grounde / and brought forth good
frute/some an hundred fold/ some fyf
tyfold/some thyrty folde. Whosoever
hath eares to heare/let him heare.

And his disciples cam/and sayde to
him/Why speakest thou to them in pa
ables? he answered and sayde vnto the
It is geuen vnto you to knowe the se
cretis of the kyngdom off heaue / but
to them yt is not geue. For whosoever
hath / to hym shall yt be geuen / and he
shall haue aboundance. But whosoever
hath not/ fro hym shall be taken awaye
euene that same that he hath. Therfore
speake I to the in similitudis for thou
gh they se/they se not/ & hearinge they
heare not/neither vnderstande. And in
this is fulfilled the prophesy of Esay/
which propheseth saith/with youre eares
ye shall heare and shall not vnderstande
and with youre eyes ye shall se/and shall
not perceaue. For this peoples hert is
waxed grosse. And they eares were
dull of hearinge & their eyes haue they
closed / lest they shulde se wth theye

Isa. b/c.
mar. iij. b
Lu. viij. b
Joan. y. f.
act. xxviii
Rom. xj. b

The xliij. Chapter

eyes/and heare wth they eares/and
shulde vnderstande with their hertis/ &
shulde tourne/that I myght heale the.

But blessed are youre eyes/for they
se/and youre heares/for they heare. Cle
uely I saie vnto you/that many prophe
tes and persaypte men haue desired to
se the thingis which ye se/and haue not
sene the/ & to heare the thingis which
ye heare/and haue not herde them. Ye
are ye therfore the similitude of the sa
uer. When a man sowerth the worde off
the kyngdom/and vnderstandeth it not
there cometh the euill man/ & catcheth
away that which was sowne in his hert
And this is he which was sowne by the
waye syde. But he that was sowne in
the stonygrounde is he/which heareth
the worde off God/and anon with ioye
receaueth yt / yet hath he no rottye in
himselfe: And therfore he dureth but
a season/for as soone as tribulacion or
persecucion aryseth because of the wor
de/by & by he falleth. He that was sow
ne amonge thornes/is he that heareth
the worde of God. But the care of this
worlde/ And the dissaythfulnes off ry
ches choke the worde. And so is he ma
de vnfertull. He whych ys sowne in
the good grounde / ys he that heareth
the worde and vnderstandeth yt/ which
also bereth frute / and byngeth forth

Luce. x. b

mar. iij. b
Lu. viij. b

The Gospell of S. Mathew.
Come an hundred folde / some fyfty folde / and some thyrty folde.

Another similitude put he forth / bnto them saynge. ✠ The kyngdome off heauē is lyke vnto a man which sowēd good seede in his felde / But while men slepte / there cam his foo / and sowēd tares amonge the wheate / and went his waye / Whē the blade was spronge vp / and had brought forth frute / then appeared the tares also. The seruantes came to the householder / and sayde vnto him: Syr sowedest thou good seed in thy cloffe: from whence then hath it tares? He sayde to them / the enuyous mā hath done this. Then the seruantes sayde vnto him / wilt thou then that we go and gader yt? and he sayde / nay lest whyle ye go aboute to wede out the tares ye plucke vpe also with them the wheate by the rotes let both growe to gether tyll haruest come: and in tyme of haruest / I will saye vnto my reapers / gather ye fyrst the tares / and bynd them in sheues to be brent / but gather the wheate into my barn. ✠

✠ Another parable he put forth bnto them saynge. The kyngdome of heauen ys lyke vnto a grapue of mustard seede / which a man taketh and soweth in his felde which is the leest of all seedes. But when yt is growne / yt is the

The. xliij. Chapter.

greatest amonge yerbes / and is a tree so that the byrddes of the ayer come / and bylde in the braunces of yt.

Another similitude sayde he to them **Lu. xliij. 6.**
The kyngdome of heauē is lyke vnto leuen which a woman toke and hyd in. iij. peckes of meele / tyll all was leuēded.

All these thynges spake Iesus vnto the people by similitudis / and wythout similitudis spake he nothyng to them to fulfill that which was spokē by the prophet saynge: I will open my mouth in similitudis / & will speake forth thynges which haue bene kepte secreete fro the begynnyng of the worlde. ✠ **mar. iij. D**

✠ Then sent Iesus the people awaye / & cam to house / and his disciples came vnto hym / saynge / declare vnto vs the similitude of the tares of the felde. Then answered he and sayde to them. He that soweth the good seed / ys the sonne of man / the felde ys the worlde / The chyldren of the kyngdome are the good fr. . . The euill mans chyldre are the tares: but the enemy which soweth them / is the deuyl: the haruest ys the ende of the worlde / and the reapers be the aungels. For euen as the tares are gaddied and brent in the fyre / so shall yt be in the ende of thy worlde. The sonne of man shall send forth his aungels / and they shall gather out of bys

**psalms
lxxvij. a.**

apo. xliij. 8

**mar. iij. D
Lu. xliij. D**

The Gospel of S. Mathew.

kyngdom all thyngis that do hurte / and
all them whych do iniquyte / and shall
cast them into a furnes of fyre. There
shalbe walyng & gnashynge of teth.
Then shall the iustemen shyne as by-
ght as the sun in the kyngdom of the
father / whosoever hath eares to hea-
re / let hym heare. ¶

✠ Agayne the kyngdom of heauē is
lyke vnto treasure hydde in the felde /
the which a mā founde and hydde it / and
for ioy there of goeth / and selleth all
that he hath / and byeth that felde.

Agayne the kyngdom of heauē is ly-
ke vnto a marchant / sekynge after go-
od pearles / which when he had founde
one plectious pearlye / went and solde all
that he had / and bought yt.

Agayne the kyngdom of heauē is ly-
ke vnto a net cast in to the see / that ga-
dereth of all kyndis of fyshes / which
when it is full / mē drawe to londe / and
sit and gadre the good in to their vessels
and cast the bad awaye. So shall yt be
at the ende of the worlde. The angels shall
come and seuer the bad from the good
and shall cast them in to a furnes of fy-
re / there shalbe walyng & gnashynge
off teth.

Jesus sayde vnto them / hane ye vnder-
stande all these thynges / they sayde
ye yea. Then sayde he vnto them / Ther-

The. xiiii. Chapter.

fore every scribe which is conynge bry-
to the kyngdom of heauen ys lyke an
housholder / which byngeth forth / out
off hys treasure / thyngis bothe newe
and olde. ¶

And it cam to passe when Jesus had
synesthed these similitudis that he de-
parted thence / and cam to hys owne
countrie / and taught in there synago-
gis / in so moche that they were astoni-
ed and sayde / whence cam all this wys-
dom & power vnto hym / is not this the
carpenters sonne / is not hys mothes
called mary / and hys brethre becalled
James and Ioses / and Symon and Ju-
das / & are not hys systers all here wic-
thys / Whence hath he all these thyng-
is / And they were hurte by him. The
Jesus sayde vnto the. There is no pro-
phet without honoure / saue in his ow-
ne countrie / and amonge his owne kyn-
ne. And he dyd not many myracles the-
re / for their vnbefeliff sake.

Mar. vi. 8
Luc. iiii. c
Jo. iiii. 6

The. xiiii. Chapter.



At that tyme Herode the
tetrarcha herde of the fa-
me of Jesu / and sayde vn-
to his seruantes. This is
Jhon Baptist. He ys re-
sen agayne from death /
and therefore hys power ys so grea-
te. For Herod toke Jhon and bounde

Mar. vi. 8
Luc. ix. 8

The Gospell of S. Mathew.

Mat. vi. c. hym/ and put hym in prison for herodias sake/ his brother philips wyle for
Luc. ii. d. Then sayde vnto hym: yt ys not lawful for the to haue her. And when he wolde haue put hym to death/ he feared the people/ because they counted hym as a prophet.

When herodias birth daye was come/ the daughter of herodias daunced before them/ and pleased herod. Wherefore he promysed wth an oth/ that he wolde geue her whatsoeuer she wolde aske. And she beyng informed of her mother before/ sayde geue me here Jhon baptists head in a platter And the kynge sorowed/ neuerthelesse for hys othes sake/ and for their sakes whych sat also at the table/ he commaunded yt to be geuen her. And sent and beheaded Jhon in the prison/ and hys head was brought in a platter and geuen to the damzell/ and she brought yt to her mother and hys disciples came and toke vp hys body/ and buried it/ and went and tolde Jesus.

Luce. ix. b When Jesus had herde that/ he departed the shippe into a desert place out of the waye. And when the people had herde therof/ they folowed him a fote out of there cites. And Jesus went forth and sawe moche people/ and hys herte dyde melle vppon them/ and he

The. xliii. Chapter.

healed of them those that were sicke. When enen was come his disciples came to him saynge. This ys a deserte place and the daye ys spent/ let the people departe that they maye go into the townes/ and byethem vitayllis. But Jesus sayde vnto them/ They haue neede to go awaye. Geue ye them to eate. Then sayde they vnto him/ we haue here but. v. loues and two fishes. He sayde bringe them hither to me. And he commaunded the people to sit downe on the grasse. And toke the. v. loues & the. ii. fishes & loke d vp to heauen & blessed and brake & gaue the loues to his disciples/ and the disciples gaue them to the people. And they all ate/ & were satisfied/ And they gadered vp of the gobetis that remained. xii. basketis full. They that ate were in nombre about. v. M. men besyde women and children.

C And strayght waye Jesus made his disciples enter into a shippe and to go ouer before him whyl he sent the people awaye. And as soone as he had sent the people awaye/ he went vp into a mountaine alone to praye. And when night was come he was there hym self alone and the shippe was in the midde of the see/ and was toost with waves/ for it was a contrary wynde. In the fourth watche of the night Jesus came vnto

Mat. vi. f.
Joan. vi. b

The Gospell of S. Mathew
to them walkynge on the see/ and whē
his disciples sawe hi walkynge on the
see thei were amased/ saynge/ it is so-
me spyrte/ and cried out for feare. And
straightwaye Iesus spake vnto them
saynge/ be of good cheare / it is I/ be
not afrayed.

Peter answered/ and sayde/ master
and thou be he/ bidde me come vnto the
on the water/ and he sayde come. And
whē Peter was come dwne out of the
shippe/ he walked on the water / to go
to Iesus. But when he sawe a myghy
wynde/ he was afrayed. And as he be-
gan to synke/ he cryed saynge/ master
saue me. And immediatly Iesus stret-
ched forth his honde/ and caught hym/
and sayde to him. O thou of lytel faith
wherefore dydest thou dout?

And as soone as thei were come yn
to the shippe/ the wynde ceased. Then
thei that were in the shippe / cam and
worshipped him/ saynge/ of a trueth
thou arte the sonne of God. And when
they were come ouer / they went in to
the londe of Genazareth. And whē the
men of that place / had knowledge off
him/ they sent out into al that countre
rounde about/ and brought vnto hym
al that were sicke/ and besought hym/
that they myght touche the border off
his beare only. And as many as tou-

The .xv. Chapter
ched it/ were made safe.

The .xv. Chapter.



Then came to Iesus / scribes mar. vi. 2
and pharises from Ieru-
salem saynge/ why do the
disciples transgresse/ the
traditions of the elders?
For thei washen not their
hondes when they eate bread / The an-
swered/ and sayde vnto them/ why do ye
also transgresse the commandmēt of
God/ thow we your tradycyons? For exo. xx. e
god commaunded/ saynge/ honoure thy dent. v. b
father and mother and he that speake eph. vi. a
th euyl ageynst his father or mother/ exo. xxi. c
shall suffer deeth. But ye saye / every leui. xx. b
man shall saye to his father or mother psal. xx. c
whatsoeuer thinge I offer / that same
with profyt the/ and so shal he not ho-
noure his father and mother. And th-
us haue ye made/ that the commande-
ment of god is with out effecte throu-
gh your tradycyons. I pocris well
propheesied of you Esay saynge/ Thys elsa. xxi. d
people draweth nigh to me with th-
eir mouthes/ & honoureth me with the-
ir lippes/ yett their hert is farre frome
but in bayne thei worship me teaching
doctrine which is nothinge but mens
pceptes. And he called the people to mar. vi. e
him/ & sayde to the heare & vnderstande
That which goeth into the mouth de-
B. 11.

The Gospell of S. Mathe w
leth not a man/but that which cometh
out of the mought/desileth the man.

Then cam his disciples & sayde vnto hym/perceauest thou howe that the pharyses are offended hearinge thyng saynge? He answered/and sayde/al pla tes which my heauely father hath not planted/shalbe plucked vp by the ro tes. Let them alone thei be the blynde leders of the blynde. If the blynde lede the blynde both shal fal into the dyche.

Luc. vi. f

mar. vi. c

Then answered Peter & sayde to hi declare vnto vs this parable. The sayd Jesus/are ye yet without vnderston dinge? perceauie ye not/that whatsoe uer goeth in at the mouth / descendeth downe into the bely and is cast out into the draught? But those thinges which procede out of the mouth come fro the herte/and thei defyle a man. For out of the herte come euil thoughtis/ mur der/ breakinge of wedlocke whoredom/ theefte false witnessinge blasphem y. These are the thingis which defile a man. But to eate with vncleane handes/desileth not a man.

mar. vi. c

And Jesus went thence & depar ted into the coastis of tire and sidon. And beholde a woman which was a canaanite cam out of the same coastis/and cryed vnto him/sainge/haue mercy on me lord the sonne of dauid/my dought

The .xv. Chapter

see is ppytiously vexed with a deuil. And he gaue her neuer a worde to answer. Then cam to him his disciples and be sought him sayng/sende her awaye /for she foloweth vs cryinge. He answered & sayd. I am not sent/but vnto the loost shepe of the house of Israhel. The she cam and fildowne before him/saynge/ master sucke me/He answered & sayd/yt is not good/to take the childrens bredd and cast it to whelpis. She answered and sayde/it is truthe / neuer thelesse the whelpes eate of the crones mes/which fal from their masters ta ble. Then Jesus answered and sayde vnto her. O woman greate ys thy faith/ be it to the euen as thou desirest. And her doughter was made whole euen at that same tyme.

Then Jesus went awaye from thence and cam nye vnto the see of galyle & went vpp into a mountayne/and sate doune there. And moche people cam vnto him hauinge with them/halt/blinde/dome/maymed/and other many/and cast them doune at Jesus fete. And he healed them/in so moche that the people wondred to se the dome speake/the maymed whole/the halt to go/and the blynde to se/and thei glorified the god of Israhel.

mar. vi. d

Jesus called his disciples to him and mar. vi. a
d. iii.

The Gospell of S. Matthew
 sayde I haue compassion on the people
 because thei haue contynned with me
 now. iij. dayes / and haue nothinge to
 eate: and I wil not let them departe fa-
 stinge lest they perishe in the waye &
 his disciples sayde to hi / whence shuld
 we get so muche breed yn the wydes-
 nes / as shulde suffice so greate a multy-
 tude: and Iesus sayde vnto them howe
 many loues haue ye? And they sayde /
 seuen and a fewe fishes. And he com-
 maunded the people to sit dwne on the
 grounde. And toke the seuen loues and
 the fishes and gaue thankis and brake
 them / and gaue to his disciples / & his
 disciples gaue them to the people. And
 thei al ate / and were suffised. And they
 toke vp of the broken meate that was
 lefte. vii. basketis full. They that ate
 were. iij. M. men / besyde women and
 childen. And he sent awaye the people
 and toke shippe and cam into the part-
 es of Magdala.

The. xviij. Chapter.

When cam to him the pha-
 ryses with the Saduces &
 also / and byd tempte hym
 & stryng that he wold shew
 them some signe from
 heauen. He answered and
 sayde vnto them / At euen ye saye / we

mar. viij. b
 Lu. xij. g

The. xviij. Chapter

shal haue saye wedder / and that becom-
 se the skye ys reed / in the morninge ye
 saye / to daye shall be foule wedder / and
 that because the skye is troubelous &
 reed. O ye hypocrites / ye can discerne
 the fashion of the skye and can ye not
 discerne the signes of the tymes. The
 frowarde nacion / and aduoutrous see-
 keth a signe / there shal none other sygne
 be geuen vnto them / but the sygne off
 the prophet Jonas. So lefte he the ad-
 departed.

Jone. ij. a

When his disciples were come
 to the other syde of the water / thei had
 forgotten to take breed with them. The
 Iesus sayde vnto them / Take heed and
 beware of the leuen of the pharyses / &
 of the Saduces. They thought among-
 ge themselves sayng / we haue brou-
 ght no breed with vs. When Iesus vnder-
 stode that / he sayde vnto them. O ye
 of lytell faith / why are youre myndes
 cumbered because ye haue brought no
 breed? Do ye not yet perceaue / neither
 remember chafe. b. loues when there
 were. b. M. men and howe many bas-
 ketis toke ye vp. Neither the. vii. lo-
 ues? when there were. iij. M. & howe
 many basketis toke ye vp? why perce-
 aue ye not the chafe I spake nat to you of
 breed wher I sayd beware of the leuen of
 the pharises & of the saduces? The br-
 d. iij.

mar. viij. b

Lu. xij. a

The Gospell of S. Mathew
derstode thei/howe that he had not the
beware of the leuen of breed / but of
the doctrine of the pharises/and of the
Saducees.

mar. viij. c
lu. ix. c
When Jesus came into the coostis
of the cite whiche is called Cesarea phi
lippi / he asked his disciples saynge / C
whom do men saye that I the sonne of
man am? Thei sayde / some saye that thou
arte Ihon baptist / some Elias / so
me Jeremias / or won of the prophetis
he sayde vnto them: but whom saye ye
that I am? Symon Peter answered / &
sayde / thou arte Christ the sonne of the
lyuinge god. And Jesus answered and
sayde to him / happy arte thou Simon
the sonne of Jonas / for flesh and blo
ode haue not opened vnto the that / but
my father which is in heauen. And I sa
ye also vnto the / that thou arte Ston
ne. And upon this same stonne / I wyll
bylde my churche. And the gates of hel
shal not preuaile against it. And I wil
geue vnto the / the keyes of the king
dom of heauen / and whatsoever thou
byndest vpon earth / it shal be bounde in
heauen. And whatsoever thou loosest
on earth yt shal be loosed in heauen.
Then he charged his disciples / that
thei shulde tel no man / that he was Je
sus Christ. From that tyme forth / Je
sus began to shewe vnto his disciples /

The. xvi. Chapter
howe that he must go vnto Jerusalem
and suffer many thinges of the elders /
and of the highe prestes / and of the scri
bes / and must be killed / and rylse agay
ne the thirde daye Peter toke him a si
de / and began to rebuke him sayinge ma
ster sauere thy selfe / this shal not come
vnto the. Then tourned he aboute / and
sayde vnto Peter / So after me Satan
thou offendest me / because thou precea
nest not godly thinges / but worldly
thinges.

Jesus then sayde to his disciples: **mar. viij. d**
lu. ix. g
Joā. xij. d
Deny man will folowe me let him forsake
him selfe / and take his crosse and fo
lowe me. For whosoener will save his
lyfe / shal lose it / And whosoener shall
lose his lyfe for my sake / shall finde it
What shal it proffet a man / yf he shulde
wyne all the whole worlde / so he lose his
owne soule? Or els what shal a man ge
ue to redeeme his soule agayne with al?
For the sonne of man shall come in the
glory of his father / with his angels / &
then shal he rewarde every man accord
ing to his dedes. Verely I saye vnto
you / some there be amonge them that
here stonde / which shal not taste of de
eth / tyl thei shal haue sene the sonne of
man come in his kingdome.

The. xvij. Chapter.

mar. ix. a
luc. ix. d

The Gospell of S. Matthew



And after. vi. dayes Jesus
toke Peter and James/
Jhon his brother/and bro
ught them vppen to an
highe mountayne out of
the waye/and was trans
figured before them. And his face dyd
shyne as the sun/and his clothes were
as whyte as the lyght. And beholde th
ere appeared vnto them Moyses and Me
lchizedek talkinge with him. Then answer
ed Peter/and sayde to Jesus/ Master
here is good beyng for vs / yf thou
wilt/let vs make here. iij. tabernacles
won for the / and won for Moyses/ and
won for Melchizedek. Whyll he yet spake/
beholde a bryght cloude shadowed the
and lo a voyce oute of the cloude sayde
This is my deare sonne/in whom I am
pleased. heare him. And when the disci
ples herde that/they fel flat on their fa
ces/and were sore afrayed. And Je
sus cam and touched them / and sayde/
arise and be not afrayed. Then lyfted
they vp their eyes/ and sawe no man
but Jesus onely.

And as they cam downe fro the mount
ayne/he charged them saynge/se that
ye shewe this vpon to no man/ til the
sonne of man be rylen agayne from de
eth. And his disciples asked of hi
saynge/why the scribes/chau

The. xviij. Chapter.

Melchizedek must first come? Jesus answer
ed/and sayde vnto them/Melchizedek shall
first come/and restore al thinges. And
I saye vnto you that Melchizedek ys come
alredy/and thei knewe him not/but ha
ue done vnto him whatsoeuer they li
sted. In lyke wyse shall also the sonne
of man suffre of them. Then his disci
ples perceaued that he spake vnto the
of Jhon baptist.

And when they were come to the pe
ople/ther cam to him a certayne man
and kneeled downe to him saynge/Ma
ster haue mercy on my sonne/for he is
franticke/and is sore vexed. And oft ty
mes falleth into the fire / and oft into
the water. And I brought hi to thy disci
ples/and thei coulde not heale hym.
Jesus answered and sayde/O generac
ion faithles and croked/howe longe sh
all I be with you? howe longe shall I
suffre you? brynge him hither vnto me
And Jesus rebuked the deuyll/and he ca
me oute. And the childe was healed eu
er that same houre.

Then came his disciples secretly/
and sayde/why could not we cast hym
out? Jesus sayde vnto them/ Because
of youre vnbelefe. For I saye verily v
nto you yf ye haue faith as a graine of
musterd seede/ye shall saye vnto this
mountayne/renoue hēce to yonder pla

mar. ix. g
luc. ix. e

lu. xviij. b

The Gospel of S. Mathew
ce/and he shulde remene. Nether shuld
eny thunge be vnpossible for you to do.
but this kinde goeth not oute but by
prayer and fastinge.

Mar. ix. e
Luc. ix. e Whyl thei passed the tyme in galile
Jesus sayde vnto them/the sonne of mā
shal be betrayed into the hondes of mē
and thei shal kyl him/and the thyrda
ye he shal ryse agayne. And they sorow
wed greatly.

✠ When thei were come to Capernaum / thei that were wont to gadre
poll money/came to Peter and sayde/
Doth youre master paye tribute? He
sayde/ye. And when he was come into
the housse/Jesus spake first to him/sa-
pyng/What thinkest thou Simon? of
whome do the kingis of the earth take
tribute/or poll money? of their childre
or of straungers? Peter sayde vnto hi/
of straungers. Then sayde Jesus vnto
him agayne/Then are the childre fre.
Nenerthelesse / lest we shulde offende
them/go to the see and cast in thyme an
gle/and take the fische that first cometh
vp/when thou hast opened his mou-
th/thou shalt finde a pece of twelue pēs
that take and paye for me and the ✠

The. xviii. Chapter. ✠

The. xviii. Chapter.

At the same tyme the discip-
les cam vnto Jesus sayng **Mar. ix. e**
who is the greatest in the **Luc. ix. e**
kyngdom of heuē? Jesus
called a childe vnto hym/
and set hym in the middes
of them / and sayd / Verely I say vnto
you/except ye tounce / and become as
childre / ye cannot enter in to the kin-
gdom of heuē whosoever therfore sh-
all submit hym selfe as this childe / he
is the greatest in the kyngdom of heuē
And whosoever receaueth suche a chil-
de in my name receaueth me Butt who
soever offend wone of these lytell wons **Mar. ix. f**
which beleue in me/ it were better for **Luc. xviii. a.**
hym / that a millstone were hanged a-
bout his necke/ad that he were drow-
ned in the depth of the see to be vnto
the world because of euil occasions. It
is necessary that euil occasions be ge-
nen/ neuerthelesse wo be to that man
by whom euil occasion cometh **Mar. ix. g**
refoze yf thy hōde or thy fore geue the
an occasion of euyl/cut hym of ad cast
hym from the. It is better for the to
enter into lyfe halt or maymed/rather
then thou shuldeste haunge two hon-
des/or two fete/ be cast into euerlast-
yng fyre. And yf also thyne eye offen-
de the/plucke him oute and caste hym
from the. It is better for the to enter

The Gospell of S. Mathew.

into lyfe with one eye / the hangyng two eyes to be cast into hell fyre

Se that ye despyse not won of these litell wong / For I saye vnto you / that in heauē their angels behold the face of my father which is in heauē. For ye ad the sonne of man ys come to save that which is lost. Now thynke ye: yf a mā had an hōdyed shepe & one of the shuld goo astray / wyl he not leue nynty and nyne in the moūtains / and go ad seeke that wō which is gone astray: if it hap pen that he fynd him / Verly I saye vnto you / he reioyseth more of that shepe then of the nynty and nyne which wē not astray. Euen so yt ys not the wyl of youre father in heauē / that won off thes lytell wong shulde perishe.

✠ Moreover yf thy brother trespas against the. Go and tell hym his faute betwene hym and the alone. If he heare the / thou hast wone thy brother / but yf he heare the not / then take with the wō of two / that in the mouth of two or thre witnesses / all sayngis maye stonde. If he heare not the tell yt vnto the congregation / yf he heare not the congregation / take hym as an hethen mā / and as a publican. Verly I saye vnto you what soeuer ye bynde on erth / shalbe bounde in heauē. And what soeuer ye lose on erth / shalbe losed in heauen

Luc. xix. b

Lu. xv. a

Lu. xvii. a

Lu. xix. d

ecc. xix. b

Jaco. v. d

Deu. xix. b

II. cor. xii.

Heb. x. e.

Joā. viii.

The. xviij. Chapter.

Agayn I saye vnto you that if two of you shal agre i erth in eny maner thing what soeuer they shall besye / yt shalbe geue them of my father which is in heauen. For where two or thre are gadered to gedder in my name / there am I in the myddis of them.

Then cam Peter to hym / and sayde master / howe ofte shall my brother trespas agaynst me / and I shall forgeue hym: shall I forgeue hym seven tymes: Jesus sayd vnto hym / I saye not vnto the seven tymes / but senenty tymes seven tymes. ✠ There fore ys the kyngdom of heauen lykened vnto a certayne kynge / which wolde take accountis of his seruauntis / and whē he had begune to recken / won was broughte vnto hym which ought hym ten thousande talentis / but when he had nought to paye / the lord commaunded hym to be solde / and his wyfe / and his children / and all that he had / and pay ment to be made. The seruaunt fel downe and besought hym saynge / Syr / geue me respyte / and I wyl paye yreuer ty whit. The lord had the lord pitie on the seruaunt / and lowsed hym / and forgaue hym the det.

The same seruaunt wēt out and founde wone of his felowes / which oughte hym an hundred pēce. And leyed hōdis

The Gospellof. S. Mathew
 on him/and toke him by the throote/la-
 ynge/paye that thou owest. And his fe-
 lowe fel wone/and besought him / la-
 ynge/haue patience with me/ & I will
 paye the all. And he wolde not/ but
 went and cast him into prison/ tyll he
 shulde paye the det. When his other fe-
 lowes sawe what was done/they were
 very sore & cam and tolde to their lord
 be all that had happened. Then the lord
 de called him/and sayde vnto him. O
 euellseruaunt/I forgaue the al that det
 because thou praydest me / Was it not
 mete also/that thou shuldest haue had
 compassion on thy felowe / euen as I
 had pitie on the? & his lord was wo-
 oth/and deliuered him to the ioylers/
 til he shulde paye al that was due to hi
 So lyke wyse shal your heavenly fa-
 ther do vnto you/ yf ye will not forgiue
 with your hertis / eache won to his
 brother their trespasses. **A**

Mar. x. 9. **The. xix. Chapter**
And it folowed when Je-
 sus had synished those say-
 ynges/he gat him from Sa-
 le/ and cam into the coun-
 treis of Jewry beyonde Jor-
 dan/and moche people fo-
 lowed him/ and he healed them there.
 Then cam vnto hym the pharyses

The. xix. Chapter.
 to tempte hym/and sayde to hym/ys yt
 lawful for a man to put awaye his wife
 for all manner of causes? He answered
 ad sayde vnto them/ haue ye not rede **Gen. i. d.**
 howe that he which made man at the be-
 gynnynge made them man and woman? **Gen. i. d.**
 and sayde for this thyng / shall a man **Eph. v. 9.**
 leue father and mother/ and cleue vnto **1. cor. vi. d.**
 his wyfe/ and they twayne shalbe won
 flesh. Wherefore nowe are they not
 twayne/ but won flesh. Let nomā the
 refore put a sund/that which god hath
 cuppel to gether. Then sayde they to
 hym / why dyd Moses commaunde to
 geue vnto her a testimoniall of diuor-
 sement and to put her awaye? He sayde
 vnto them/ Moses because of the hard-
 nes of your hertes suffered you to put
 awaye your wyfes/ But from the be-
 gynnynge yt was not so. I saye therfo-
 re vnto you/ who so euer putteth awa-
 ye his wyfe (except yt be for fornica-
 tion) & marieth another breaketh wed-
 loke/ & whoso euer marieth her which
 is dyuorced/ doeth commit aduoutry.
B Then spake his disciples to him/ yf
 the matter be so betwene man & wyfe
 then is yt not good to mary. He sayde
 vnto them/ all men cannot awaye with
 that saynge/ but they to whom it is ge-
 uen. There are chaste/ whych were so
 borne out of the mothers belly. And
 e. j.

Mar. x. c.
Lut. xvi. d.
1. cor. vi. d.

The Gospell of .S. Matthew

There are chaste / which be made of mē
And there be chaste which haue made
them selues chaste for the kyngdom of
heauens sake he that can take yll
hym take yt.

Mat. x. b
Lu. xviij. c. Then were brought to hym yonge
chylidren / that he shulde put hyg hon-
dis on them and praye / And his disci-
ples rebuked the: but Jesus sayde vnto
the suffer the chylidren / & forbid the not
to come to me / for vnto suche belon-
geth the kyngdome of heauē. And whē
he had put his bondis on them / he de-
parted thence. And beholde won cam/
ad sayde vnto him / good master / what
good thinge shall I do that I maye ha-
ue eternal lyfe? he sayde vnto hym/
why callest thou me good? the re is no
ne good but wō / ad that is god But ad
thou wilt entre i to lyfe kepe the cōma-
undmētis. he sayde which? And Jes^s
sayde / thou shalt not kyl / thou shalt
not breake wedlocke. Thou shalt not
steale / thou shalt not beare falce wit-
nes / honoure thy father ad mother / ad
thou shalt loue thine neghbour as thy
selfe / the yongeman sayde vnto hym / I
haue obserued all these thingis frō mi
youth / what haue I more to do? Jesus
sayde vnto hym / yf thou wylt be perfe-
cte / go and sell that thou hast / and geue
yt to the poore / ad thou shalt haue crea-

The .xix. Chapter.

sure in heauē / and come ad folowe me
When the yonge man herde that say-
inge / he wēt awaye moynynge. For he
had greate possessions.

Jesus sayde the vnto hyg disciples /
Vterely I saye vnto you / a ryche man
shal with difficulte enter into the kyng-
dom of heauē. And mozeouer I saye vnto
you / yt is easier for a camell to go
through the eye of a nedle / then for a
ryche man to enter in to the kyngdom
of heauē whē his disciples herde that
they were exceedingly amased / sayin-
ge: who the can be saued? Jesus behel-
de them: and sayde vnto them: with mē
thys ys bypossyble: but wyth God all
thingis are possible.

D Then answered Peter / & sayde to
hym: Beholde we haue forsaken all / ad
haue folowed the / what shall we haue
therfore? Jesus sayde vnto them / Vte-
rely I saye vnto you / that ye which ha-
ue folowed me in the secōde generati-
on (when the sonne of man shall spt in
the seare of hyg maieste) shall spt also
vpon .xij. seatis / and iudge the .xij. try-
bis off Israhel And whoso euer forsake
th housle / or brethren / or systers / or fa-
ther / or mother / or wyfe / or chylidren /
or byuelod / for my names sake the sa-
me shall receaue an hundred folde / and
shal inheret euerlastynge lyfe. **6. ij.**

The Gospell of S. Mathew
Many that are fyrste shalbe laste/ and
the laste shalbe fyrste.

The .xx. Chapter. ✠

Mar. x. b.
Lu. xij. d



Of the kyngdom of heauē
is lyke vnto an houshol-
der/ which went out erly
in the morninge to hye la-
bours into his vynyarde.
And he agreed wth
the labourers for a peny a daye and sent
them into his vynyarde. And he went
out about the thyrde houre / and sawe
other stondynge ydell in the market
place and sayde vnto them go ye also in
to my vynyarde / & whatsoener is right
I wyl geue you / and they went their
waye. Agayne he went out about the
fyrte and nynthe houre / and dyd lyke
wyle. And he went out aboute the ele-
uenthe houre and founde other stondyn-
ge ydell: And sayde vnto the: Why ston-
de ye here all the daye ydell? They say-
de vnto hym/ because noman hath hyr-
ed vs. He sayde to them/ go ye also in-
to my vynyarde/ and whosoever shalbe
tyght/ that shall ye receaue.

When euen was come the Lorde of
the vynyarde sayde vnto his steward
call the labourers/ and geue them their
hye/ begynnynge at the laste/ tyll thou
come to the fyrste. And they which we-
re hyed aboute the eleuenthe houre/

The .xx. Chapter.

came and receaued euery man a peny.
Thencame the fyrst / supposynge that
they shulde receaue more / and they ly-
kewyle receaued euery man a peny.
And when they had receaued yt / they
grudged agaynst the good man of the
house saynge These laste haue wroght
but one houre/ and thou hast made the
equall vnto vs whych haue borne the
burthen and heat of the daye.

He answered to one of them saynge
frende I do the no wrounge / dydeste
thou not agre wth me for a peny? Ta-
ke that whych is due / and go thy waye
ye I wyl geue vnto this laste / as mo-
che as to the. ys yt not lawfull for me
to do as me lysteth wth myne awne?
Is thynne eye euill because I am good?
So the laste shalbe fyrste / and the fyr-
ste shalbe laste. For many are called and
fewe be chosen. ✠

✠ And Iesus ascended to Jerusalem
and toke the .xij. disciples aparte in the
waye/ and sayde to them/ Lo we go vp
to Jerusalem/ & the sonne of man shal-
be betrayed vnto the chiefe prestes / and
vnto the scribes/ and they shall condemn
he hym to death/ and shall deliuer him
to the gētyls/ to be mocked/ to be scour-
ged/ and to be crucifyed/ and the thyrde
daye he shall rylse agayne.

✠ Then came to hym the mother
e. iij.

Mar. x. b.
Luc. iii. f.
Mar. x. e.
lu. xviij. e.

The Gospell of S. Mathew:
offrebedeys children with her sonnes
worshyppe hym / and desyringe a
certayne thyng of hym / he sayd vnto
her / What wilt thou haue? She sayde
vnto hym / Graunte that these my two
sonnes maye sit one on thy ryght hond
and the other on thy lyfte honde in thy
kyngdome.

Jesus answered and sayd / ye wot not
what ye aske. Are ye able to drynke
the cuppe that I shall drynke of? And
to be baptised with the bapti that I shal
be baptised with? They answered to
him. That we are. he sayd vnto the / ye
shall drinke of my cupe / and shalbe ba-
ptised with the baptim that I shalbe
baptised with / But to sit on my ryght
hond and on my lyft hond / is not my-
ne to geue / but to them for whom yt is
prepared of my father. **+**

Mar. x. g
Luce. xx. c
And when the ten herde this / they
despayned at the two brethre. But Je-
sus called the vnto hym / and sayde / ye
knowe / that the lordis of the gentyls
haue domination ouer them / And they
that are great exercise power ouer the
It shall not be so amonge you / But who
soeuer will be greate among you / let
hym be youre minister / and whosoever
will be chiefe / let hym be youre serua-
unt. Euen as the sonne off man cam /
not to be ministered vnto / but to minis-

The. xxi. Chapter.
Ber / and to geue his lyfe for the redem-
ption off many. **+**

And as they departed from Hierico / **Mar. x. g.**
moche people folowed him. And beholde **Luce. xxi. c.**
be two blynde men syttinge by the waye.
syde / when they herd e / that Jesus pas-
sed by cryed sayinge / Master the son-
ne off Dauid haue merci on vs And the
people rebuked the: be cause they shuld
be holde there peace / But they cryed
the moare: sayinge / haue mercy on vs
master which arte the sonne of Dauid
The Jesus stode styll: and called the / and
sayde / what wilt ye that I shall do to
you? they sayd vnto hym Master that
oure eyes maye be opened. Jesus pitie-
ed them / and touched their eyes / And
immediatly their eyes receiued syght /
And they folowed hym.

The. xxii. Chapter. +
When they drew nye vnto **Mar. xxi. c.**
Jerusalem / and were co- **Luce. xxi. c.**
me to Bethphage vnto mo-
unte olyuete: the sent Je-
sus two of his disciples /
sayinge to them / Go in
to the tounne that lyeth ouer agayn.
ste you / and anon ye shall fynde as-
selle bounde / and her colte with her / lo-
se them and bringe them vnto me And
yf any man saye aught vnto you / sa-
ye ye that youre master hath neede off
e. iij.

The Gospell of S. Mathew.

them/and streyghtwaye he will let the
go All this was done / to fulfyll that
which was spoken by the prophet/say-
inge / Tell ye the daughter of Sion: be
holde thy kinge cometh vnto the me
he sitinge vpon an asse and a colte/the
foole of an asse bled to the yoke. The
disciples went/ and did as Iesus com-
maunded them / and brought the asse
and the colte / and put on them there col-
thes/ and set him there on. Many of the
people spied their garmentis in the
waye other cut doune braunches from
the trees/ and strewed them in the wa-
ye Moreover the people that wet befo-
re/and they also that cam after cried sa-
yng: hosianna to the sonne of Dauid.

psal.
cxvij. d.

Blessed be he that cometh in the na-
me of the lord/ hosianna in the highest

And when he was come in to Je-
rusalem/all the cite was moued/ sayin-
ge who ys this? And the people/sayde:
this ys Iesus the prophet of nazareth
a cite off galile. And Iesus went in to
the temple of god/ and caste out all the
that bought and solde in the temple/
and ouerthrew the tables of the mony
chaungers and the seatis of them that
solde dones And saide to the/ it is writ-
te/ mine house shalbe called the house
of prayer / but ye haue made it a den of
theues. And the blynde and the halt ca-

The. xxi. Chapter.

to hym in the temple/and he healed the
When the chiefe prestis and scribes
sawe/the marueyles that he dyd/ And
the chylde cryng in the temple and
sayng / hosianna to the sonne of Dauid
they despayned / and sayde vnto hym:
hearest thou what these saye? Iesus say-
de vnto them: haue ye neuer redde / off
the mouth of babes and suckelings
thou haste ordeyned prayse? And he let
them / and went out of the cite vnto
bethani: and passed the tyme there.

psal. viij. b
Mat. xj. b

In the mornynge as he returned in
to the cite agayne / he hungered / and
spied a fygge tree in the waye/and cam
to it/and founde nothynge there on/bat
leues only / and sayd to yt / neuer fruite
growe on the hēce forwardis. And anon
the fygge tree wyddered awaye. And
when his disciples sawe that/they mar-
uelled. sayng/Howe sone is the fygge
tree wyddered awaye? Iesus answered
and sayde vnto them: Verely I saye vn-
to you/ yf ye shall haue fayth/and shall
not dout/ ye shall not only do that whi-
ch I haue done to the fygge tree: but
also yf ye shall saye vnto this mountay-
ne / take thy selfe awaye / and cast thy
selfe in to the see / yt shalbe done. And
whatsoeuer thynge ye shall aske in pou-
re prayers (yf ye beleue) ye shall recei-
ue yt.

Mat. xj. e

The Gospell of S. Mathew
Mar. xi. d **✠** And when he was come into the
Luc. xx. a temple / the chiefe priests & the sennioris of
the people cā bnto him as he was tea-
ching / & sayde: by what auctorite dost
thou these thingis: and who gaue the
this power? Jesus answered / and sayde
bnto the: I also wyl aske of you a cer-
tayne questiō / which yf ye asople me I
in lyke wyse wyl tell you by what au-
torite I do these thyngis. Whēce was
the baptyſm of Jhō: fro heuē / or of mē?
And they thought in them selues / sayn-
ge: yf we shail saye / from heuē / he will
saye bnto vs: why dyd ye not the bele-
ue him: but and yf we shail saye of mē
the feare we the people. For all mē hel-
de Jhō as a prophet: and they answered
Jesus / and sayde: we cānot tell. He lyke
wyse sayd bnto them / nether tell I you
by what auctorite I do these thingis. **✠**
What saye ye to this? **✠** a certayne mā
had. ii. sones / & cam to the elder saynge
go and worke to daye in my byneyarde.
He answered and sayde / I will not: but
afterwarde repented and went. Then
cam he to the secōde and sayde lyke wy-
se / and he answered and sayde: I wyl sy-
yet wēt he not. Whither of these. ii. ful-
fylled there fathers wyl? And they
sayde bnto hym: the fyrst. Jesus sayde
bnto the: verely I saye bnto you / that
the publicans and the harlotis shal co-

The. xxi. Chapter.
me into the kynghome of God before
you. For I honcā bnto you / in the waye
of rightewesnes / and ye beleued him
not but the publicans and the whoores
beleued hī. But ye (though ye sawe it)
yet were not moued with repentaunce
that ye myght afterwarde haue bele-
ued hym. **✠**
✠ Herken another similitude. **The. mar. xxi. a**
re was a certayne housholder / whych **Luc. xx. b**
set a byneyarde / & hedged yt rounde ab- **Eccl. v. d**
out / and made a wympresse in yt / and bylt **1 Peter. ii. d**
a tower / & let yt out to housbandmē / &
went into a straige countre. And when
the tyme of the frute drew neare / he
sent his seruauntis to the husbandmē
to receaue the frutis of yt / and the hus-
bandmē caught his seruauntis / and be-
wōn kyled another / and stoned another.
Agayne he sent other seruauntis mo the
the fyrst / and they serued them lyke wy-
se. But last of all / he sent bnto them
hys awne sonne / saynge: they wyl
feare my sonne. When the husbandmē
sawe hys sonne / they sayde amonge
them selues: This is the heyle / come
on let vs kyll hym / and let vs take hys
inherytaunce to oure selues. And they
caught hym and thrust hym oute off
the byneyarde / and stowe hym. When
the Loade of the byneyarde cometh
what will he do with those husbandmē?

The Gospell of S. Mathew.

They sayde vnto him / he wyl euylde-
stroye those euyl persons / and wyl let
out hys vyrgarde vnto other husband
men / which shal deliuer him his frute
at tymes conuenient.

Psalm

cxliij. d.

actu. iij. b

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

1. pet. ij. a.

Rom. ix. g

Jesus sayde vnto them / yd ye neuer
redde in the scripturis? the same stone
which the bylders refused / is set in the
principal parte of the corner: this was
the lordes doyng / and yt is maruelous
in oure eyes. Therefore saye I vnto you
the kyngdō of god shalbe takē frō you
and shalbe geuē to the gētyls which shal
brynge forth the frutes of it. And who
soeuer shal fall on this stone shalbe all
to broken. And whomsoeuer this stone
shal fall vpon / he shal grynde hym to
powder. And whē the chiefe prestis and
pharises herde his similitudes they per-
ceaued that he spake of thē. And they
went about to laye hondis on him / but
they feared the people / because they co-
unted him as a prophet. And Jesus
answered & spake vnto the agayne in a
multitudes / saynge. The. xxiij. Chap. ✠



The kyngdom of heauē is
lyke vnto a certayne kyn-
ge which maryed his son-
ne / & sent forth his serua-
ntis / to call thē that we-
re byd to the weddyng /
& they wolde not come. Ageyne he sent

The. xxiij. Chapter.

forth other seruauntis / saynge: tell thē
which are bidden. Lo I haue prepared
my dynner myne oxen and my fatlyn-
gis are kyled / and all thingis are redy
come vnto the mariage. They made li-
ght of yt / and went their wayes: won to
his ferme place another about his mee-
chandise the remnaunt toke his serua-
ntis and intreated them vngoodly and
sewe them. Whē the kynge herde that
he was wroth / and sent forth his war-
tyes and destroyed those mustheres /
and brent by their cite.

Then sayde he to his seruauntis. The
weddyng was prepared: but they whi-
ch were byddē there to / were not wor-
thy. Go ye therefore out in to the hyghe
wayes / & as many as ye fynde / byd thē
to the mariage. The seruauntis wēt out
in to the wayes / and gathered to gether
as many as they coulde fynde / both
good and bad / and the weddyng was fur-
nished with gēstis. The kynge cam in
to byset hys gēskys / and spyed there a
mā which had not on a weddyng gar-
ment / and sayde vnto hym: frende / ho-
we camst thou in hyder / and hast not
on a weddyng garment? and he was
euen spechlesse. Then sayde the kynge
to hys ministers: take and bynde hym
bonde and fote / and caste him into viter
dercknes / there shalbe wepyng / and

The Gospell of S. Matthew
 gnatthynge of ierh. For many are cal-
 led and fewe be chosen. **H**

mar. xij. b **Luc. xx. d** **Then** went the pharisees and toke
 counsell/ howe they myght tangle him
 in his wordis. And sent vnto him theire
 disciples with Herodis seruants say-
 inge: Master/we knowe that thou art
 true/and that thou teachest the wa-
 ye of god truely / nether carest for any
 man / for thou consydrest not mennes
 estate. Tell vs therfore howe thynkest
 thou: is yt lawful to geue tribute vnto
 Cesar / or not? Jesus perceaued they
 wylpnes/and sayde. Why tempte ye me
 ye pocrytes: let me se the tribute mo-
 ney. And they toke hym a peny/and he
 sayde vnto them/whose is this ymage
 & superscripciō? They sayde vnto him/
Roth. xij cesars/then sayde he vnto them. Geue
 therfore to cesar that which is cesars/
 and geue vnto god/that which is gods.
mar. xij. b **Luc. xx. d** **act. xxiii. b** **Deu. xxb.** **When** they herde that/they mar-
 uelled/ & lefte him & went their waye.

The same daye the saduces came vnto
 him (which saye that there is no lye
 after this) and they asked him saynge
 Master/Moses bade/ys a man dye ha-
 uynge no chyldre/that the brother ma-
 ry his wyfe / and reyse vyppes seed vnto
 his brother. There were wyth vs seuen
 brethren/the fyrst after he was dyed
 without yfwe/& lefte his wyfe vnto

The. xxij. Chapter.

his brydther. **L**yke wyse the seconde to
 the thyrde / vnto the seuen the Laste of
 all the woman dyed also. Nowe in the
 lyfe after this/whose wyfe shal she be
 of the. viij: for all had her. Jesus answe-
 red and sayde vnto the: ye are deceaued
 and knowe not what the scripture mea-
 neth/nor yet the vertue of god: for in
 the lyfe after this/they neither mary/
 nor are maryed: but are as the angels
 of god in heauen.

As touchynge the lyfe of them that
 be deed: haue ye not redde what is say-
 de vnto you of god/which sayeth I am
 Abrahams God/ and Isaaks God/and
 the God of Jacob? God ys not the god
 of the deedbut of the lyynges. And w-
 hen the people herde that/they were a-
 stonyed at hys doctryne.

When the pharisees had herde ho-
 we that he had put the saduces to silen-
 ce/they drewe to gader/and won of the
 whych was a doctour off lawe asked
 him a questio temptinge him & saynge
 Master which is the gret commaund-
 met in the lawe? Jesus sayde vnto him
 thou shalt loue thy lord God with all
 thyne herte/with all thy soule/& with
 all thy mynde: This is the first and that
 gret comaundment: And there is ano-
 ther like vnto this Thou shalt loue thy
 neyghbour as thy selfe. In these two

Exo. lviij. d

mar. xij. e.
Luc. xij. e

Deu. vj. a.

Leu. xix. b
Mar. xij. e

The Gospell of S. Mathew
Mar. xij. c. commaundmentes / hange all the lawe
and the prophetis.

Mar. xij. d. Whyl the pharises were gathered to
Luc. xx. d. gether Jesus aske them saynge / what
thynke ye of Christ? whose sonne is he?
they sayde vnto hym / the sonne of Da-
uid. He sayde vnto them / how then do-
eth Dauid in spirite cal him lord / sayn-
g? The Lorde sayde to my Lorde / syt
on my ryght honde / tyll I make thyne
ennemyes thy fote stole / yf Dauid call
hym lord / howe is he then his sonne?
And none of them coulde answer him
ageyne one worde. Nether durste eny
ma from that daye forth aske him eny
mo questions. ¶

The. xxij. Chapter. ¶

When speake Jesus to the
people and to his disciples
saynge. The scribes and
the pharises syt in moles
seate / whatsoener they
byd you obserue that ob-
serue and do / but after their workes do
not: for they saye / and do not / ye and they
bynde heuy burthens and greuous to
be borne / and ley them on mennes shul-
ders / but they the sylfe wyl not moue
them wyth one fynger. All there wor-
kis they do / for to be sene of me. They
set abroad there phylateris / and ma-
ke large bdyers on their garmentis.

Luc. xij. g

The. xxij. Chapter
and loue to sit vppermoste at feastis & Mar. xij. d
to haue the chiefe seatis yn the synago. Luc. xij. f
gis / and gretynge in the marketis and And. x. g.
to be called of men Rabi.

But he shal not suffre youre selues
to be called Rabi / for one is youre ma-
ster that is to wylt Christ / and al ye are
brethren. And cal ye no man youre fa-
ther on the earth for one is youre fa-
ther and he is in heauen / be ye not
called masters / for one is youre master
and he is Christ. He that is greatest a-
monge you shalbe youre seruaunte. But
whosoener exalteth him selfe / shall be
brought lowe / and he that submitteyth
him selfe / shalbe exalted. ¶

Luc. xij. g
ad. xviij. g

Woe be vnto you scribes and phary-
ses dissemblers for ye shut vp the king-
dome of heauen before men / ye youre
selues go not in / nether suffre ye them
that come to enter in.

Woe be vnto you scribes and phary-
ses / for ye deuoure widows houses / & Luc. xij. g
that vnder a coloure of praynge longe
prayers / wherfore ye shal receaue gre-
ater damnacion.

Woe be vnto you scribes and phary-
ses ypocrites / for ye compasse sea & lon-
de / to bringe one into youre beleife / and
when ye haue brought him ye make hys
two folde more the chyld of hell / then
ye youre selues are.

f. j.

The Gospell of S. Mathew

Uo be unto you blynde gydes / for ye saye whosoever sweare by the temple / it is nothinge / but whosoever sweare by the golde of the temple he is detter. ye soles ad blynde / whether is greater the golde / or the temple that sanctifyeth the golde: and whosoever sweareth by the aultre it is nothinge / but whosoever sweareth by the offeringe that lyeth on the aultre is detter / ye soles & blynde whether is greater the offeringe or the aultre which sanctifyeth the offeringe: whosoever therfore sweareth by the aultre / sweareth by it / & by al that there on is And whosoever sweareth by the temple sweareth by it / ad by hi that dwelleth therein. And he that sweareth by heauen / sweareth by the seate of god / & by hi that sitteth thereon

Lu. xi. f.

Uo be to you scribes and pharises / for ye tyche mynt / annys & comē / & lcaue the wayghyng matres of the lawe on one / iudgement / mercy and fayth / these ought ye to haue done and not to haue lefte the othre on one. ye blynde gydes / which strayne out a gnat / and swallowe a cammyll.

Uo be to you scribis and pharises / for ye make cleane the wyter side of the cuppe and of the platter but with in they are full of hyberty and exesse. Thou blinde pharise cleanse thy

The. xxiij. Chapter

that whych ys wythin the cuppe and the platter / that the out side maye also be cleane.

Uo be to you scribes / and pharises / for ye are lyke unto paynted tombes which appere beauty full out wardis / but are with in full of deed mens bones and of all fylthynges. So are ye / for out wardis ye appere ryghteous unto men / when wyth in ye are full of dissimulation and iniquite

Uo be unto you scribes and pharises / for ye bilde the tombes of the prophetis / and garnish the sepulchres of iuste men / and saye 3i we had bene in oure fathers tyme. we wolde not haue bene partners wyth them in the blood of the prophetis. So are ye wytnesses unto poure ielues / that ye are the chyldren of the / which killed the prophetis / fulfill ye lyke wyse the measure of poure fathers ye serpētis and generation of bipers / howe shall ye scape the dampnation of hell

Wherfore beholde I sende unto you prophetis wise mē / and scribis / and of the same shall ye kylle ad crucifie ad some shall ye scourge i poure synagogis and persecute from cite to cite that all righteous blood maye fal on you which was shedd upon the erth / fro the blood off ryghteous Abel / unto the blood off

The Gospell of .S. Mathew.

Ben. lxxij. b zacharias the sonne of Barachias wh
hebr. xj. a om yellewe betwene the temple and
ij. parlyps the altre Verely I say vnto you all the
xxij. f. se thingis shall light apou this genera
cion. Hierusalem Hierusalem whych
Luc. xij. g kyllest prophetis / and stonest the whi
xij. esd. j. c chare sent to the / howe often wolde I
haue gathered thy children to gether /
as the henne gathreth her chickes vn
der her wyngis / but ye wolde not / be
holde youre habitacio shall be leste vn
to you desolate. For I saye vnto you /
ye shall not se me hence forth till that
ye saye / blessed ys he that cometh in
the name of the lord. ✠

The. xxiii. Chapter.

mar. xij. a And Iesus wet out and de
parted from the temple / and
his disciples cam to hym /
for to shewe hym the byl
dinge of the temple / Iesus
sayde vnto the se ye not all
these thingis / verely I saye vnto you /
Luc. xix. g There shall not be here lefte one stone
vppon another that shall not be destroyed
And as he sat vppon the mount Oli
uete / his disciples ca vnto hym secret
Eph. v. b by sayinge / Tell vs / when this shall be
Colo. ij. d and what signe shall be of thy commin
ge / and of the ende of the worlde / and
Iesus answered / and sayde vnto them
Take hede that no man deceaue you for

The. xxiii. Chapter.

many shall comen in my name saynge /
I am Christ / and shall deceaue many.
ye shall heare of warres / and of the
noyse of warris / but se that ye be not
troubled for all these thingis muste co
me to passe / but the ende is not yet for
nacion shall cryse ageynste nacion / and
realme ageynste realme / and there shall
be pestilence and hunger / and erthqua
kis in all quarters. All these are the be
gynninge of sorowes.

Then shall they put you to trouble / Ioan. xv. e
and shall kyl you / and ye shall be hated and. xvi. a
of all nacions for my names sake / and
then shall many fall / and shall betraye
won another / and shall hate won the
other / and many false prophetis shall
arise / and shall deceaue many and be
cause iniquite shall haue the vpper ha
de / the loue of many shall abate. But
he that endureth to the ende shall be sa
fe. And this Gospell of the kyngdome
shall be preached in all the worlde / for
a wytnes vnto all nacions / and then
shall the ende come.

When ye the shall se the abominacion. mar. xij. b
cion and desolacion (spoken of by Da. Luc. xxi. d
niell the prophet) stonde in the holy pla Wash. ij. b
ce / whosoever redeth yt / let hym vnder
stonde yt. Then let them which be in in
ryde in to the mountaynes. And let
hym which is on the house toppe / not
s. iij.

The Gospell of S. Mathew.

come downe to take any thinge out of
his house. Neither let hym which is in
the felde / retorne backe to fetch his
clothes. Wo be in those dayes to them
that are with chylde / and to the that ge
ue sucke / But praye that youre flyght
be not in the winter / neither on the saboth
daye. For theshalbe greates tribulation
suche as was not from the begynny
ge of the worlde to this tyme / ner shal
be. ye and except those dayes shulde be
shortened / ther shulde no fleshe be sa
ued. But for the chosens sake those dua
yes shalbe shortened.

mar. xlii. c. Then yf any mā shall saye vnto you:
Lu. xlii. c. lo / here is Christ / or there is christ / be
lene yt not / for there shall aryse false
christes / and false prophetis and shall
geue greatesygnes and wonders. So
greatly that yf it were possible / euē the
chosen shulde be brought in to erre. Take
hede I haue tolde you before. If
they shall saye vnto you / lo he is in the
desert / go no forth / yf they saye: lo / he
is in the secret places / beleue not. For
as the lyghtynge cometh out of the
east / and shyneth vnto the west so shall
the comynge of the sonne of man be
for where soeuer a deed body ys / euen
thither wylle egles resorte.

Mat. xlii. c. Immediately after the tribulaciōs of
Lu. xlii. c. those dayes / shall the sun be darkened

The xliii. Chapstre.

And the mone shall not geue her light / eze. xlii. b
and the starris shall fall from heuen / Esa. xlii. b
and the powers off heuen shall mone. Iohē. iii. c
And then shall appere the sygne of the
sonne of man in heuen. And then shall
all the kynnedes of the erth moine /
and they shall see the sonne off man co
me in the cloudes of heuen with power
and greates maieste: and he shall sende
his angellis with the greates voyce off
a trowp / and they shall gather to gether
his chosens fro the fower wydes: ad fro
the one ende of the worlde to the other

Learn a similitude of the fygge tree
whē his brāches are yet tender / ad his
leues sprōge ye knowe that sommer is
nye. So lyke wyse when ye see all these
thiges / be ye sure that it is neare euen
at the wres: verely I saye vnto you th
at this generaciō shal not passe / tyll all
be fulfilled. Heuē ad erth shal perishe
but my wordis shall abyde. But of that
daye ad honre knowith no man / no not
the angels of heuē / but my father only

As the tyme of Noe was / so lyke wy
se shall the comynge of the sonne off
man be. For as in the dayes before the
floud: they dyd eate and drynke / marry
and were married / euen vnto the daye
that Noe entred into the chyppe / and
knewe off nothyng tyll the floud came
and toke the a lawaye. So shall also
f. iii.

mar. xlii. d
Lu. xlii. f
Gen. vii. b

The Gospell of S. Mathew

the comynge of the sonne of man be.
Ma. xviij. s Then two shalbe in the felde / the one
 shalbe receaved / and the other shalbe re-
 fused / two shalbe grindinge at the myl
 the one shalbe receaved / and the other
 shalbe refused.

mar. xliij. e Wake therfore / because ye knowe not
 what houre youre master wyll co-
 me. Of this be sure / that if the good
 man of the housse knewe what houre
 the thefe wolde come / he wolde suerly
 watche / and not suffre his housse to be
 broken vpp. Therfore be ye also redy
 for what houre ye thinke leest on / in
 the same shall the sonne of man come /
 who is a faithfull seruaunte and wyse /
 whom his master hath made ruler o-
 uer his housholde for to geue the in-
 traunce in season convenient. happy is that
 seruaunt whom his master (when he co-
 meth) shal finde so wyse. Verely I sa-
 ye vnto you / he shal make him ruler o-
 uer all his goodis / but & if the euill ser-
 uaunt shal saye in his herte / my master
 wil differ his comynge / and he gonne
 to smyte his felowes / ye and to eate &
 to drinke with the yoncken / that ser-
 uauntis master wil come in a daye wh-
 en he loketh not for him / and in an ho-
 ure that he is not ware of / and wyll be-
 layd him / and geue him his reward wi-
 th yppocrites. There shalbe wepinge &

The. xrb. Chapter.
 gnawinge of tethe.

The. xrb. Chapter



hen the kyngdome of he-
 auen shalbe lykened vnto
 to. x. virgins / which toke
 their lampes / and went to
 mete the brydgrome / for of
 them were folyshe / and
 fyue were wyse. The folyshe toke their
 lampes / but toke none oyle with them
 but the wyse toke oyle with them yn
 their vesselis with their lampes also.
 Whyl the brydgrome taried / all slom-
 bred and slepte. And euen at mydnight
 there was a crye made / beholde / the bry-
 dgrome commeth go and mete him.
 Then all those virgins arose / and prepa-
 red their lampes. And the folyshe say-
 de to the wyse geue vs of youre oyle /
 for oure lampes go out: but the wyse
 answered / saynge / Not so / lest there be
 not ynough for vs & you / but go rath-
 er to them that sel / & by for your selues.
 In conclusion whyl they went to bye / the
 brydgrome cam / & they that were redy /
 went in with him to the weddinge / and
 the gate was shet vpp. Afterwardes
 cam also the other virgins / saynge / ma-
 ster master / open to vs / but he answe-
 red / and sayde / Verely I saye vnto you
 I knowe you not / Loke that ye wat-
 che therfore for ye knowe / neither the

The Gospell of S. Mathew
Daye nor yet the houre / when the sonne
of man shall come.
L. xix. b For I knowe a certeyne man redy
to take his journey to a straunge coun-
tre / called his seruantes to hym / and
delivered to the hye gooddis. And by
to wold he gane. ii. talentis / to another. ii.
and to another one / to every man after
his abilitie / and streight waye departed.
The he that hadde receaved the fyve ta-
lentis / went and bestowed them / and wa-
ne other fyve. I knowe he that recea-
ved. ii. gayned other. ii. but he that re-
ceaved one / went and digged a pit in
the erth and hyd his masters money. Af-
ter a longe season the lord of those ser-
uantes came / and rekened with them.
The came he that had receaved fyve ta-
lentis / and brought other fyve sayinge
Master / thou deliveredst unto me fyve
talentis / lo I have gayned with the
fyve moo. His master sayde unto him /
well good servant and faythfull Thou
hast bene faythfull in litle / I wyll ma-
ke the ruler over moche / entre in into
thy masters joye. Also he that receaved
ii. talentis came / and sayde / master / thou
deliveredst unto me. ii. talentis / lo I
have wone. ii. other with the / His ma-
ster sayde unto him / well good servant
and faythfull thou hast bene faythfull
telle I wol make the ruler over mo-

The. xix. Capite.
The go in into thy masters joye. For
the which had receaved the one ta-
lent came also / and sayde / master. I com-
sidered that thou wast an harde man /
whichapest where thou rewedst not /
and gadderest where thou strewedst not /
and was affrayde / and went and hyd thy
talent in the erth / lo thou hast thyn aw-
ne. His master answered and sayde un-
to hym / evyll servant and slowthfull
thou knewest that I reape where I so-
wed not / and gather where I strewed
not / thou oughtest there fore to have
had my money to the chaungers / and
the at my comming shulde I have re-
ceaved my money with bauntage. Take
therefore the talent from hym / and
geve it unto hym which hath. x. talentis.
For unto every man that hath shalbe
geuen / and he shall have aboundance.
And from hym that hath not / shalbe ta-
ken a waye / even that he hath. And cast
that unprofitable servant into tro-
ter derches / where shalbe wepyng and
gnashing of teth.

For when the sonne of man shall come /
me in his maieste / and all his holy an-
gellis with him / the shall besyt upon
the seate of his maieste / and before hym
shalbe gathered all nacions / And he shall
seuer them wold from another / as shep-
herds putteth a sned the shepe from
the goates. **L. xix. c.**
And. xix. d.

The Gospell of S. Mathew
 the goates. And he shal set the shepe on
 his right honde / and the goates on his
 lyfte honde. Then shall the kynge saye
 to them on his ryght honde Come ye
 blessed children of my father / inheret
 ye the kynngdome prepared for you fro
 the begynnyng of the worlde. For I
 was an hongred / and ye gaue me mea-
 te. I thurst / and ye gaue me drinke.
 I was herbyonlesse / and ye lodged me
 I was naked and ye clothed me. I was
 sicke and ye visited me. I was in prison
 and ye came vnto me.

Then shall the iuste answer hym
 sayng / master / when sawe we the an-
 hongred / and feeded the? or a thurst & ga-
 ue the drinke? when sawe we the her-
 byonlesse / and lodged the? or naked and
 clothed the? or when sawe we the sicke
 or in prison and came vnto the? And the
 kynge shal answer / and saye vnto the
 verely I saye vnto you in as moche as
 ye haue done it vnto won of the leest / of
 these my brethren ye haue done it to me

Then shall the kynge saye vnto them
 that shalbe on the lyfte honde / departe
 from me ye couersed into euerlastyng
 fyre / which is prepared for the deuyll
 and his angels. For I was an hongred
 and ye gaue me no meate: I thurst / &
 ye gaue me no drinke. I was herbyon-
 lesse / and ye lodged me not. I was na-

The. xxiij. Chapter.
 ked / and ye clothed me not. I was sic-
 ke and in prison / and ye visited me not
 Then shal thei also answer him say-
 yng: master when sawe we the an hong-
 red / or a thurst / or herbyonlesse / or na-
 ked / or sicke / or in prison / and haue not
 ministered to the? then shal he answer
 them / and saye / Verely I saye vnto you
 yn as moche as ye did it not to won of
 the leest of these / ye dyd yt not to me.
 And these shall go in to euerlastyng
 payne. And the ryghtuous ynto lyfe e-
 ternall. **R**

The. xxij. Chapter
 And it folowed / when Je-
 sus had finished al these saynges / he sayd vnto his
 disciples I ye knowe th-
 at after. ij. dayes shalbe
 easter and the sonne of man
 shalbe delpyred for to be crucified.

Then assembled together the chiefe
 prestes and scribes & elders of the peo-
 ple into the palice of the highe preste /
 which was called Cayphas / and helde
 a counsell / howe thei myght take Iesus
 by suttelte / and kill him / but thei sayde
 not on the holy daye / lest eny trouble
 arysse amonge the people.

When Iesus was in bethany in the
 house of Symon the tpyper / there came
 vnto him a woman / which had an ala-



The Gospell of S. Mathew

Blasphemous ointment/ and
powred yt on his heed as he sat at the
bourde/ when his disciples sawe that/
they had indignacion saynge/ what ne-
eded this waste? This ointment myght
haue bene well sold/ and yeuened to the
poore. When Jesus understood that/ he
sayde vnto the Why trouble ye the wo-
man? she hath wrought a good worke a-
pon me. For ye shall haue poore folke
alwayes with you. But me shall ye not
haue allwayes. And in that she casted
this ointment on my body she dyd yt
to bury me with all. Verely I saye vn-
to you/ wheresoeuer this Gospell shall
be preached throughe out all the worl-
de / there shall also they say that she hath
done / be tolde for a memoriall of her.

mar. xiiij. b

Lu. xxi. a

Then xion of the twelue called Ju-
das iscarioth went vnto the chiefe pre-
stis/ and sayd / what wilt ye geue me/
and I will deliuer hym vnto you? And
they apoynted vnto hym thirtie peces
of syluer. And fro that tyme he sought
opportunitie to betraye hym.

mar. xiiij. b

Lu. xxi. a

The first daye of vnleuende bread
the disciples ca to Jesus sayinge vnto
him/ where wilt thou that we prepare
for the to eate the easter lambe? And he
sayd/ Go in to the cite / vnto southe a-
man/ and saye to hym/ the master sayeth
my tyme is almoste come. I will kepe

The xxvi. Chapter

myne easter at thine house with my dis-
ciples. And the disciples dyd as Jesus
had apoynted them / and made redy the
easter lambe.

When the euē was come/ he sat down mar. xiiij. b
ne with the. xii. and as they did eate/ he Lu. xxi. b
sayde / Verely I saye vnto you that wo Joā. xiiij. b
of you shall betraye me. And they we-
re exceedinge sorofull/ and began euery
man to saye vnto hym/ ys yt I master?
he answered and sayde/ he that depeth
hys honde wryth me in the dish shall
betraye me The sonne of mā goeth as Psal. xli. b
yt ys wryten of hym/ but wo be to that
man by who the sonne of man shall be
betrayed. It had bene good for that mā
yf he had neuer bene borne.

Then Judas which betrayed hym/
answered and sayde / ys yt I master?
he sayde vnto hym / thou hast sayde.
As they ate. Jesus toke bread/ and ga- 1. cor. xij. e.
uethankis/ he brake it & gaue yt to his
disciples / and sayde / Take/ eate/ this
is my body/ And toke the cuppe and ga-
uethankis/ and gaue yt them/ saynge/
Drinke of yt euery won / This ys my
bloude of the newe testament / which
shal be shedde for many / for the forpe-
uences of synes/ I saye vnto you I wyl
not drinke hence forth of this frute of
the vyne tree/ Vntill that daye/ when I
shal drinke yt newe with you in my fa-

The Gospel of S. Mathew

thers kyngdome.
 mat. xliij. c And when thei had sayd grace/they
 Luc. xxiij. went out in to the mounte olyuete.
 Jo. xviij. a Then sayde Jesus vnto them/ All yeshu
 Jo. xviij. g alfa this night because of me. For it is
 Zac. xiiij. c witten. I wil smyte the shepherde/ and
 mar. xliij. c the shepe of the flocke shalbe scattered
 Jo. xviij. b abroade/ But after I am risen agayne
 I wil go before you into galyle. Peter
 answered/ and sayde to him/ though al
 mens hulde be hurte by the yet wil not
 mar. xliij. c I be hurte. Jesus sayde vnto him/ Uere
 Luc. xxiij. c ly I saye vnto the/ that this same night
 Jo. xviij. d before the cocke crowe/ thou shalt de-
 ny me thysse. Peter sayde vnto hym.
 If I shulde dye with the/ yet wil I not
 deny the/ lyke wyse also sayde all the
 disciples.

mar. xliij. d Then went Jesus with them into a place
 Luc. xxiij. d which is called gethsemane/ and
 sayde vnto his disciples/ Sit ye here/
 whyl I go and praye yonder. And he to-
 ke with him Peter and the two sonnes
 of zebede/ and began to were sore full &
 to be in an agony. Then sayd Jesus vnto
 them/ my soule is heuyeuē vnto the
 death. Tary ye here and wathe with
 me / And he went awaye a lytell a-
 parte & fel flat on his face/ & prayed sa-
 ynge. O my father/ yf it be possible/ let
 this cuppe passe from me neuer theles
 se/ not as I wyll/ but as thou wilt.

The. xxiij. Chapter

And he cam vnto hys disciples/ and fo-
 unde them aslepe/ and sayde to Peter/
 what coulde ye not wathe with me o-
 ne houre? wathe and praye/ that ye fall
 not into tentacion. The spirite ys wyl-
 lynge but the fleshe is weake.

He went agayne ons more/ and pra-
 yed/ saynge/ O my father/ yf this cup-
 pe can not passe awaye from me / but
 that I drynke of yt/ thy wyll be fullfyll-
 ed. And he cam / and founde the a slepe
 agayne for their eyes were heuy And
 he lefte the and went agayne and pra-
 yed the thyrde tyme saynge the same
 wordes. Then cam he to hys disciples
 and sayd vnto the / Slepe hence forth/
 and take youre rest. Take hede the hou-
 re is at honde: & the sonne of man shal-
 be betrayed in to the hōdis of synners
 & yse/ let vs be goinge / he is at honde
 that shall betraye me

Whyl he yet spake/ lo/ Judas wone
 of the twelve cam/ and with him a grea-
 te multitude with sweardes and sta-
 ues/ which were sent fro the chiefe pre-
 sses and senyors of the people he that
 betrayed hym/ gaue them a tokē / say-
 inge / whomsoener I kysse / that same
 is he/ ley hōdis on him And forth with
 all/ he ca to Jesus/ and sayde/ haill ma-
 ster. And kysed him. And Jesus sayde
 vnto him/ frende / wherfore arte thou

mar. xliij. e
 Luce. xxiij. g
 Jo. xviij. g

The Gospell of S. Mathew
come? Then cam they ad layed hondes
on Jesus and toke hym.

And beholde/ won of the which we
re with Jesus/ stretched oute his hon-
de and dyue hys swearde / ad strolie a
seruaunt of the hye preste / and smote
of his eare. The sayde Jesus vnto hym
putt byppe thy swearde in to his shea-
te. For all they that ley honde on the
swearde/ shall peryshe with the swear-
de. Other thynkest thou that I can not
praye my father / and he shall geue me
more then .xij. legions of angellis? how
we then shall the scriptures be fulfilled/
for so muste yte be.

The same tyme sayd Jesus to the mul-
titude/ ye be come out as yt were vnto
a chefe/ with swerdes & stauies for to
take me/ dayly I sate amonge you tea-
ching in the temple / ad ye toke me not
At this was done that the scriptures of
the prophetis myght be fulfilled. The
all his disciples forsoke hym and fled.
And they toke Jesus ad led him to Cai-
phas the hye preste / where the scep-
tes and the senyours were assembled.
Peter folowed him a faere of vnto the
hye prestes place. And went in/ and sa-
te with the seruaunts to se the ende.

The chefe prestes/ and the senyours
and all the counsell / sought false wit-
nesse agaynst Jesus / for to put hym to

The .xxij. Chapter:
deeth/ & they founde none/ in somoche
that whē many false witnesses cā / yet
founde they none. At the last cam two
false witnesses/ and sayde. Thys felo-
we sayde I can destroye the temple of
god/ and bylde the same in .iii. dayes.

And the chefe preste arose/ ad sayde
to him/ answerest thou nothynge? how
is yt that these beare wytnes agaynst
the? but Jesus helde hys peace / And
the chefe preste answered/ and sayde to
hym / I charge the in the name of the
lyvinge god/ that thou tell vs whether
thou be chyst the sonne of god. Jesus
sayde to him/ thou haste sayde. Neucte-
thelesse I saye vnto you/ here after shal-
all ye se the sonne of man sittynge on
the ryght honde of power / and come
in the cloudes of the skye.

The hye preste rent his clothes
sayinge? He hath blasphemed / what
nede we of eny more witnesses? Lo/ now
we haue ye herd his blasphemie what
thynke ye? They answered & sayde he is
worthy to dye. The spat they in his fa-
ce/ and bet hym wyth there stikes. And
other smote him with the palme of the
re handis on the face/ sayinge/ arte thou
ys Christ/ who is he that smote the?

Peter sate with out in the pallice/ ad
a damsell cā to him saynge/ Thou also
walte with Jesus of galile/ he denyed
S. ij.

Joan. ij. d

Gene. ix. a
apo. xiiij. c

Esa. liij. c.

The. iij. d

mar. xiiij. f

Lu. xxij. f

ioh. xviij. e

Esaie. l. c

mar. xiiij. g

Lu. xxij. f.

ioh. xviij. g

The Gospell of S. Matthew

Joā. xliij. g before the all sayinge / I woot not wh.
Lu. xxij. g f at thou sayst. When he was goone out
Joā. xliij. e into the poolche / another wiche sawe
hym and sayde vnto the that were there
Thys felowe was also with Iesus of
nazareth And agayne he denyed with
an othe / and sayde / I knowe nott the
man. And after a whyle cam vnto hym
they that stode bye / and sayde vnto Pe
ter / suerly thou arte enē wō of the / for
thy speache bewepeth the. The begā
he to curse and to sweare / that he kne
we not the man. And immediarly the
cocke krew. And Peter remembred
the wordis of Iesu / whych he sayde vn
to hym / before the cocke crowe / thou
shalt deny me thysse. And went out at
the doores / and wepte bitterly.

The. xxvij. Chapter.



When the mornynge was
come all the chiefe prestis
and the elders of the peo
ple helde a counsaile a
gainst Iesu to put hym to
deth / and brought hym bo
unde and deliuered hym vnto Pon
cius Pilate the debyte.

The whē Judas which betrayed him
sawethat he was condēpned / he repen
ted hym sylfe / and brought agayne the
xxx. plattis of syluer to the chiefe pries
tis & sentounis saynge. I haue synned be

The. xxvij. Chapter

traynge the innocent bloud. And they
sayde / what is that to vs? se thou to
that. And he cast doune the syluer plat
tis in the tēple / and departed / and wēt
and hounge hym sylfe.

The chiefe prestes toke the syluer Accus. i. o
plattis and sayd: yt is not lawfull for to
put them into the treasury / because yt
is the pryce of bloud. And they toke co
unsell / and bought with the a potters
felde to bury strangers in / wherfore
that felde is called / the felde of bloud /
vnto this daye. Then was fulfilled /
that which was spoken by Jeremi the
prophet / sayinge / and they roke. xxx. spl. zacha. xij. o
ner plattis / the value of hym that was
prysed whō they bought of the chyldre
of israel / and they gaue the for the pot
ters felde: as the lord appoynted me.

Jesus stode before the debite / and the
debite asked him / sayinge Arte thou the
kyng of the iewes? Jesus sayd vnto hi
Thou sayest yt / whē he was accused of
the chiefe prestes and sentouris / he an
swared no thinge. The sayd Pilate vn
to hym / hearest thou not howe many
thingis they laye ayeinste the? and he an
swered hi to neuer a worde in somoche
that the debyte marvelled very sore.
At that feest / the debyte was wōre to
deliuer vnto the people a prisoner whō
they wolde chose. He had then a nota
g. iij.

Mat. xv. a
Lu. xxij. a
Joā. xliij. e

Mat. xv. a
Lu. xxij. a
Joā. xliij. e

The Gospell of S. Mathew

ble prisoner / called Barrabas. And
when they were gathered to gether wy-
late sayde vnto them / whether wyl ye
that I geue losse vnto you / barrabas /
or Iesus which is called Christ? For he
knewe well that for enuy they had de-
liuered hym.

When he was set downe to geue iud-
gement / hys wyfe sent to hym / sayinge
haue thou nothinge to do with that un-
lawful man / I haue suffered many thingis
this daye in my slepe about hym.

The chiefe preestes and the sen iours
had perswaded the people / that they
shulde aske barrabas / and shulde destro-
ye Iesus. The debyre answered and say-
de vnto them / whether of the twayne
wyl ye that I let losse vnto you? and
they sayde / barrabas. Wilate sayde vn-
to them / what shall I do then with Je-
sus / which ys called Christ? They all
sayde to hym / let hym be crucified. The
debyre / what euill hath he
done? And they cryed the more saynge
let hym be crucified.

When Wilate sawe that he persua-
ded nothinge / but that moare busenes
was made / he toke water and washed
his bondes before the people sayinge
I am innocent of the bloud of this un-
lawful person / and that ye shall se. The an-
swered all the people / and sayde / hys

The .xxv. Chapter.

bloud fall on vs: and on oure chyldren
Then let he Barrabas losse vnto the
and scourged Iesus and deliuered hym
to be crucified. Then the souldours of
the debite toke Iesus vnto the comen
hall and gathered vnto hym all the co-
pany. And stripped hym / and put on
hym a purpyle roobe / and platted a crowne
of thornes and put yf vppon hys head
and a reede in his ryght honde. And bo-
wed thei knees before hym / sayinge
hail kinge of the Iewes / and spitte
vpon hym / and toke the reede and smote
te hym on the head.

And when they had mocked hym /
they toke the robe of hym awayne / and
put his owne rayment on hym / and le-
ued hym awaye to crucify hym. And as
they ca out: they founde a man off cy-
ren / named Simon / him they compelled
to beare his crosse And ca vnto the pla-
ce / which ys called golgotha (that ys
to saye a place of deed menscullis) and
they gaue hym vinager to drinke my-
xted with gall. And when he had tasted
there of he wolde not drinke

When they had crucified hi / they par-
ted his garmētis / and did cast lottis To
fulfyll that was spokē by the prophet.
They haue parted my garmētis among
ge them / and upon my vesture haue
cast lottis / and they sate and watched
g.iii.

mar. xv. b.
lu. xxiii. b.
ioh. xvi. g.
and. xix. c.

mar. xv. b.
ioh. xix. g.

mar. xv. b.
lu. xxiii. d.

mar. xv. b.
lu. xxiii. d.
ioh. xix. d.

mar. xv. e.
lu. xxi. e.
ioh. xix. d.
psal. xxi. c.

The Gospell of S. Matthew
hym there. And they set vppre ouer his
head the cause of his death writē This
is Iesus the kynge of the Jewes. And
there were two theues crucified with
him/won on the right honde and ano-
ther on the lyfte honde.

Joā. ij. d. They that passed by/renpled hi wag-
gynge their heedes and sayinge: Thou
that destroyest the tēple of God/ & byl-
dest yt in thre dayes saue thy sylfe. If
thou be the sonne of God/come downe
from the crosse. Likwyle also the prie-
latis mockynge hym wvth the scribes
Sap. ij. d and senours sayage. He saved other/ hi
sylfe he cannot saue. yf he be the kyn-
ge of Israel: let hym now come downe
from the crosse/and we will beleue
hym. He trusted in God/let God deli-
uer hym now yf he will haue him/for
Sap. ij. c he sayde/ I am the sonne of God. That
same also the theues/which were cru-
cified with hym cast in his terhe.

From the sixte houre was there dere-
knes ouer all the londe vnto the nyth
houre. And about the nyth houre Je-
sus cryed with a loude voyce/sayinge
Mat. xxj. a Eli Eli lama sabathani. That is to sa-
ye: my God my God/why hast thou for-
sakē me? Some of the that stode there
when they herde that/ sayde: This mā
callethe for helpas. And straight waye
won off them canne and toke a sponge

The. xxvij. Chapter.
and fylled yt full of vynager/ and put
yt on a rede/and gaue hym to dryncke.
Other sayde let be / let vs se whither
helpas wyll come and deliuer hym.
Iesus cryed agayne with a lowde voy-
ce and yelded vppre the goost.

And beholde the bayle of the temple
was rent in two parties from the top-
pe to the bottom/and the erth did qua-
ke/and the stones dyd rent/and graues
did open/and the bodies of many sayn-
tis whych slep arose: and cam out of
their graues after his resurreccion/and
cam into the holy cyte/and appered vnto
many.

When the pety captayne / and they
that were with hym watchynge Iesus
sawe the earth quake and those thingis
which happened / they feared greatly
sayinge. Of a surete this was the son-
ne of God.

And many wemen were there/ behol-
dinge hym a farre of/ whych folowed
Iesus from Galile / ministrynge vnto
hym: amonge the whych was Mary
magdalen/ and Mary the mother of Ja-
mes and the mother of Ioses / and the
mother of zebedes chylidren.

6 When the euē was come/ there cam
a ryche man of Arimathia named Jo-
seph/ which same also was Iesus disci-
ple. He wēt to Pilate and begged the
mar. xv. d
luc. xxij. g
Joā. xij. g

The Gospell of S. Mathew.
 body of Jesus. The Pilate commaunded
 the body to be deliuered: and Joseph to
 ke the body & wiapped it in a clene lyn
 nyne cloth/ & put it in his newe tombe
 which he had hewd out euē in the roke
 and rolled a greate stone to the wyche of
 the sepulchre and departed. There was
 Mary magdalene/ and the other Mary
 sitting ouer agaynst the sepulchre.

The nexte daye that foloweth good
 frydaye/ the hygh priests & pharises
 got them selues to Pilate/ and sayde
 Syr/ we remēber / that thys deceyner
 sayde whil he was peralytic After the
 dayes 3 wyll rylse agayne / commaunde
 therfore that the sepulchre be made su
 re vntyll the thyrdaye/ lest parauen
 ture his disciples come and steale him
 awaye/ and saye vnto the people/ he is
 rylsen fro deeth. And the laste erroure
 shalbe worse then the first was. Pilate
 sayde vnto the/ Take watchemen: Go/
 and make it as sure as ye can. They wēt
 and made the sepulchre sure with wat
 che men and sealed the stone. **h**

The. xxviii. Chapter.

Un the saboth daye at euē w
 hich dauneth the morone
 after the sabot/ Mary ma
 gdalene & the other Mary
 came to se the sepulchre
 And beholde there was

mar. xvi. b
 Joan. xi. c

The. xxviii. Chapter.

a greate erthquake. For the aungel of
 the lorde descended fro heauen: and cam
 and rowled backe the stone fro the doore
 and satē vpon it. His countenance was lyk
 the lyghtnyng/ & his raymēt whyle as
 sūowe For feare of him the keepers we
 re assaunted/ & were as deed men.

W The aungell answered/ & sayde to the
 women: feare ye not: I knowe wel ye
 seke Jesus which was crucified: he is
 not here: he is rylsen as he sayde. Come
 & se the place where the lorde was put
 And go quickly & tell his disciples that
 he is rylsen from deeth. And beholde he
 wyll go before you in to Galyle/ there
 ye shall se him. Lo I haue tolde you. **h**

C And they departed quickly from
 the sepulchre/ with feare and greate ioye.
 And dyd runne to bypnyng: bys disci
 ples word. And as they wēt to tel his
 disciples: beholde/ Jesus met them say
 inge: God spede you. They came & helde
 him by the fete/ and worshipped hym.
 Then sayde Jesus vnto them: be not a
 frayde: Go and tell my brethren / that
 they goo in to Galyle / and there shall
 they se me. When they were gone. Be
 holde/ some of the keepers cam into the
 cite/ and shewed vnto the prielatis / all
 thinges which had hapened. And they
 gathered them to gether wyth the se
 niouris / and toke counsell / and gaue

The Gospell of S. Mathew
 large money vnto the souldiers/saynge
 Saye: that his disciples cam by nyght
 and stole him away whyl ye slept. And
 yf thys come to the rulers eares we
 wyl pease him/and make you safe. And
 they toke the money and did as they we
 re taught. And this sayings is noyed
 amonge the Jewes vnto this daye. **¶**

Mar. xvi.

¶ The the. xj. disciples went the
 waye into Galile / into a mountayne
 where Jesus had apoynted them. And
 when they sawe him/they worshipped
 hym. But some of them doubted. Jesus
 cam and spake vnto them/sayinge:
 All power is geue vnto me in hea-
 uen/and in earth. So therefore
 and teache all nacions/bapti-
 synge them in the name off
 the father/and the sonne
 and the holy goost: Tea-
 chynge them to ob-
 serue all thynge
 whatsoeuer I
 commaun-
 ded you. And lo I am
 wylh you all-
 waye euen vntill
 the ende of the worlde. **¶**

There endeth the Gospell of
 S. Mathew.

The Gospell of S. Mar- ke. The. i. Chapter. ✠



He be mat. iii. a
 ginyu Luc. iii. a

The ge off
 the
 Gos-
 pel of
 Jesu Christ the son
 ne of God as yt is
 writte in the pphe-
 tis. Beholde I sen- mala. iii. a
 de my messengers
 before thy face/w-
 hych shall prepare
 thy waye before

the. The voyce of wo that cryeth in the esate. xl. a
 wildernes: prepare ye the waye of the Ioan. i. c.
 lorde/make his pathes straght.

John byd baptise in the wyldernes/
 and preache the baptim of repentaun-
 ce/for the remission of synes. And all Mat. iii. a
 the londe off Jewry/and they of Jeru-
 salem went out vnto him/and were all
 baptised of hym in the ryuer Jordan/
 knowledgyng theire synes.

John was clothed wylh Camell's Mat. iii. c.
 head and with a gyrdle of a beestes sayn Luc. iii. c.
 about hys loynes. And he ate locustis Ioan. i. d.
 and wyld honny/and preached sayng

The Gospell of S. Mathew

A stronger then I cometh after me/
whos shoe latched I am not worthy to
knepe doune ad vnlose. I haue bapti-
sed you with water: but he shall bapti-
se you with the holy goost. **I**

Mat. iii. d And yt cam so passe in those dayes/
Luce. iii. d that Iesus cam from nazareth / a cite
of Galile / and was baptysed off Ihon
in Jordan. And immediatly he cam out
of the water / and sawe the heauens opē
and the holy goost descendynge vpon
him lyke a dove. And there cam a voy-
ce from heauē. Thou arte my dere son
ne / by whom I am peaced.

mat. iii. a And immediatly the spyte draue hys
Lu. iii. a into a wildernes: & he was there in the
wildernes. xl. dayes / ad was tēpted of
Satan / and was wth wylde beestes.
And the aungels ministered vnto hym.

After that Ihon was take / Iesus cā
mat. iii. b in to Galile / preachynge the gospell of
Luce. iii. a the kyngdome of God / and saynge: the
Joā. iii. f tyme is full come / ad the kyngdom off
God is euē at honde: repent ad beleue
the gospell.

As he walked by the see of Galile/
he sawe Symon and Andrew hys bro-
ther castynge nettis into the see / for
mat. iii. c they were fyshers And Iesus sayde vnto
Luce. b, a the: folowe me / ad I wyl make you
to be fyshers of mē And they strayght
waye forsake their nettis / ad folowed

The. xxi. Chapter.

him And when he had gone a lytell fur-
ther thens / he sawe James the sonne
of zebede / and Ihon his brother / euen
as they were in the shyppe dresynge
their nettis. And anon he called them
And they leest their father zebede in
the shyppe with his bepyed seruauntis
and went their waye after hym.

C And they entred in to Capernaum / **mat. iii. d**
ad streyght waye on the sabbath dayes **Luce. iii. e**
he entred in to the synagoge ad taught. **Mat. vi. d**
And they merueilled at hys learynge: **Luce. iii. f**
for he taught the as won which had po-
wer with him / & not as the scribis did.

And there was in the synagoge / a
man vexed wth an euill spirit / ad
he cryed saynge: let me a lone / wher
haue we to do wth the Iesus of naza-
reth: arte thou come to destroye vs?
I knowe what thou arte / thou arte th-
at holy mā promised of god. And Iesus
rebuked hym / saynge: holde thy peace
and come out off the man. And when
the euill spirit had torne hym / he
cryed out with a lowde voyce ad cā out
of him. And they were all amased. in so
moche that they demaunded / wth of ano-
ther amōge them selues / saynge / what
thinge is this: what newe doctrine is
this: for he comaūdeth the foule spiri-
tis with power & they obeye him. And
his name spred abroad throughe oute

The Gospell of .S. Marke.

mat. vii. b **Luc. iij. f** all the region borderynge on Galile.
And immediatly as soone as they
were come out of the synagoge/they en-
tered into the house of Symon and An-
drew with James and Jhon Symonis
mother in lawe lay sicke of a feuer/and
anon they tolde hym of her. And he
cam and toke her by the honde and lifte
her uppe and the feuer forsoke her by
and by/And she ministred vnto them

And at euen when the sun was downe/they brought vnto hym all that we-
re diseased/ and the that were possessed
with deuyls and all the cite gathered to-
gether at the doore / and he healed ma-
ny that were sycke of dyuers diseases
And he called out many deuyls and suf-
fered not the deuyls to speake/ becau-
se they knewe hym.

And in the mornynge very early / Jea-
sus arose and went out into a solytary
place / and there prayed. And Symon
and they that were with hym folowed
after hym. And when they had founde
hym/they sayde vnto hym / all men se-
ke for the/and he sayd vnto the/ let vs
go into the next townes / that I maye
preache there also/for truly I cam out
for that purpose/and he preached in the-
ir synagogis / throughout all Galyle/
and caste deuyls out.

mat. vii. a And there cam a leper to hym besee-

The .ij. Chapter

ching him/ and kneled downe vnto hym **Luc. v. c**
saynge/ if thou wilt / thou arte able to
make me cleane. Jesus had compassion
on him/and put forth his honde and tou-
ched him saynge vnto him/ I wil be cle-
ne/and as soone as he had spoken im-
mediatly the leprosy departed from hi
and he was censed. And he charged hi
and sent him away forthwith and say-
de vnto him / Se that thou tell no man
but go/ but get the hence and shewe thy
like to the priest/ and offer for thy clea-
ninge/these thinges Moyses commaun-
ded/for a testimonial vnto them. **Leuit. xiii. b**
But he (as soone as he was departed) bega-
to tel many thinges & to publyshe the
deede/ in so moche that Jesus coude no
more openly entre into the cite/ but wa-
as without in desert places/and they ca-
me to him from every quarter.

The .ij. Chapter.

mat. ix. a **Luc. v. d** After a fewe dayes he en-
tered into Capernaum agai-
ne/and it was noyed that
he was in a house and anon
many gathered together/in
so moche that howe there
was no coume to receaue the/ no/ not
in places about the doore / And he prea-
ched to them. And there cam vnto him
that brought wone sicke of the palsey/
borne of fouer men/and because they
b. j.

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could not come nigh unto him for pre-
ace. Thei opened the rofe of the houle
fe where he was. And when thei had
broken it open/thei lete wme the bed
where in the ficke of the palseylep/
When Iesus sawe thei faith/ he say-
de to the ficke of the palsey/ sonne thy
sinnes are forgiven the.

There were certeyne of the scribis
Attinge/and reasoninge in their hearts
howe weth thys folowe blaspheme?
who can forgive sinnes/ but god only?
And immediatly when Iesus percea-
ued in his spirit; that thei so reasoned
in themselves/ he sayde unto thei/ why
thinke ye soche thinges yn youre hearts?
whether is it easier to saye to the
fycke of the palsey/ thy sinnes are for-
given the or to saye/ aryse/ take uppe
thy bed and walke? That ye maye kno-
we that the sonne of man hath power
in earth to forgive sinnes/ he spake un-
to the ficke of the palsey/ I saye unto
the/ aryse and take up thy bed/ and get
the henc into thine owne houle. And
by and by he arose/ toke uppe his bed/
and went forth before them al/ in so mo-
che that thei were all amazed/ and glo-
rified god saynge we never sawe it on
this fashion.

Mat. ix. a And he went out agayne unto the see
luc. v. f and all the people resorted unto him/

The. ii. Chapter.

and he taught them/ And as Iesus pas-
sed by/ he sawe Leui the sonne of Alpha-
hey/ sit at the receypte of custome & say-
de unto him/ folowe me. And he arose
and folowed him. And it cam to passe/
as Iesus sate at meate yn hys houle/
many publicans and sinners sate at me-
C ate also with Iesus and his disciples.
For there were many that folowed hē
And when the scribes and pharisees sa-
we him eate with publicans & sinners
thei sayde unto his disciples/ howe is
it/ that he eateth and drinketh with pu-
blicans and sinners? when Iesus had
heide that/ he sayde unto them. The
whole haue no neade of the phisicion/
but the ficke. I cam to cal the sinners
to repentance/ and not the iuste.

And the disciples of Ihon and of the
pharisees dyd faste / and thei cam and
sayde unto him. Why do the disciples
of Ihon and of the pharisees faste: and
thy disciples faste not? And Iesus say-
de unto them/ can the chyldren off a wa-
eddyng faste whyle the bydegrome
D ys wyth them? As longe as they haue
the bydegrome wyth them / they can-
not faste. But the dayes wyl come wh-
en the bydegrome shall be taken from
them and then shall they faste yn those
dayes.

And no man soweth a pece of newe
b. ii.

i. ti. f. e
mat. ix. b
lu. v. f. g

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cloth vnto an olde garment / for them taketh he awaye the newe pece from the olde / and so is therent woise.

In lyke wyse / no man poureth newe wyne into olde vessellis / for if he do / the newe wyne breaketh the vesselles and the wyne runneth out / and the vesselles are marde. But newe wyne must be poured into newe vessellis.

mat. xij. a. And it chaunced that he went thoro
luc. bj. a. we the come felde on the sabboth daye / and his disciples as thei went on their waye / began to plucke the eares of come / And the pharises sayde vnto him: Se / why do thei on the sabboth daye that which is vnlawful? And he sayde vnto them: haue ye neuer redde what dauid did / when he had neede / and was an hongred both he and they that were with him? howe thei went into the house of god in the dayes of Abiahar the highe preste / and ate the hallowed loues / which is not lawfull but for the preste only to eate: and gaue also to them which were with him? And he sayde to them: the sabboth daye was made for man / and not man for the sabboth daye. Wherfore the sonne of man is lord euen of the sabboth daye.

The. iij. Chapter. ✠

The. iij. Chapter.



And he entred againe into **mat. xij. a.**
the synagoge / and there **Lu. bj. b.**
was a man which had a withered honde / and thei watched him / to see / if he woulde heale hi on the sabboth daye / that they might accuse him. And he sayde vnto the man which had the withered honde: arise and stonde in the myddes. And he sayde to them: whether ys it lawfull to do a good dede on the sabboth daye / or an euill? to save a mannis lyfe / or to kyl? But thei helde their peace. And he looked rounde aboute on the angrely mournynge on the blyndnes of their hertis / And sayde to the man stretch forth thyne honde: And he stretched it forth / And the honde was restored / euen as whole as the other. ✠

The pharises departed / and straighawaye gadered a counsel with thei that belonged to herode against hym / that they might destroye hym. And Iesus assumed with his disciples to the see: and a greate multitude folowed him from Galile and from Jewry / and from Iherusalem / and from Idumea / and from beyonde Iordane: and they that dwelled about Tyre and Sydon / a greate multitude / which when thei had herd what thinges he did / cam vnto him

B And he commaunded his disciples /
h. iij.

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that a shippe shulde wayte on him: be-
cause of the people/lesse thei shulde th-
rounge him/for he had healed many in
so moche that thei pleased vpon hym/
for to touche him/ as many as had pla-
gis. And when the vnclene spiritis sa-
we him/thei felwone before him / and
cryed saynge / thou arte the sonne off
god/And he straytly charged them that
thei shulde not vtter him.

mat. x. a.
lu. vii. b. c

And he went vpppe into a mountay-
ne/and called vnto him whom he wolde
and thei cam vnto him. And he ordai-
ned the twelue that they shulde be wi-
th him/and that he might sende them
to preache. And that thei might haue
power to heale sikneses / and to caste
out deuyllis. And he gaue vnto Symon
to name/ Peter. And he called James
thesonne of zebede / and Ihon James
brother/ and gaue them Bonarges to
name/which is to saye the sonnes off
thounder. And Andrew/and Whilippe
and Bartlemewe and Mathewe / and
Thomas/and James the sonne off Al-
phey/and Taddes/and Symon of Ca-
ne/and Judas Iscariot / which same
also betrayed him.

mat. ix. d
and. xii. b
Lu. xii. b

And thei came vnto house / and the
people assembled together agayne / so
greatly that thei had not leasar some-
the as to eate bread. And when they th

The. iiii. Chapter.

at longed vnto him herde of it thei wold
out to holde him. For thei sayde / he ys
so feruent. And the scribes which ca-
me from Jerusalem/sayde/ he hath Be-
elzebub/and by the power of the chiefe
deuyll/casteth he out the deuyllis. And
he called them vnto him/and in simili-
tudes sayde vnto them.

Howe can Satan driue out Satan?
And yf a realme be deuyted agaynst yt
selfe/that realme cannot endure. And
yf a house be deuyted agaynst it selfe
that house cannot continue/So yf Sa-
tan make insurreccion agaynst him selfe/
and he deuyted/he cannot contrinue
but hath an ende. No man can entre in
to a stronge mans house / and rake a-
waye his gooddis: excepte he first binde
that stronge man & then spolye hys
house.

D

Verely I saye vnto you that all sin-
nes shall be forgiven vnto mens chil-
dren / and blasphemie: where w^o
th thei blaspheme: but he that blasphe-
meth the holy goost / shall neuer haue
forgouenes/but is in daunger of eter-
nal dampnation. For thei sayde/he had
an vnclene spite.

mat. xii. e
lu. xii. b

And there cam his mother and his
brethren/and stode with oute / and sent
vnto hym and called hym and the peo-
ple sate aboute hym / and sayde vnto
b. iiii.

mat. xii. d
lu. vii. c

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 ed him/ beholde thy mother and thy bre-
 thren seke for the without. And he an-
 swered them saynge / who is my mo-
 ther and my brethren? And he looked ro-
 unde about ou his disciples/ which saie
 in compasse about him/ and sayd/ behol-
 de my mother/ & my brethren/ for who-
 soeuer weth the wyll of God/ he is my
 brother/ my sister and mother.

The. iij. Chapter. ✠

mat. xliij. a
 lu. viij. a

And he began agayne to te-
 ache them by the see syde. And there gathered toge-
 ther vnto him moche peo-
 ple / so greatly that he en-
 tred into a shippe / and sa-
 te in the see/ and al the people was by
 the see syde on the shoore. And he tau-
 ght them many thinges in similitudes
 and sayde vnto the in his doctrine/ Her-
 ken to. Beholde/ The sower went forth
 to sowe / and it fortuneth as he sowed/
 that some fel by the waye syde and the
 fowles off the ayer cam and deuoured
 it vp. Some fel on a stony grounde wh-
 ere it had not moche earth / and by ad-
 byspronge vppre/ because it had not de-
 pth of earth/ and as soone as the sun
 was vp it caught heat / and because yt
 had not roringe it wyddied awaye. And
 some fel amonge the thornes / and the
 thornes grewe vp and choked it so that

The. iij. Chapter.

it gaue no frute. And some fel apō good
 grounde/ and did yelde frute that spon-
 ge ad grew / and brought forth some
 thirty folde/ some fourty folde / and so-
 me an hundred folde. And he sayde vnto
 them. He that hath eares to heare/
 let him heare. ✠

When he was alone/ they that were
 aboute him with the twelve asked him
 of the similitude. And he sayd vnto the
 To you it is genen to knowe the myste-
 ry of the kyngdome of god: but vnto the
 em that are with out/ shal al thinge be
 done in similitudis / that when they se
 they shal se/ and not discernen/ and when
 they heare they shal heare/ and not vn-
 derstonde/ lest at any tyme they shuld
 tourne/ and their sinnes shulde be for-
 genen them. And he sayde vnto them/
 Wecrane ye not this similitude & ho-
 we ye shal knowe al similitudes?

The sower soweth the worde. These
 be they which are by the wayes syde/
 wherethe worde is sowne to whom as
 soone as they haue herde it/ cometh the
 deuyl and taketh awaye the worde that
 was sowne in their hertis/ And the-
 se also are they that are sowne on the
 stony grounde/ which when they haue
 herde the worde / at once they receaue
 it with ioye / yet haue they no rote yn
 the selues: & so endure but for a season

Mat. xliij. b
 lu. viij. b
 Ioan. xij. f.
 act. xxvij.
 rom. xj. b

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afterwarde as soone as eny trouble or
persecucion ariseth for the wordes sake
anon thei fall. And these are thei that
are sown amonge the thornes/wh-
ich heare the worde of god/and the care
of this worlde and the disceyfulnes
of ryches/and the lusses of other thin-
gis entre in/and choocke the worde/so
it is made unfruitful. And these are thei
that are sown in good grounde/which
heare the worde and receaue it/and bringe
forth frute: some thirty folde / some
sixty folde/some an hundred folde

mat. b. b. And he sayde vnto them: is the can-
lu. viij. c. dle lighted/to be put vnder a bushel/or
e. xi. e vnder the boorde? is it not therfore lgh
mat. x. c. ted that it shulde be put on a candlestick?
lu. viij. c. he? For there is nothinge so preuy that
shal not be opened: neither so secret/that
that it shal come abroad: yf eny man ha-
ue eares to heare/let him heare. And
he sayd vnto them: take hede what ye
heare. With what measure ye mete/
mat. vi. a. with the same shal it be measured vnto
lu. vi. f you agayne. And vnto you that haue sh-
mat. xij. b. almore be geuen. For vnto him that ha-
e. xxb. c. th/shal it be geuen/And from him that
lu. viij. c. hath not/shal be taken awaye/euen the
e. xix. d. at he hath.

And he sayd: so is the kyngdome of
god euē as if a mā shulde sow seede in
the grounde/and shuld slepe and rylse by

The. iiii. Chapter.

night & daye: & the seede shuld sprynge/
and growe by whyl he is not ware.
For the earth bringeth forth frute off
her selfe/first the blade/then the eares
after that ful come in the eares. As soo-
ne as the frute is brought forth/anon
he throusteth in the syhell because that
herneft is come.

And he sayde: where vnto shal we ly mat. xij. e
ken the kyngdome of god? or with wh- luc. xij. d
at comparen shal we compare it? It
is lyke a grayne of mustard seed/which
when it is sown in the earth/is the le-
est of all seedes that be in the earth. And
after that it is sown it groweth byppe
and is greatest of all yerbes: and beareth
greate braunches so that the fowles
of the ayre maye dwel vnder the shadowe
of yt.

And with many soche similitudes he
D preached the worde vnto them / after
as thei might heare it. And without a
multitude spake he nothinge vnto them
But when thei were a parte/he expou-
ded all thinges to his disciples. And the
same daye when euē was come he say-
de vnto them: let vs passe ouer into the
other syde. And thei lete the people. mat. viij. d
parte and toke him euē as he was in luc. viij. d
the shippe/There were also with hym
other shippes.

And ther arose a great storme of wynde

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And dashed the waues in to the shippe
so that it was full. And he was at the
sterne a slepe on a pelowe. And thei a-
woke him/and sayd vnto him: Master
carest thou not that we perishe? And
he rose vp and rebuked the wynde and
sayde vnto the see/ peace and be still.
And the wynde alayed/and there folo-
wed a greete calme: and he sayde vnto
them: why are ye fearful? How is it th
at ye haue no faith? And thei feared ex-
ceedingly/ and sayde won to another/
what fellowe is this? for both wynde &
see obey him.

The .v. Chapter.

AND thei cam ouer to the o-
ther side of the see into the
countrie of the gatherens.
And when he was come
out of the ship anon the
re met him out of the gra-
ues a man possessed of an vnclene spiri-
te which had his abydinge amonge the
graues. And no man coulde bynde him
with cheynes because that when he
was oftē bounde with fetters & cheines
he plucked the chaines asunder/ & bra-
ke the fetters in peeces/ nether coulde
enymā rāme hi. And alwayes both ni-
ght & daye he cryed in the mountaines
& in the graues & bet hi selfe with Ro-
mes. Whē he had spied Iesus afarre of/

The .v. Chapter.

herāne/ & fildowne before him/ & cryed
with a lowde voyce and sayde: what ha-
ue I to do/ with the Iesus the sonne of
the most hyst god? I requyre the in
the name of god that thou torment me
not. for he had sayde vnto hym/ Come
forthe of the man thou fowle spite.
And he aske hym: what ys thy name?
and he answered hym/ my name is Le-
gion/ for we are many. And he prayd
hym instantly/ that he wolde not sende
them awaye out of that region.

There was there nye vnto the mo-
untain a greete heerd of swyne feedi-
ge/ and all the deuyls besought hym sa-
yinge/ sende vs into the heerde of swy-
ne/ that we maye enter in to them. And
anon Iesus gaue them leaue/ And the
vnclene spiritis went out and entred in
to the swyne And the heerd starteled
and ran hedlyng in to the see. They we-
re about .ij. thousand swyne/ and they were
drownded in the see. And the swyne heer-
dis fled/ and tolde yt in the cite/ and in
the countrie. And they ca out for to see/
what had hapened/ And they cam ou-
to Iesus/ and they sawe hym that was
bered with the fende and had the legi-
on/ syt both clothed and in hys ryght
mynde and were afrayed. And they
that sawe yt tolde the/ howe yt had ha-
pned vnto hym that was possessed of

mat. viii. d
Lu. viii. d

The Gospell of S. Marke.

the deuyl/ and also of the swyne. And they began to praye hym/ that he wolde departe fro their coostes. And whē he was come into the shippe/ he that had the deuyl prayed him that he myght be with hym: Jesus wolde not suffer hym but sayde vnto hym / go home into thyne owne house and to thy frendes / and shewe them what thingis the lord hath done vnto the/ and howe he had compassion on the. And he departed / and began to publishe in the tentes/ what thingis Jesus had done vnto hym/ and all men did merueyle.

Mat. ix. c
Lu. viij. f

And whē Jesus was come ouer agayne in the shippe vnto the other syde/ moche people gathered vnto hym and he was nye vnto the see. And beholde there cam vnto hym won of the rulers of the synagog: whose name was Jaesus/ and when he sawe hym/ he fell doune at his fete / and besought hym greatly/ saynge: my daughter lyeth at point of deeth/ I wolde thou woldest come and ley thy honde on her / that she myght be safe and lue. And he went with hym/ and moche people folowed hym/ and thronged hym.

And there was a woman/ whiche was diseased of an yllne of bloud: twelue yeres/ and had suffered many thingis off many physicians/ and had spent

The .v. Chapter.

all that she had/ and felte none amendement at al/ But wered worse & worse. When she had herde of Jesus/ she cam into the preace behynde hym / and reweched his garnēt. For she sayde/ yf I maye but reweche his clothynges/ I shall be whole. And straight waye her fowrtayne of bloud was dryed vppen/ and she felt in her body/ that she was healed of the plage.

And Jesus immediately felt in hym self / the vertue that went out of hym and touned hym rounde aboute in the preace / and sayde: Who reweched my clothes? And his disciples sayde vnto hym: thou seyst the people thus/inge the one euery syde / and yet sayest: who did reweche me? And he looked round about for to se her that had done that thinge. The woman feared and trembled/ for she knewe what was done with in her And she cam and fell doune before hym and tolde hym the trueth of every thinge And he sayde vnto her. Doughter thy fayth hath saued the go in peace/ and be whole of thy plage.

Whyl he yet spake/ there cam from the ruler of the synagogis house/ certayne which saide: thy daughter is dead why dealest thou the master any further? As soone as Jesus herde that was he spokē he sayde vnto the ruler of the

The Gospell of S. Marke.
 Synagoge / We not afrayed / only bele-
 uen. And he suffered noman to folowe
 hym moe the Peter / and James and
 Jhon James brother. And he cam vnto
 the house of the ruler of the synagoge
 and sawe the wondring and the that
 wepte and wayled greatly And he wet
 in and sayde vnto them / Why make ye
 this adoo ad wepe? The mayde is not
 deed / but slepeth And they laught him
 to scorne. Then he put them all out / ad
 toke the father and the mother of the
 mayden / and them that were with him
 and entred in where the mayden laye /
 And toke the mayde by the hande and
 sayde vnto her / Tabitha / cumt / which
 ys by interpretation / mayden I saye
 vnto the / aryse. And streyght the may-
 den arose / and went on her fete. For
 she was of the age of twelue yeres.
 And they were astoised at yt out of me-
 asure. And he charged them straitly /
 that noman shulde knowe of yt. And
 commaunded to geue her meate.

The. vi. Chapter.

And he departed thens / ad
 cam in to his owne coun-
 tre / and his disciples folo-
 wed hym. And when the
 sabboth daye was come / he
 bega to teache in the syna-
 goge. And many that herde hym were

mat. xlii. g
 Luc. iiii. c
 Joā. iiii. f.

The. vi. Chapter.
 astonied / ad sayde / From whens hath
 he these thingis? and what wysdom is
 this that is geuen vnto hym? ad suche
 bertues that are wrought by his hon-
 dis / Is not this that carpenter? Ma-
 rys sonne the brother of James / ad Jo-
 ses and Juda / ad Symon? and are not
 his sisters here with vs? And they we-
 re hurt by the reason of hym / And Je-
 sus sayde vnto the / a prophet is not des-
 pyed but in his owne countre / & among
 ge his owne kynne / and amonge them
 that are of the same household And he
 coulde there shewe no myracles butt
 leyd his hōdis apon a fewe sicke fool
 he and healed the. And he merueyled
 at their vnbelefe. ¶

B And he went aboute by the townes
 that lye in circuite / teachynge / And
 he called the twelue / ad began to sende
 them / two and two / and gaue them po-
 wer ouer vncleane spiritis. And comma-
 unded them that they shulde take no-
 thinge vnto their Journey / saue a rodde
 only. Nether scrippe / nether bread / ne-
 ther mony in their pourses / butt shoul-
 de be shod with sandals And that they
 shulde not put on two cotis. And sayd
 vnto them / whersoener ye entre in to
 an house / there abyde tyll ye departe
 thens. And whosoener shall not recei-
 ue you / nor heare you / when ye des-

The Spelle of S. Marke.

Act. xiiij. gartethens/shake of the duste that ys
vnder youre fete/ for a remembrance vnto
the 3 saye verely vnto you/ yt shalbe
easpe for sodom and Gomor/ at the da
ye of iudgement / then forthar curre

And they went out and preached that
they shulde repent/ and they casted out
many deuillis. And they annoynted/
many that were sicke with oyle and he
aled them.

**mat. xliij.
Luc. ix. a.**

And kynge Herode herde of hym/
for his name was spied abroad. And
he sayd/ Jhon baptiste is risen agayne
fro deeth/ and therefore myracles wol
be in hym. Another sayd yt is helyas/
and some sayde/ yt ys a prophet/ or as
won of the prophetis. But whē Herode
herde of him he sayd/ yt is Jhō whō
I beheded/ he is risen fro deeth agayne

**mat. xliij. a
Luc. ix. d**

For Herode hym selfe / had sent
forth/ and had takē Jhon / and bounde
him/ and cast him into prison for Herode
as sake which was his brother in law
his wyfe. For he had maryed her/ Jhō
sayd vnto herode. It ys not lawfull for
the to haue thy brothers wyfe. Herode
sayd wayte for hym / and wolde
haue kyllid hym/ but she cloude not.
For Herode feared Jhō/ knowinge that
he was iuste and holy/ and gaue him re
uerēce. And whē he herde him/ he did
many thinges / and herde him gladly.

The vi. Chapter

And when a conuenient daye was
come. Herode on his birth daye made a
supper to the lordes/ captayns/ and che
fe estatis of galile. And the doughter
of the same Herodias cā in/ and daun
ced/ and pleased Herode and them that
sate at bourde also. Thē the kinge sayd
vnto the mayde/ aske of me what thou
wilt/ and I will geue yt the. And he swa
re vnto her what soeuer thou shalt as
ke of me/ I will geue yt the / euen vnto
the one halfe of my kyngdom. And she
wēt forth and sayde to her mother/ what
shal I aske? And she sayde. Jhon baptis
tis head. And she cā in streyght waye
with haste vnto the kinge/ & aske sayu
ge/ I wyll/ that thou geue me by and by
in a charger the head of Jhon baptiste.
And the kinge was sorpe yet for his so
thesake/ and for thes salis which sa
te at supper also/ he wolde not put her
besyde her purpost. And immediately
the kinge sent the hangman and coma
unded his head to be brought in. And
he wēt and beheded him in the prison
and brought his head in a charger and
gaue yt to the mayden/ and the mayde
gane yt to her mother. When his disci
ples herde of yt/ they cam and toke bo
pe his body/ and put in a rounbe.

And the apostles gathered them sel
ues to gether to Iesus and tolde him all
Luc. ix. b

The Gospell of S. Marke.

things/ booth what they had done/ and what they had taught. And he sayde vnto the/ come ye aparte in to the wyldernes/ and rest a whyle. For there were many comers and goers. And they had no leasure wong for to eate. And he went by shippe a side out off the waye into a desert place. And the people spied them when they departed/ and many knewe him/ & they hasted a fore thither out of euery cite/ and came thither before them / And came to gether vnto hym. And Jesus went out and sawe moche people/ and had compassion on them/ because they were lyke shepe which had no sheppherde. And he began to teache them many things.

Mat. ix. d

mat. xii. b

Luc. ix. b.

Joā. vi. a

And when the daye was nowe farre spent/ his disciples came vnto hym sayinge/ this is a desert place/ and nowe the daye is farre passed/ let the departe that they maye go into the countrey rounde about/ and into the townes/ and bye them bread / for they haue nothinge to eate. He answered and sayde vnto them / geue ye the to eate. And they sayde vnto hym / Shall we go and bye ii. C. peny worth of bread/ and geue the to eate? He sayde vnto them/ howe many loues haue ye? Soo and loke. And when they had serched (they sayde. v. and ii. fyfthes. And he commaunded them to

The. vi. Chapter.

make the all spredoune/ by companies upon the grene grasse. And they sate downe here a rowe and there a rowe by hundredis and by fyfties. And he took the. v. loues and. ii. fyfthes and looked vppon heauē and gaue thankis/ and brake the loues/ and gaue the to his disciples to put before the/ and the. ii. fyfthes he deuided amonge them all. And they all ate and were satisfied. And they took vppon twelve basketis full of the gobbertis and of the fyfthes. And they that ate were about fyue thousand men.

And streyght waye he caused his disciples to go in to a shippe/ and to go ouer the water before vnto bethsayda/ whil he sent awaye the people. And as sone as he had sent them awaye / he departed in to a mountayne to praye.

And when eue was come/ the shippe was in the middis of the see / and he was lone on the londe / and he sawe the troubled in rowynge / for the wynde was contrary vnto the. And aboute the fourth quartre of the nyght / he came vnto them walkynge upon the see/ and when they sawe him walkynge apō the see/ they supposed yt had bene a spite/ and cryed oute. For they all sawe him/ and they were a frayed. And anon he talked wth them/ and sayde vnto them / be of good

mat. xlii. e
Joā. vi. b.

The Gospel of S. Marke

there/yt is 3/ he not a frayed: And he went into them into the shippe/and the wynde ceased/and they were sore amazed in them selues beyonde measure/and marueyled. For they remembred not of the lounes / because they heris were blynded.

mat. xiii. d

And they cam ouer / and went into the londe of genezareth / and dwe bp into the hane. And as sone as they were come out of the shippe streyght they knewe him / and ran forth through out all the regyon rounde about / and began to cary aboute in beddys all that were sycke / when they herde tell that he was there. And whither soeuer he entred into the townes or citees / or byllages / they leyde their sick in the strees and prayed hym / that they myghte touche and yt were but the edge of his besture / And as many as touched hym were safe. R

The. vii. Chapter.

Mat. xvi. a



And the pharyses cam to gether unto him / and dyuers of the scribis which cam fro Jerusalem. And whē they sawe certayne of his disciples eate brcd with comen hōdes (that is to saye / with vnwashed hōdis) they complayned. For the pharyses / and all the Jee

The. vii. Chapter.

wes / excepte they wash the their hondis ofte / eate not / obseruynge the tradicions of the elders. And whē they come from the market / except they wash the them selues they eate not. And many other thingis there be / which they haue taken vpon them to obserue / as the washinge of cuppes and cruces / and of brasen vessels / and of tables.

B

Then asked him the pharises & scribis / why walke not thy disciples accordynge to the tradicions of the elders / but eate meat with vnwashed hōdis? He answered and sayde vnto them well prophesied hath Esayas of you ypocrites as yt is writen: This people honoureth me with their lippes: but their heart is farre from me. In vayne they worshippe me / teachynge doctryns whych are nothyng but the comaundmentis of men / for ye laye the comaundment of God aparte / and ye obserue the tradicions of men as the washinge of cruces and of cuppes / and many other suchelike thynges ye do.

isa. xlii. d

And he sayde vnto them / well ye putte awaye the comaundment of God / to mayntayne youre owne tradicions. For moyses sayde: Honour thy father and thy mother / and whosoever sayeth euill to his father or mother / let hym dey for yt. But ye saye / a mā shall saye

o. xz. c. o

deu. b. b.

ephe. vi. a

exo. xxi. c.

leui. xx. b

pro. x. c.

4. iii. o

The Gospell of S. Marke.

to his father or mother Corbā / that is
whatsoever thynge I offer / that same
weth proffitt the: And ye suffre no more
that a mā do eny thynge for hys father
or mother: and thus haue ye made the
cōmaundment of God of none effecte
through youre awne traditions which
ye haue ordeyned. And many soche thyn-
ges ye do.

Mat. xv. b

And he called all the people vnto hi /
and sayde vnto them / Herken vnto me
every one of you and vnderstande / the-
re ys no thynge wyth oute a man that
can defyle hym when yt entrech into
hym / but the thyngis whych procede
out of a man are those whych defyle a
mā. If eny mā haue eares to heare let
hym heare. And when he cam into a
houſſe awaye from the people / his dis-
ciples asked him of the similitude / & he
sayde vnto the. Do ye then lacke vnder-
ſtōdinge? Do ye not yet perceaue / that
whatsoever thynge frō with out entrech
into a mā / yt can not defyle him be cau-
ſe yt entrech not in to his hert / but into
the belly / and goeth out in to the drau-
ght that purgeth oute all meates?

And he sayde that defyleth a man /
whych cometh out of a man. For from
with in euen oute of the herte of men /
proceade euill thoughtes / aduouty /
fornicaciō / murder / theeft / coueteous-

The. vii. Chapter.

nes / wickednes diceyte / vncleannes ad
a wyched eye / blasphemyp / pryde / folys-
shnes / All these euill thynges cam frō
with in / and defyle a man.

And frō thence he rose ad went into Mat. xv. e
the borders of Tyre ad Sidon / and en-
tered into an houſſe / and wolde that no
man shulde haue knowen of hym. But
he coude not be hid. For a certayne wo-
man whose doughter had a foule spire
when she herde of hym / cam and fell
downe at hys fete. The woman was a
greke out of Syrophenicia / and she be-
sought hym that he wolde caste out the
deuyll out of her doughter. Iesus sayde
vnto her / let the chyldren first be fed.
It is not mete to take the chyldrens
bread / & to caste it vnto whelpys. She
answered and sayde vnto hym / euen so
master / neuertheleſſe / the whelpys
also eate vnder the table of the chyld-
rens cromes. And he sayde vnto her /
for thyſſe sayinge go thy waye / the de-
uyllys gon out of thy daughter. And
whē she was come home to her houſſe
she founde the deuyl departed / and her
doughter lyings on the beed.

And he departed agayne frō the Mat. xv. f
cooſtes of Tyre and Sydon and ca-
me vnto the ſee of Galile / thorow the myddis
of the cooſtis of the .x. cytes / And they
brought vnto him won that was deſſe /

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And stambred in his speche and prayde hym to lare his hounde by a hym. And he toke him a syde from the people / and put hys fngers in hys eares / and byd spet / and touched hys tounge / and lo- ked vp to heauen / and syghed / and saye- de vnto hym / ephatha / that ys to saye / be opened. And streyght waye his ea- res were opened / and the streyng of hys tounge was loosed / and he speake playne. And he comanded them that they shulde tell no man. But the more he forbod them / so moche the more a greate deale they pubblesed yt: And were beyonde measure adonced / say- inge / he hath done all thyngis well / and ecclesiast. hath made booth the deffe to heare and xxxix. c. the deff to speake. **I**

Gene. i. d
ecclesiast.
xxxix. c.

mat. xv. d.

The viij. Chapter. **✠**

In those dayes when there was a very greate com- panie / and had nothyng to eate / Jesus called hys disciples to hym / and sayde vnto them / my herte pr- yeth thys people / because they haue now bene with me. iij. dayes / and ha- ue nothyng to eate. And yf I shulde sende them awaye fastyng to their o- wne houses / they shulde saynt by the waye / for dyuers of them cam fro far- re. And hys disciples answered hym /

The viij. Chapter.

fro whence myght a man suffyse them with bread here in the wyldernes? And he asked them / howe many loaves haue ye? They sayde seuen. And he coman- ded the people to syt doune on the grou- unde. And he toke the viij. loaves / gaue thankis / brake / and gaue to hys disci- ples / to set before the. And they set the before the people. And they had a fea- we smale fysshes / and he blessed them and comanded the also to be set before them: They ate and were suffysed / and they toke vp of the broken meate that was lefte. viij. basketis full. They that ate were in numbre aboute foure thou- sande. And he sent them awaye. **I**

And anon he toke shyppe wyth hys disciples / and cam into the parties of dal- manutha. And the pharises cam forth / and began to dispute wyth hym / and sought of him a signe from heaue tem- ptunge him / and he syghed in hys mynde and sayde / why doeth thys generacion seke a sygne? Verely I saye vnto you there shall no sygne be geue vnto thys generacion. And he lefte the and went into the shyppe agayne / and departed ouer the water. **I**

mat. xvi. a
Luc. xii. g

And they had forgotten to take bread with the nether had they in the shippe with them more then one loofe And he charged them sayinge / take heed

mat. xvi. a

The Gospell of S. Marke.

Joā. vi. b

were of the leuen of the pharises/ and the leue of Herode. And they reasoned amonge the selues saynge we haue no bread. And when Iesus knewe that/ he sayde vnto them/ why take ye thought be cause ye haue no bread/perceane ye not yet/nether vnderstonde? Haue ye poure hertis yet blinded? Haue ye eyes and se not? and haue ye eares and heare not. Do ye not remember. When I brake. b. loaves amonge. v. M. men/ howe many basketts full of broken meate toke ye vpp? They sayde vnto hym xij. When I brake. viij. amonge. iij. M. howe many basketts of the lounyngs of broken meate toke ye vp? they sayde. viij. And he sayde vnto them/ howe is yt that ye vnderstonde not.

✠ And he cam to bethsaida and they brought a blynde man vnto hym and despyed him to touche him. And he caught the blynde by the honde / and led hym out off the tounne / and spat in hys eyes and put his hondis apon him/ and asked hym pf he sawe eny thyng/ and he looked vp and sayde/ I se men. For I se the walke as they were trees. After that he put his hondis agayne apon his eyes / and make hym se. And he was restored to his sight and sawe euery man cleerly. And he sent hym home to his owne houte sayinge/nether go into the

The. viij. Chapter.

tounne nor tell it to eny in the tounne. R.

And Iesus wet out ad his disciples mar. xvi. b into the tounnes/ that longe to the crite Luce. ix. c called Cesarea philippi/ and by the waye he asked his disciples sayinge: who do me saye that I am? They answered some saye that thou arte Jhon Baptiste/ some saye Melpas/ and some one of the prophetis. And he sayde vnto the. But who saye ye that I am? Peter answered and sayde vnto hym / Thou arte very Christe. And he charged the: that they shulde tell no man of it. And he began to declare vnto the/ howe that the sonne of man muste suffer many thyngis and shulde be reprobued of the seniors and of the hye prestes and scribes and shulde be kylled/ and after thre dayes aryse agayne. And he speake that saynge openly. And Peter toke him asyde/ and began to chide hym. He contyned aboute/ and looked on his disciples and rebuked Peter sayinge: Go after me satā. For thou sanerest not the thynges of God/ But the thynges of men.

And he called the people vnto hym/ mat. xvi. b with hys disciples also/ and sayd vnto And. x. d. them: Whosoener wyl folowe me/ let Luce. ix. c hym forsake hymselfe and take vp his and. xiiij. c crosse/ and folowe me. For whosoener ad. xviij. g. wyl saue hys lyfe/ shall lose yt. But Joā. xij. d. whosoener shall lose hys lyfe for my sa

The Gospell of S. Marke.

he ad the gospels / the same shal save it
 what shall yt proffer a mā / yf he shulde
 wynn all the worlde and losse his owne
 soule / or els what shall a mā geve to re-
 demme his soule agayne? Whosoever th
 Luc. ix. c. erfore shal be ashamed of me ad of my
 and. xij. b wordis amōge this adn outzong ad an
 full generacion / of him shal the sonne
 of man be ashamed / when he cometh
 in the glory of his father wyth the ho-
 mat. xvj. d ly angels. And he sayde vnto them. Ye
 Luc. ix. c. cely I saye vnto you. There be some of
 them that stonde here / which shal not
 taste of death / tyll they haue sene the
 kyngdom of God come with power.

The. ix. Chapter.

mat. xvj. a
 Luce. ix. d



After .viij. dayes Jesus
 toke Peter / James / and
 John and lede them bp in
 to an hye mountayne out
 of the waye alone / and he
 was transfigured befo-
 re them. And hys raiment bydshyne /
 and was made very whyte / euen as
 snowe / so whyte as no fuller can ma-
 ke vpon the earth. And there appeared
 vnto them Melyas wyth Moses / And
 they talketh with Jesu. And Peter an-
 swered and sayde to Jesu. Master / he-
 re is good beyng for vs / let vs make
 h. tabernacles one for the / one for Mo-
 ses / and one for Melyas / And wyd not

The. ix. Chapter.

what he sayde. For they were afrayde.
 And there was a cloude that shaddo-
 wed them. And a voyce came out of the
 cloude sayinge: This ys my dere son-
 ne / here hym. And sodenly / they looked
 rounde aboute them / and sawe no man
 more / but Jesus only

As they cam doun from the hill / he
 charged them / that they shulde tell no
 man what they had sene / tyll the sonne
 of man were rylen from deeth agayne
 And they kepte that saynge with in the
 and demaunded won of another / what
 that ryng from deeth agayne shulde
 meane? And they asked hym sayinge /
 why then saye the scribis / that Melyas
 shulde fynde come / he answered ad say mala. iij. b
 de vnto them / Melyas at hys fynde co-
 mynge / shal byryge all thyngis agay. Esa. liij. b
 ne into good order / And euen so ys yt
 wyten of the sonne of man / that he
 shal suffice many thynges / and shal be
 set at nought. And I saye vnto you that mala. iij. b
 Melyas ys come / and they haue done
 vnto hym whatsoeuer pleased them / as
 yt ys wyten of hym

And he cam to hys disciples / and sa- mat. xvj. c
 we moche people aboute them ad the Luce. ix. g
 scribes dispuynge with the. And strey-
 ght waye all the people behelde hym /
 and were amased / and ran to hym /
 and saluted hym. And he sayde vnto

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the scribes / What dyspute ye wth them? And won of the companye answered and sayde / Master I haue brought my sonne vnto the / whych hath a dem sp^{ir}ite. And whosoever he taketh hym / he teareth hym / and he someth / and gnaweth wth hys teth / and p^{er}ueth awaye. And I speake to thy disciples that they shulde caste him out / ad they coude not.

He answered hym and sayde / O generation with out fayth / how longe shall I be with you? Howe longe shall I suffer you? brynge him vnto me: And they brought him vnto hym. And as sone as the sp^{ir}ite sawe hym / he tare hym. And he fell doune on the grounde walowinge And tonyng. And he asked his father / howe longe is yt a go / seng thys hath happened hym? And he sayde / off a chylde. And ofte tymes casteth hyr in to the fyre / and also in to the water / to destroye hym. But yf thou canste do eny thinge / haue mercy on vs. ad helpe vs. Jesus sayde vnto hym / yee / yf thou couldest beleue / all thynges are possible to hym that beleweth. And streyght waye the father of the chylde cryed wth teares sayinge / Lorde I beleue / lacke myne unbeliefe.

Whē Jesus sawe that the people cā sunnyng together vnto hym / he rebu-

The .ii. Chapter.

Rede the foule sp^{ir}ite / sayinge vnto hym Thou dom and desse sp^{ir}ite: I chare the come out off hym / and entre no more in to hym. And the sp^{ir}ite cryed / and rent hym sore / and cā out / And he was as won that had bene deed / yn so moche that many sayde / he ys deed / But Jesus caught hys hōde and lyfted hym vp / and he rose. And when he was come yn to the house / hys disciples asked hym secretly / why coude not we caste hym out? And he sayde vnto them thys kynde can by no nother meanes come forth / but by prayer and fastyng.

And they departed thes / and toke there iorney thowre galyle / and wol de not / that eny man shulde haue knowe yt / for he taught hys disciples / and sayde vnto them / The sonne off man shalbe deliuered yn to the hondys off men / and they shal kyll hym / and after that he ys kyled he shal aryse agayne the thrid daye. But they wiste not what that sayinge meant / and were affrayed to aske hym.

And he cam to Capernaū / and when he was come to house / he sayde to the what was that ye dysputed bytwene you by the waye? And they helde their peace (for by the waye they reasoned amonge the selues / who shulde be the

R. J.

Mat. xxi. d
Luce. ix. e.

Mat. xxi. d
Luce. ix. e.

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chese) And he satte doune / and called the twelve vnto him / and sayde to them / yf eny man desyre to be fyrst / the same shalbe last of all and seruaunt vnto all. And he toke a chyld and set hym in the myddis off them and toke hym in hys armes and sayde vnto them / Whosoever receaue eny soche a chyld in my name / he receaueth me And whosoever receaueth me / receaueth not me / but hym that sent me. **¶**

¶ Then answered hym / saynge **¶** Master / we sawe you casting out deuyls in thy name / which foloweth not vs / we forbode hym / be cause he foloweth vs not. But Iesus sayde / forbyd hym **¶** **1 cor. xij. a** not / For there is no man that shall do a myracle in eny name / and can speake **¶** **Mat. x. d** lyghly euyl of me. Whosoever is not agaynst you / is on your parte. And whosoever shall geue you a cuppe off water to drynke for my names sake be cause ye are belongynge to churche / verely I saye vnto you / he shall not lose hys rewarde.

¶ And whosoever shall hurte won off **¶** **mat. xliij.** **¶** **Lu. xviij. a** this lytell wong / that beleue in me / yt were better for hym / that a myllstone were hanged aboute his necke and that he were cast into the see. And yf thy hand offende the / cut hym off. It is better for the / to entre into lyfe maymed /

The .x. Chapter.

then to go wyth two hondys into hell into fyre that neuer shalbe quenched / where their woyme dyeth not / and the fyre neuer goeth oute. And yf thy fete offende the / cut hym off. It is better for the to go halt in to lyfe / then wyth. ij. fete to be caste into hell / into fyre that neuer shalbe quenched / where their woyme dyeth not / and the fyre neuer goeth oute. And yf thyne eye offende the / plucke hym oute. It ys better for the to go in to the kyngdom of god wyth one eye / then haue two eyes to be cast in to hell fyre / where their woyme dyeth not / and the fyre neuer goeth oute. **¶**

Every man therefore shalbe salted wyth fyre. And every sacryfyle shalbe seasoned wyth salt. Salt ys good. But yf the salt be vnsaury what shall ye salte there with? Se that ye haue salt in you reselues. And haue peace amonge you reselues / one wyth another.

The .x. Chapter.



And he rose from thens / and wet into the coostes of Jewry throughe the region that is beyond iordan. And the people resorted vnto him afresh. And as he was wont / he chaught them agayne / And the pharyses cam and

¶ **mat. xij. a**

The Spelle of S. Marke.

asked him a question/whether yt were
lawfull for a mā to put awaye his wyfe
to proue hym. He answered and sayde
vnto the/what did Moses saye vnto
Gen. xxiij And they sayde Moses suffered to wyte
a testimoniall of her dyuoisment / and
to put her awaye. And Jesus answered
and sayd vnto the / for because of you-
re hard hertis he wrote thys precept
Gene. i. d. vnto you. But at the fyrst creatiō / god
Gene. ii. d made them man and woman / sayinge
i. cor. vi. d for theys thynge sake shall a man leue
father and mother / and byde by his wy-
Eph. v. g fe / and .ij. shalbe made won flesshe. So
then are they nowe not twayne / but
won flesshe / therfore that whych god
hath cuppel / let not man separate.
i. cor. vi. b And yn the house his disciples asked
him agayne of that mater. And he say-
de vnto them / Whosoever putteth a-
waye his wyfe / and marryeth another /
breaketh wedlocke to her warde. And
yf a woman forsake her husband / and
be marryed to another / she committeth
adultery.
mat. xix. b And they brought chyldre to hym
Lu. xviij. c that he shoulde touchethē. And hys dis-
ciples chyd those that brought them.
When Jesus sawe that / he was dys-
pleased / and sayd vnto them / Suffer
the chyl-zen to come vnto me and for-
bid the not. for vnto suche belougeth

The .x. Chapter.

the kingdom of god. Verely I saye to
you / whosoever shall not receaue the
kingdom of god as a chyld / he shall
not entre therein. And he toke them by
pe in hys armes / and put hys handis
apon them / and blessed them. **✠**
✠ And when he was come out into
the waye / there cam won runnynge and
kneled to him / and asked him / Goode ma-
ster what shall I do that I maye enhe-
ret eternall lyfe? Jesus sayd vnto him
why callest thou me goode? there is no
mā goode but won / which is god. Thy-
ou knowest the commaundmentis / bre-
ake not matrimony / kyl not / steale. nor
bere no false wytnes / defraude no mā
honore thy father and thy mother. He
answered and sayd to hym / master / all
these I haue obserued frō my youth. Je-
sus he helde hī / and had a fauour to hym
and said vnto him / Wou chinge is lac-
kinge vnto the / So and sel all that thou
hast / and geue it to the poure / and thou
shalt haue treasure in heuen and come
and folowe me. **✠** and take thy crosse on
the. But he was discumforted with th-
at sayinge / and went awaye moynyn-
ge / for he had greute possessions.
And Jesus looked rounde aboute /
and sayd vnto hys disciples / with what
difficulte shall they that haue ryches
entre into the kingdom of god? This dis-
A. ii.

Mat. xix. i
Luc. xviij. d

Exo. xx. i.

The Gospell of S. Marke

Disciples were astonied at his wordes
Jesus answered agayne/and sayde vnto
them: chyldren/ howe harde is yt for
them that truste in theyr ryches to en-
tre into the kyngdom of god? It is eas-
yer for a camell to go thow we theepe
of a needle / then for a ryche man to en-
tre into the kyngdom of god. And they
were astonied out of measure / say-
inge betwene them selues / who then
can be saued? Jesus looked vpon them/
and sayd/with men it is impossible but
not with god for with god all thyngis
are possible.

And Peter began to saye vnto hym/
Lo/we haue forsaken all/and haue fol-
lowed the. Jesus answered and sayde.
Verely I saye vnto you there is no mā
that hath forsaken housle/or brethren/
or sisters/or father/or mother/or wy-
fe/other chyldren/or landes/ for my sa-
ke and the gospellis / whych shall not
receaue an hundred folde now in thys
lyfe/houses/and brethren/and sisters/
and mothers/and chyldren/and landis
wyth persecucion/and in the worlde
to come eternall lyfe. Many that are

mat. xix. d. first / shall be last. And the last / first.
mat. xx. b. They were in the waye goynge vnto
lac. xviij. e. to Ierusalem. And Jesus went before
them/ and they were amased / and as
they folowed were asfayde.

The .x. Chapter.

And Jesus toke the .xij. agayne/and
began to tell them what thingis shulde
happen vnto hym. Beholde we go vnto
Ierusalem/and the sonne of man
shalbe deliuered vnto the hye priestis/
and vnto the scribis/and they shall con-
dempne hym to death / and shall deli-
uer him to the gentyls / and they shall
mocke hym/and scourge hym and spye
vpon him/and kyll him/and the thyrde
daye he shall ryse agayne.

And James and John the sonne of ze-
bede/cam vnto hym sayinge: Master/
we wolde that thou shuldest do for vs
what soeuer we desyre. He sayde vnto
them/ what wolde ye I shulde do vnto
you? They sayde vnto hym/ graunt vnto
vs that we maye syt won on thy ryght
honde / and the other on thy lyfte
honde in thy glozy. But Jesus sayde vnto
the: ye wot not what ye aske. Can ye
drynke of the cuppe/ that I shall dryn-
ke of? And be baptysed in the baptim
that I shalbe baptised in? And they sa-
yde vnto him/that we can. Jesus sayde
vnto them/ye shall drynke of the cup-
pe that I shall drynke of/ and be bap-
tysed wyth the baptym that I shalbe
baptised in. But to syt on my right ho-
nde and on my lyfte honde/ys not myne
to geue / but to them for whom yt ys
prepared.

Mat. xx. 6

The Gospell of S. Marke.
Lu. xxiij. c. And whē the .x. herde that they begā
to disdayne at James and Jhon. But
Jesus called them vnto him / and sayd
to them / ye knowe wel that they whi-
ch seme to beare rule amonge the gen-
tyls / raygne as lordis ouer them. And
they that be greate men amonge them
exerceyse auctorite ouer them / So shall
it not be amonge you but whosoever of
you wyl be greate amonge you / shal be
yours mynister: And whosoever wyl be
chefe / shal be seruant vnto all. For euen
thesonne of man came / not that other
shulde minister vnto him / but to mini-
ster / and to geue his lyfe for the redem-
ption of many.

Mat. xx. d
Lu. xxiij. f. And they cam to hierico / and as he
wēt oute of hierico with his disciples
and a greate nobre of people / Barthi-
meus the sonne of thimeng which was
blinde / sate by the hye wayes syde beg-
gyng. And when he herde that yt
was Jesus off Nazareth / he began to
crye / and to saye. Jesus the sonne of
Dauid / haue mercy on me / And ma-
ny rebuked hym / because he shulde
holde is peace / But he cryed the mo-
re a greate deale / thou sonne of Dauid
haue mercy on me And Jesus stode still
and commaunded hym to be called /
and they called the blinde / saynge vnto
him / Be of good cōfort / for he cal-

The .xi. Chapter.
leth the. He threwe awaye his clooke /
and rose and cam to Jesus / and Jesus
answered ad sayd vnto hym / what wilt
thou that I do vnto the? The blinde sai-
de vnto him / Master that I myght se /
Jesus sayde vnto hym / Go thy waye /
thy fapth hath saued the. And by and
by he receaued his sight / and folowed
Jesus in the waye.

The .xi. Chapter.
And whē they cam nye to Mat. xxi. d
hierusalē / vnto bethphā. Luc. xix. c.
ge / and bethany / besyde
moūt oliuete / he sent for-
th. ii. of his disciples / and
sayde vnto them / Go you-
re wayes into the tounē that ys ouer
agaynst you / And as soone as ye ente
into yt ye shall fynde a colte bounde /
where on neuer man sate / loose hym
and bringe him hither. And yf eny man
saye vnto you / why do ye so? saye that
thelorde hath neede of hym / and hee
ghy wyl sende hi hither. They
wēt their waye / and found a colte tyed
by the dore wthout in a place where
two wayes met / and they losed hym.
And diuers of them that rode there /
sayd vnto them / What do ye loosynge
the colte? and they sayd vnto them euē
as Jesus had commaunded them. And

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Joā. xx. b. they lete them goo. And they brought the colts to Jesus: And caste theyr garments on hym: and he sate upon hym. And many spiede theyre garments in the waye. Other cut downe braunches of the trees / and strewed them in the waye. And they that went before and they that folowed / cryed sayinge / Hosanna / blessed be he that cometh in the name of the Lorde. Blessed be the kynge that cometh in the name of him that is lorde of oure father Dauid Hosanna in the hiest.

mat. xxi. b

Lu. xix. 9

mat. xxi. b

And the lorde entred into Jerusalem / and in to the temple. And when he had looked rounde about upon all thyngis / and now the enemyde was come / he went out unto bethany with the twelve. And on the morowe when they were come out from bethany / he hungered and he spied a fygge tree a farre off / havinge leues / and went to se whether he might fynde any thyng there on / but when he cam thereto / he founde nothinge but leues. For the tyme of fyggis was not yet. And Jesus answered and sayde to it / never man eatte frute of the here after whyll the worlde stondith. And his disciples herde yt.

And they cam to Jerusalem / and Jesus went in to the temple / and began to cast out them which solde and bought

The xj. Chapter.

in the temple. And overthrew the tables of the money changers / and the stoles of them that solde doves / and wolde not suffer that any man carped a besell thow we the temple. And he taught sayinge unto them: is yt not wyrted of us that myne housse shalbe called the housse of prayer unto all nations? But ye have made it a den of thieues.

C And the scribis and hye prestis herde yt and sought howe to destroye him. For they feared him because all the people marvelled at hye doctrine. And when even was come / he went out of the temple. And in the morninge as they passed by / they sawe the fygge tree dyed wythe by the rotes. And Peter remembred / and sayde unto him: Master / beholde / the fygge tree which thou cursedst / is wyddied awaye. And Jesus answered / and sayde unto them. Have confidence in God. Verely I saye unto you / that whosoever shal saye unto this mountayne. Take awaye thy selfe / and cast thy selfe into the see / and shall not waver in hye herre / but shall beleue that those thyngis whych he sayeth shal come to passe / whatsoever he sayeth shalbe done unto hym. Therefore I saye unto you what soever ye desire when ye praye / beleue that ye shall have yt / and yt shalbe done unto you.

mat. vii. 21
and. xxi. 21

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and when ye stande and praye / forye-
 ue / yf ye haue eny thyng agaynst
 any man that youre father also wyll
 excuse this in heuē / maye foryeue you your
 trespasses. **¶**

And they cam agayne to iherusalem /
 and as he walked in the temple / there
 cam to hym the hye prestes / and the scri-
 bes / and the seniores / and sayd vnto
 hym / by what auctorite doest thou the-
 se thingis / and who gaue the thyng aucto-
 rite / to do these thingis? Jesus answered
 / and sayde vnto them / I wyll also
 aske of you a certayne thinge / and an-
 swere yme / and I wyll tell you by what
 auctorite I do these thingis. Whether
 was the baptim of Iohn from he-
 uen / or of men? Answer me. And they
 thought in them selues saynge / If we
 shall saye / from heauen / we wyll saye /
 why then did ye not beleue hym? but
 if we shall saye / of men / then feare we
 the people. For all men counted Iohn
 that he was a very prophet. And they
 answered / and sayd vnto Jesus / We can
 not tell. And Jesus answered / and sayd
 vnto them / Neither wyll I tell you / by
 what auctorite I do these thingis.

The .xii. Chapter.

The .xii. Chapter.



And he began to speake vnto
 them in similitudes. A
 certayne man planted a vi-
 neyarde / and compassed it
 with an hedge / and ordey-
 ned a wyne presse / and bylt
 a toure in yt / and lette it out to hyre bys-
 to husbondemen / and went into a stra-
 unge countre. And when tyme was co-
 me he sent to the tenauntis a serua-
 unt that he myght of the tenauntis re-
 ceave of the frute of the vyneyarde /
 And they caught hym and bete hym and
 sent hym agayne empty. And moreso-
 ner he sent vnto them another serua-
 unt / and at hym they cast stones and
 brake his head / and sent hym agayne all
 to reuyled. And agayne he sent another
 and hym they whyped / and many other /
 beatinge some / and kyllynge some.

Yet had he one sonne whom he lou-
 ued tenderly / hym also sent he at the
 last vnto them / saynge They wyll fea-
 re my sonne. But the tenauntis sayde
 within them selues / This is the heire
 come let vs kyll hym / and the inheri-
 tance shalbe oures. And they toke hym
 and kyllid hym / and cast him out of the
 vyneyarde. What shall then the lord
 of the vyneyarde do? He wyll come and
 destroye the tenauntis / and let out the
 vyneyarde to other. Haue ye not redde

Mat. xxi. Do

Lu. xx. B

Esaie. l. s.

Mat. xxi. Do

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Mat. xxiii. this scripture? The Doone whych the
 Esa. xliii. bylders dyd refuse / is made the chese
 Act. iiii. b. Doone in the corner. This was done of
 Rom. ix. g the lord / and was marueylous in ou-
 r Det. i. a re eyes. And they went about to take
 hym / but they feared the people. For
 they perceaued that he speake that a-
 myltitude agaynst them. And they left
 him and went their waye.

Mat. xxi. b And they sent vnto him certayne off-
 Luc. xx. d, the pharises with Herodes seruauitis
 to take him in his wordis. And as soo-
 ne as they were come / they sayde vnto
 hym: Master / we knowe that thou art
 true / and careste for no man / for thou
 on consydereste not the degree of men /
 but teacheste the waye of God truely /
 Is it lawfull to paye tribute to Cesar /
 or not? ought we to geue / or ought we
 not to geue? He knewe they dissimu-
 lation / and sayde vnto them / Why tem-
 pte ye me? Wrynge me a peny / that I
 maye se it. And they brought him one.
 And he sayde vnto the: Whose ys this
 ymage and superscripcon? And they
 sayde vnto him: Cesars / And Jesus an-
 swered / and sayde vnto them. Then
 geue to Cesar / that whych belongeth
 to Cesar: And geue God / that whych
 pertaineth to God. And they meruey-
 led at hym.

And the saduces ca vnto him which

The. xii. Chapter.

saye / there is no lyfe after thys. And mat. xxii. e
 they asked him / sayinge: Master / Mo. 2. nc. xx. d.
 ses wrote vnto vs / yf eny mans brother deu. xxv. b
 dye / and leue hys wyfe / behynde hym /
 and leue no chyldren / that then his bro-
 ther shulde take his wyfe / and reyle vp-
 pe sead vnto his brother. There were
 seuen brethren / and the first toke a wy-
 fe / and when he dyed left no seade be-
 hynde hym. And the seconde toke her /
 and dyed / nether left he eny seade / and
 the thyrde lyke wyse. And seuen had
 her / and left no sead behynde them. Last
 of all the wyfe dyed also. In the lyf af-
 ter thys / when they are a lyue / whose
 wyfe shall she be of them? For seuen
 had her to wyfe. Jesus answered and
 sayde vnto them. Are ye not therfore
 deceaued / be cause ye knowe not the
 scripturis / nether the power of God?
 For when they be a lyue after thys de-
 the / they nether mary / nor are married /
 but are as the aungeles whych are in
 heauē. But as touchyng the dead / th-
 at they are a lyue / haue ye not redde in
 the booke off Moyses / how in the bush he Exo. iii. d
 God spake vnto hym / sayinge: I am
 the God of Abraham / and the God off
 Isaac / and the God off Jacob? He ys
 not the God of the dead / but the God
 of the lynyng / ye are therfore greatly
 deceaued.

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mat. xxi. d. And there cam w^d of the scribis / and
Luce. x. e when he had herde them disputinge to-
 gether / and perceaued that he had an-
 swered the well / he asked him which
 is the fyfte of all the commaundemen-
 tis? Jesus answered hym / The fyfte
 of all the commaundementis is / Wee-
 re Israel / oure lord God / is wone lo-
Deu. vi. a. And thou shalt loue thy lord God
 with all thy hert and w^yth all thy sou-
 le / and with all thy minde / and with all
 thy strengthe. This is the fyfte com-
Leu. xix. d. mandement And the seconde is like vnto
mat. xxi. d. this / Thou shalt loue thy neighbone
rom. xii. c as they selfe. There is none other com-
Gala. v. c mandement greater then these.

And the scribe sayde vnto hym / well
 master / thou hast sayde the truthe that
 there is one God / and that there is no-
 ne but he. And to loue hym with all the
 herte / and with all the mynde / and with
 all the soule / and with all the strengthe.
 And to loue a mans neighbone as hym
 selfe / ys a greater thinge then all hol-
 causis and sacrificis. And when Jesus
 sawe howe that he answered discretly
 he sayd vnto hym / Thou arte not far-
 re from the kyngdome off God / And
 no man after that durst aske hym any
 question.

mat. xxi. d. And Jesus answered / and sayd tea-
 chynge in the temple. Howe saye the

The xii. Chapter.

scribis / that this is the sonne of Da-
 uid? for Dauid hym selfe inspired with
 the holy goost sayd / The lord sayde
 to my lord / syt on my ryght honde tyll psal. cix. d
 I make thyne enemies thy fete stole.
 Then Dauid hym selfe calleth hym lord
 de / and by what meanes ys he the hys
 sonne? And moche people herde hym
 gladly.

And he sayd vnto the in hys doctri-
 ne be ware of the scribis which loue to
 goo in longe clothynge / and loue salu-
 tations in the market places / and the
 chiefe seates in the synagogis / and to sit
 in the bypermost cownes at feastes /
 and deuoure widowes houses: and vnder
 a colour praye longe prayers. The
 se shall haue greater damnacion.

✠ And Jesus sat ouer agaynst the
 treasury / and behelde howe the people
 put money into the treasury. And ma-
 ny that werer yche / cast in moch. And
 there cam a certayne poore widowe
 and she threwe in two myces / whiche
 make a farthyng. And he called vnto
 hym hys disciples / and sayd vnto the
 Verely I saye vnto you / that this po-
 re widowe hath cast more in / then all
 they which haue caste in to the treasu-
 ry for they all put in of their superflui-
 te / But she off her pouerte cast in all
 that she had / euen all her lypynge. **Luc. xxi. d.**
 h.

The Gospel of S. Marke,

The .xiiij. Chapter.

Mat. xliij.
Luc. xxi. b



Luc. xliij. b

And as he went out off the temple / won off his disciples sayd vnto hym: Master / se what stones / and what byldyngis are here. And Jesus answered / and sayde vnto hym: Seist thou these grete byldyngis? There shall not be left one stone upon another / that shall not be throwen doune.

And as he satte on mounte oliuete ouer ayenst the temple / Peter and James and John and Andrie asked him secretly / tell vs whē these thingis shall be? And what is the signe / whē all these thingis shalbe fulfilled? And Jesus answered them / and began to saye / Take hede lest eny man deceaue you. For many shall come in my name sayinge / I am Christ / And shall deceaue many.

When ye shall heare off warre / and bydyngis of warre / be ye not troubled for they muste nedes be. But the ende is not yet. For there shal nation aryse agaynst nation / and realme agaynst realme. And there shalbe erthquakes / in all quaters / and famyn and troubles. These are the beginninge of sorowes.

But take ye hede so poure selues. For they shall bypnyge you hyppre to the counseils and into the synagogis / and

The .xliij. Chapter

ye shalbe beaten / and ye shalbe brought before rulers and kyngis / for my sake / for a testimoniaill vnto them. And the Gospel muste fyrste be publyshed amonge all nations.

But when they leade you and pressent you / take no thought / afore hande what ye shall saye / nether ymagion / but whatsoener is geuen you at the same tyme / that speake. For yt shall not be ye that shall speake / but the holy goost: ye and the brother shall deliuer the brother to deth. And the father the sonne / And the chyldren shal ryle agaynst their fathers and mothers / and shall put them to deth. And ye shalbe hated of all men for my names sake. But whosoener shall endure vnto the ende shalbe safe.

Moreover when ye se the abominable desolacion / wherof yt is spokē by Daniel the prophete / stonde where ye ought not / let hym that redeth yt vnderstonde yt. Then let them which be in Jewry / fle to the mountaynes. And let hym that ys on the housse toppe / not descende doune in to the housse neither entre therein to fetch eny thinge out off his housse. And let hym that is in the felde / not tourne backe agayne vnto the thynges whych he lefte behynde hym / for to take his clothes.

Mat. x. b

Mat. xliij.
Luc. xxi. b
Danie. ix. b

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with him. But wo is then to them that are with chylde/and to them that geue soucke in those dayes. But praye that youre flyght be not in the wynter. For thereshalbe in those dayes suche tribulacion/as was not from the begynnynge off creatures/whych God created/ vnto this tyme/nether shalbe. And excepte that the lord had shortened those dayes/no man shulde be saued. But for the electis sake/whych he hath chosen he hath shortened those dayes.

And then yf eny man saye vnto you Lo/here is Christ: Lo/he is there: be-
mat. xxiii leue not. For false churistis shall aryse
lu. xxi. b. c. and false prophetis / And shall shewe myacles and wonders / to deceaue yf yt were possible/ eny of the electe. But take ye hede / beholde / I haue shewed you all thynges before.

Foreroner in those dayes after that tribulacyon/ the sunne shall waxe dar-
eze. xxxi. b ke / and the Moone shall not geue her
isa. xlii. b light/and the starres of heaue shall fall
Joel. iii. c. And the powers which are in heauen/ shall moue. And then shall they se the sonne of man comynge in the cloudes with greate power and glory. And then shall he sende hys angelis/and shall gather to gether his electe from the fowre wyndes / and from the one ende off the worlde to the other.

The. xlii. Chapter.

D Learne a similitude off the fygge tree/When hys braunches are yet tender/and hath brought forth the leues/ye knowe that sommer is neare: So in lyke maner when ye se these thynges come to passe/ vnderstonde/that yt ys nye even at the dozes. Verely I saye vnto you that thys generacyon shall not passe/ tyll all these thynges be done. Heauen and earth shall passe/ but my wordes shall not passe. But of the daye and the houre/ knoweth no man/ no nor the angels whych are in heauen / nether the sonne hym sylfe / saue the father only.

Take hede / watche / and praye for
mat. xxiii ye knowe not when the tyme is. As a man which is gone in to a strange countrey and hath lefte hys housse / and geuen auctoryte to hys seruauntis/and to euery man hys worke / and commaunded the portter to watche. Watche therfore / for ye knowe not / when the master off the housse wyl come / whether at euen / or at mydnyght / whether at the cocke crewynge / or in the daunyng / lest yf he come sodenly / he shulde fynde you slepyng. And thus I saye vnto you: I saye vnto all men/ watche.

The. xlii. Chapter. ✠

mat. xxvj.
Lu. xxi. a

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After two dayes folowed
eſter / and the dayes off
ſwete breed. And the hye
preſtis and ſcribes ſou-
ght meanes / howe they
myght take hym by craft
te and put hym to deeth. But they ſap
de / not on the feaſte daye / leſt eny bu-
ſynes ariſe amonge the people.

mat. xxvj.
Joā. xij. a.

Whē he was in bethania / in the hon-
ſe of Symon the leper / even as he ſa-
te at meate / there cam a woman wth
an alabaſter boxe off oyntment / cal-
led narde / that was pure and coſtly /
and ſhe brake the boxe and powred yt
on hyſ head. There were ſome that diſ-
dayned in them ſelues / and ſayde / why
at neded this waſte of oyntment? For
yt myght haue bene ſolde for more thē
two hundred pengs: and bene geuen
vnto the poore. And they grudged aga-
ynſte her.

And Jeſus ſayde / let her be in reſt /
why grene ye her? She hath done a go-
de worke on me. yee / and ye ſhall haue
poore with you all wayes / and when
ſoeuer ye wyl / ye maye do them good
but me ye ſhall not haue al wayes. She
hath done that ſhe coulde / ſhe cam a
fore honde to anoynt my body to hyſ
buryinge warde. Verely I ſaye vnto
you / wherſoeuer this goſpell ſhal be

The. xliij. Chapter.

preached thorowout the whole worlde
this alſo that ſhe hath done / ſhal be re-
heard in remembraunce of her.

And Judas Iſcarioth / won off the
twelve / went a waye vnto the hye pre-
ſtis / to betraye hym vnto them. When
they herde that / they wered gladde / and
promiſed that they wolde geue hym
money. And he ſought / howe he myght
conueniently betraye hym.

And the fyrſt daye off ſwete breed /
whē they offered the paſcal lambe / his
diſciples ſayd vnto him / were wylt thou
that we go / and prepare that thou
mayſte eate the eſter lambe? And he
ſent fourth wō off hyſ diſciples / and
ſayde vnto thē / Go ye into the cite: and
there ſhall a man mete you beringe a
pitcher off water / folowe hym / And
whither ſoeuer he goeth in / ſaye ye to
the good mā of the houſe / The maſter
aſketh where is the geeſt chambie / we
re I ſhall eate the eſter lambe with my
diſciples. And he wyl ſhewe you a
greate parlour / paved / and prepared /
there make redy for vs. And hyſ diſci-
ples went forth / and cam in to the cite /
and founde as he had ſayd vnto them:
and made redy the eſter lambe.

And at euen / he cam with the twel-
ue. And as they ſate at boorde and ate /
Jeſus ſayde / Verely I ſaye vnto you /
I. iij.

The Gospell of S. Marke.

that won of you shall betray me / which eateth with me. And they began to moine / and to saye to hym won by won ys pt 3. And another sayde / is pt 3. he answered / and sayd vnto the / It is won of the .xij. and the same depeth with me in the plater. The sonne of man goeth as ys written of hym: but woe beto that man / by whome the sonne of man is betrayed. Good were yt for hym / yf that man had neuer bene borne.

Mat. xl. c.

1. Cor. xj. c.

And as they ate / Jesus toke bleede / gaue thankis / brake yt and gaue yt to them and sayd: Take / eate / This ys my body. And he toke the cuppe / gaue thankis / and gaue yt to them / and they dronke all of yt And he sayde vnto the: This ys my bloude of the newe testament / which shalbe shed for many. Verely I saye vnto you: I wyll drynke no more of this frute of the vyne but yll that daye / that I shall drynke yf newe in the kyngdom of god. And when they had sayd grace / they went out into the mount oliuete.

Mat. xxvj. c.

Lu. xxi. d

Joan. xvi. a

Joan. xvi. b

Jach. xij. c

And Jesus sayde vnto them: All ye shalbe hurt thorowe me chys nyght. For ys writen: I wyll smyte the shepheard and the sheepe shalbe scattered. But after that I am ryfen agayne I wyll goo into galyle before you. Peter sayde vnto hym: And though all men

The .xxij. Chapter.

shulde be hurte / yet wolde not I. And Jesus sayde vnto hym / Verely I saye vnto the / this daye euē in this nyght / before the cocke crowe twyse / thou shalt denye me thysse. And he spake boldly / yf I shulde dey with the / I wol not deny the. Lyke wyse also sayd they all.

And they ca in to a place named getsemani. And he sayde to his disciples. Mat. xxvj. Lu. xxij. d

Sit ye here / whyll I goo aparte and praye. And he toke with hym Peter / James / and Iohn / and he began to waxe a frayde and to be in an agony. And sayde vnto them / My soule is very heuy euen vnto the deeth / tary here and wathe. And he went forth a lytle and fell doune on the grounde and prayede / That yf yt were possible / the houre myght passe from hym. And he sayde / Abba father / al thingis are possible vnto the / take awaye this cuppe for a me / neuerthelesse not that I wyll / but that thou wilt be done.

And he cam / and founde them slepyng / and sayd to Peter: Simon slepest thou? Coudest not thou wathe with me one houre? wathe ye / and praye / lest ye entre into temptacion / the spyrte is redy / but the flesh is weake. And agayne he went awaye and prayde / and spake the same wordis. And he returne

The Gospell of S. Marke:

And founde them asleepe agayne/
for their eyes were heavy: neither coulde
they tell what they myght answer
to hym. And he cam the thyrde tyme/
and sayde vnto them: slepe hengs for
shand take your ease. It ys ynough.
The houre ys come / Beholde the sonne
off man shalbe deliuered in to the
bondis of synners. Kysse byppe / let vs
go / Lo he that betrayeth me / ys come
nye.

mat. xxv. c
Lu. xxi. c
Joā. xviij. And immediately whyll he yet spa-
ke/cam Judas/won of the twelve/and
with hym a greate number off people
wyth sweardes and staues from the
hye prestes and scribes and sentours.
He that betrayed hym/ gaue them a ge-
nerall token/ saynge / whosoever I do
kisse/he yt is/take hym/and leade hym
awaye warely. And as sone as he was
come/ he went streyght waye to hym/
And sayd vnto him: master master/and
kissed hym. And they leyde their hondis
on hym and toke him wion of the that
rode by/dre out a swearde/and smote
a seruaunt off the hye preste/and cut off
hys eare.

And Iesus answered and sayd vnto
them: ye cam out as vnto a thefe wyth
sweardes and staues for to take me
I was dayly with you in the temple te-
achinge / and ye toke me not/ but this

The xliij. Chapter.

the scripturis shulde be fulfilled: and
they all forsoke hym and ranne awaye thre. iij. d
And there was a certayne yongeman
that folowed hym colthed in linnen a-
pon the bare / and the yonge men cau-
ght him/ and he lefte his tunic and fled
from them naked.

And they ledde Iesus awaye to the mat. xxvj.
hyest preste off all/ and to hym came all Lu. xxi. c
the hye prestes and the seniores / and Joā. xvij. c
the scribes. And Peter folowed a grea-
te way of eney in to the pallys off the
hye preste/ and he was there & sat with
the seruauntis/ and warmed hym selfe
at the fyre.

And the hye prestis and all the co-
unsell sought for witness agaynst Ie-
su / to put hym to deeth / And they fo-
unde none. yet many bore falce wit-
nes agaynst hym / but their witness
agreed not to gether. And there aro-
se certayne and brought falce witness
agaynst hym/ saynge/ We herde him Joā. iij. d
saye: I wyll destroye this temple ma-
de wyth hondis / and wyth in thre da-
yes I wyll bilde another made wyth-
out hondes. And there witness agreed
not to gether.

And the hyeste preste stode byppe be-
fore them all / and asked Iesus saynge
answerest thou nothunge? howe is yt
that these beare witness agaynst thes?

The Gospell of S. Marke.

And he helde his peace/and answered nothyng. Agayne the hyeste preste asked hym/and sayde vnto hym: Arte thou Christ the sonne of the blessed? And Iesus sayde / I am. And ye shall see the sonne of man sit on the ryght hande of power / and come in the cloudes of heauen. Then the hyest preste rent his clooths and sayde: what nede we eny further of wytnes? ye haue herde the blasphemy/ what thynke ye? And they all gaue sentēce that he was worthy of deeth. And some began to spit at hym/and to couer his face/and to bere him with their fyngers/ and to saye vnto him arede vnto vs And the seruantes boffeted him on the face.

mat. xxij. g
Luc. xxij. f.
ioā. xviij. c

And Peter was beneeth in the palys/and there cam won of the wenches of the hyest preste. And when she sawe Peter warminge hym sylfe/she looked on hym/ and sayde / wast not thou also with Iesus of Nazareth? And he denyed yt sayinge: I knowe him not neither wote I what thou sayest. And he went out in to the porche/ and the cokke crewe And a damsell sawe hym / and agayne began to saye to the that stode by/ this is won of them. And he denyed it agayne. And anon after agayne they that stode by sayde to Peter/ suerly thou art won of the / for thou arte of Galilee

mat. xxij. g
Luc. xxij. f.
ioā. xviij. e

The .xv. Chapter.

and thy speache agreth thereto. And he began to curse and to sweare/ sayinge I knowe not this mā of whom ye speake/ And agayne the cokke crewe. And Peter remembered the worde that Iesus sayde vnto hym: Before the cokke crewe twyse thou shalt denye me thyselfe/and began to wepe.

The .xv. Chapter.



And anon in the daydyn: mat. xxvij. g
ge helde the hye prestes Luc. xxij. f.
a counsell wyth the sent. ioā. xviij. c
ours and the scrybis. And
also the whole congrega-
tion / and bounde Iesus
and ledde hym awaye / and deliuered
hym to Pilate. And Pilate asked him:
Arte thou the kynge of the Jewes?
And he answered/and sayde vnto him: mat. xxvij. g
thou sayest yt. And the hye prestes ac- Luc. xxij. f.
cused him of many thyngis: Pilate as- ioā. xviij. c
ked hym agayne / sayinge: Answerest
thou nothyng? Beholde howe many
thyngis they laye vnto thy charge? Je-
sus yet answered neuer a worde / so that
Pilate merueled.

At the feast Pilate was wont to de-
lyure at their pleasure a prisoner: w-
hom soeuer they wolde desyre. And the
re was one named Barrabas / whych
laye bounde wyth them/ that caused ins-
urreccion/and in the insurreccion co-

The Gospell of S. Marke.

mitted murder. And the people called
vnto hym/and began to desyre of hym
accordinge as he had euer done vnto
them. Pilate answered them/and sayd
Wyll ye that I lose vnto you the kyn-
ge off the Jewes? For he knewe that
the hye prestes had belpured hym of
enmy But the hye prestes had moued
the people that he shulde rather desyre
vnto them.

mat. xxv. 13 Pilate answered agayne/ and sayd
Luc. xxii. 13 vnto the. What wyll yee then that I do
Jo. xviii. 39 with hym / whom ye call the kynge off
and. xix. c. the Jewes? And they cryed agayne: cru-
cify hym. Pilate sayde vnto the What
harne hath he done? And they cryed
the moore feruently: crucify hym. Pilate
willinge to content the people leused
Barrabas And deliuered Iesus scoug-
ed for to be crucified.

mat. xxv. 13 And the souldiers ledde hym awaye
Jo. xix. a into the comen hall / and called toge-
ther all the whoole multitude / and they
clothed hym with purple / and they plat-
ted a crowne off thornes and crowned
hym with all. And began to salute him
hail / kynge off the Jewes. And they
smote hym on the head with a rebe / and
spat apon hym / and kneeled downe and
made courtesye before hym.

And whē they had mocked hym they
toke the purple off hym / and put his a wo-

The. xv. Chapter.

ne clothes on hym / and ledde hym oute
to crucify hym. And they compelled won
that passed by called Simon of cerene **mat. xxv. 13**
Lu. xxii. 13 (which cam oute of the felde / and was
father of Alexander and Rufus) to bea-
re his crosse. And they brought him to
a place named Golgotha (which is by
interpretacion / the place of deedmens **mat. xxv. 13**
sculles) and they gaue hym to drynke **Lu. xxii. 13**
wyne myngled with myrrour / but he re- **Jo. xix. d**
ceased yt not.

C And when they had crucified hym / **mat. xxv. 13**
they parted his garments / castinge **Lu. xxii. 13**
lottes for them / what euery man shul. **Jo. xix. d**
de haue. And yt was aboute the thyr-
de houre / and they crucified hym. And
the title of the cause of his deeth was
wryten / The kynge of the Jewes. And
they crucified with hym two theues;
the one on his ryght honde / and the o-
ther on his left honde. And the scrip- **Esa. liii. d**
ture was fulfilled / which sayeth: and he
was counted amonge the wicked.

And they that wēt by / rayled on hym
wagginge their heades / and saynge /
Ah wretche / that destroyest the temple **Joan. ii. d**
and byldest yt in thre dayes. Saue thy
self / and come downe from the crosse.
The wyle also mocked hym the hye
preests amonge themselves wth the
scribis / and sayde / we sauēd other men
him selfe he can not saue Let Christ the

The Gospel of S. Marke.

kyng of Israel nowe descende from the crosse/that we wape se and beleue. And they that were crucified with him checked hym also.

And when the sixte houre was come/darknes arose ouer all the earth/ vntyll the nynte houre. And at the nynte houre Jesus cryed wryth a loude voyce/sayinge: Eli/ Eli/ lama sabachthani/ which is yf yf be interpreted/ my god/ my god why hast thou forsaken me? And some of them that stood by/ when they herde that/ sayde beholde he calleth for helyas. And when they ran / and fylled a sponge full of vynaiger / and put yt on a reede / and gaue yt hym to dryncke: sayinge/ let him alone let vs se whether helyas wyl come ad take hym doune.

But Jesus cryed with a loude voyce and gaue vpp the gooste And the bayle of the temple did rent in two parties/ from the toppe to the botome. And the vnder captayne whych stood before hym sawe that he so cryed and gaue vpp the goost / and he sayde truely this man was the sonne of God: There were also women a good waye off beholdinge him: amonge whom was Mary magdalen / and Mary the mother off James the lesse and of Joses/ and Mary Salome: whych also when he was

The .xvi. Chapter.

in galile/ folowed hym / and ministered vnto him/ ad many other women which cam vpp with hym to Jerusalem.

And nowe when nyght was come (be mat. .xxvi. cause yt was the enē that goeth before lu. .xxiii. & the saboth) Joseph of arimathia a noble senatour (whych also looked for the kyngdome of god/ cam and went boldly vnto pylate / and begged the body off Jesu/ pylate merueled that he was already dead and called vnto hym the vnder captayne/ and asked of hym whether he had bene eny whyle dead And when he knewe the truethe off the vnder captayne/ he gaue the body to Joseph. And he bought a linnen clothe / ad toke hym doune and wrapped hym in the lynn clothe / and layde hym in a tombe / that was hewen oute off the rocke. And rolled a stone vnto the doore off the sepulchre. And Mary magdalen and Mary Jole beheld where he was layde.

The .xvi. Chapter.

And when the saboth daye was past Mary magdalen/ and Mary Jacobi/ ad Salome/ bought oyntment. And very early in the morninge the nexte daye after the saboth day they cam vnto the sepulchre.

Mat. .xxi. a

lu. .xxiii. a
Joā. .xi. a

The Gospell of S. Marke.

cre/when the sun was rylen/ And they
sayd won to another/whos hall rolle a-
waye the stone fro the mouthe off the
sepulcre? And when they behelde yt/
they sawe how the stone was rolled a-
waye. For yt was a very greate won/
and they went in to the sepulcre / and
sawe a yonge man springe on the ry-
ght syde/clothed in a longe white gar-
ment/and they were abashed.

He sayd vnto them / be not afrayed:
ye seeke Jesus of nazareth/ which was
crucified. He ys rylen/ he ys not here.
Beholde the place/were they put him
But go yowre waye/ and tell his disci-
ples/and namly Peter/that he ys go-
ne before you in to galile / there shall
ye see hym / as he sayde vnto you. ¶
And they wet oute quickly and fled from
the sepulcre. For they trembled and we-
re amased/Neither sayd they eny thing
ge to eny man/for they were afrayed.

¶ When Jesus was rylen the mo-
rowe after the sabboth daye/he appe-
red first to Mary magdalen / oute off
whom he cast seue deuyls. And he wet
and tolde them that were with hym:
as they moined and wepte. And when
they herde/that he was aloue/and had
appered to her they beleued yt not. Af-
ter that he appered vnto two of the in
a strange figure/as they walked/and

The .xviij. Chapter

wet in to the countrey. And they went
and tolde yt to the remnaunt And they
beleued them neither. ¶

¶ After that he appered vnto the e-
leuen as they sate at meate/ and cast in
their teche their vnbelefe/and hardnes
of herte/be cause they beleued not the
which had sene hym after his resurrec-
tion. And he sayde vnto them Go ye in
to all the worlde / and preache the gos-
pell to all creaturs: Whosoener bele-
ueth/and ys baptised/shall be safe/ And
whosoener beleueth not/shall be damp-
ned.

And these signes shall folowe them
that beleue. In my name they shall cast
oute deuyls/and shall speake with ne-
we tonges / and shall kyll serpentis.
And yf they drynke eny deadly thyng/
yt shall not hurte them They shall la-
ye their handis on the sick / and they
shall recoure.

So then when the lord had spoken
vnto the/he was receaued in to heaue
and sate on the ryght honde off god /
And they went forth/and preached eue-
ry where / And the lord wrought wryth
them / And confirmed their preachynge
se with miracles that folowed. ¶

The ende of the gospell of S. Marke.

The gospel of. S. Luke



Was as
much as
he as
many
hane
taken
in hond to compy-
le a treatise off the
thyngis/ which a-
re surely known
amonge vs/ euen
as they declared
thē vnto vs/ why-
ch from the begin-

nyngē sawe them with their eyes/ and
were ministers at the doynge / I deter-
mined also as sone as I had searched
out diligently all thyngis from the be-
gynnyngē/ that then I wolde wyte vn-
to the (goode Theophilus) that thou
myghtest knowe the certēte off the
thyngis where of thou arte enformed.

The. i. Chapter.



In the tyme of Herode kin-
ge of Iewry/ there was a
certayne priest named za-
charias/ of the course off
Abie. And hys wyfe was
of the daughters of Aarō
And her name was Elizabeth. Booth
where perfect before god/ and walked

The. i. Chapter.

in all the lawes and ordinations of the
lorde that no man coulde fynde faulte
with them. And they had no childre/ be-
cause that Elizabeth was barren/ And
booth were welc stricken in age.

It cam to passe/ as he executed the
priestes office/ before god as hys coun-
se cam(accordinge to the custome off
the priests office) hys lot was to bren
odouris/ And went in to the temple of
the lorde/ and all the multitude of people
where wpyth out in their prayers whil
the odouris were abrennyngē. There
appered vnto hym the lordis angell/
standinge on the ryght syde of the au-
tre of odouris. And when zacharias sa-
we him/ he was abashed and feare cam
on hym.

When the angell sayde vnto hym/ feare
not zachary/ for thy prayer ys herde/
And thy wyfe Elizabeth shall beare
thea sonne/ and thou shalt call his na-
me Jhon/ And thou shalt haue ioye and
gladnes/ and many shall reioyce at hys
birth. For he shalbe greate in the sight
of god/ and shall nether drynke wyne
nor stronge drynke. And he shalbe filled
with the holy goost euē in his mothers
wombe/ And many of the childre of Is-
rael shall he tourne to the lord God
And he shall goo before hym in the spi-
rite and power off Ielyas to tourne
m. 16.

The Gospell of. S. Luke.
psal. cxxxij. the bettis of the fathers to their chyl-
mal. iiij. a die/ād the unbeleuers to the wysdom
mal. iiij. b of the iuste men/to make the people re-
dy for the lord.

And zachary sayde vnto the angell/
Wher by shall I knowe thys: seynge
that I am olde: and my wyfe wel skric-
ken in yeres. And the angell answe-
red/and sayde vnto hym / I am Gabry-
ell that stande in the presens off God /
and am sent to speake vnto the / and to
shewe the this glad tydingis. And take
hede thou shalt be donne / and not
able to speake vntyll the tyme that the
se thingis be performed / because thou
beleuest not my wordis/ which shalbe
fulfylled in there season.

And the people wyped for zachary:
as/ād meruelled that he trayed in the
tēple. When he cam oute he coude not
speake vnto them And they perceaued
that he had sene some vision in the tem-
ple. And he beckened vnto the / and re-
mayned speechlesse.

And yt fortunied/ as sone as the tyme
of his office was oute: he departed ho-
me into hys owne housse. After those
dayes/ his wyfe Elizabeth conceaued
and hid her sile. v. monethes/ saynge:
This wyse hath god dealte with me in
the dayes when he looked on me: to take
from me the rebuke that I suffered

The. i. Chapter.

amonge men.

✠ And in the. vi. moneth the angell
Gabryell was sent from god vnto a ci-
te of galile/ named nazareth/ to a vir-
gin sponised to a man/ whose name was
Joseph/ of the house of Dauid/ and the
virgins name was Mary. And the an-
gell went in vnto her/ and sayde: Hail
full of grace / the lord ys wryth the /
blessed art thou amonge wemen. When
she sawe hym/ she was abashed at hys
saynge/ād cast in her mynde what ma-
ner of salutiō that shulde be. And the
angell sayde vnto her: feare not mary
thou hast founde grace wryth god. For
thou shalt conceaue in thy wombe/ and
shalt beare a childe/ and shalt call hys
name Jesus. He shalbe greate: and sh-
albe called the sonne of the hyst. And
the lord god shall geue vnto hym the
scate off hys father Dauid / And he sh-
all raygne ouer the housse off Iacob
foreuer / and of hys kyngdome shalbe
none ende.

Then sayd Mary vnto the angell/
How shal this be seinge that I knowe
no man? And the angell answered/ and
sayd vnto her/ The holy goost shall co-
me upon the / and the power of the hy-
est shall ouer shadowe the Therefore al-
so that holy thinge which shalbe bor-
ne: shalbe called the sonne off god And
iii. iij.

Esa. vii. c

Dauid. vii. d
mich. iii. c

The Gospell of S. Luke.

marke / thy cosen Elizabeth / hath also
creaued a sonne in her olde age. And
thys ys the. vi. moneth to her / which
was called barain / for wryth god shall
no thinge be vnpossible. Mary sayd: be
holde the honde mayden off the lord /
be yt vnto me enē as thou hast sayde. **¶**
And the angell departed from her.

¶ Mary arose in thoose dayes / and
wēt in to the mountayns with hañ in
to a cite of iewry / and entred in to the
houste of zachary / and saluted Elizabeth.
And yt fortunēd / as Elizabeth herde
the salutaciō of Mary / the babe spōge
in her belly. And Elizabeth was filled
with the holy goost and cryed with a loue
de voyce / and sayde: Blessed arte thou
among women / and blessed ys the frui-
te of thy wombe. And whens hapeneth
this to me / that the mother of my lord
shulde come to me? Lo as soone as
the voyce of thy salutation sounded in
myne eares / the babe lepte in my bel-
ly for ioye. And blessed arte thou that
beleuedst / for thoose thingis shal be
performed which were tolde the from
the lord.

And Mary sayde

My soule manifesteth the lord.

And my spirite reioysseth in God my
sauoure. **¶**

The .i. Chapter.

For he hath looked on the pounce dee-
gre of his honde mayden.

Beholde now we from hens forth shall
all generations call me blessed.

For he that ys myghty hath done to
me greate thingis / and blessed ys hys
name.

And his mercy is al ways on the that
feare him thorow oute all generaciōs.

He hath shewed strengthe with his ar-
me he hath scattered the that are prou-
de in the pynmaginaciō of their hertis.

He hath put doune the myghty from
their seatis / and hath exalted them of
lowe degre.

He hath filled the hungry with good
de thingis: and hath sent awaye the ry-
che empty.

He hath remēbred mercy: and hath **Esa. xli. b**
holpen his seruant Israel.

Euē as he promised to oure fathers **Esa. lxx. b**
Abraham and to his seede for euer. **and. i. iij. b**

And mary abode with her. **ij. mo. M^c. lxxi. a**
nethes / And retourned home agayne. **psa. cxxxv**

¶ Elizabethis tyme was come that **Isa. xli. b**

she shulde be delyuered / And she brou-
ght forth a sonne. And her neighbours
and her cosins herde tell howe the lord
had magnified hys mercy vppō her
and they reioysed with her.

And yt fortunēd the eyght dayes: they
cam to circuncise the chyld / and cal-

The Gospell of S. Luke.

ted hyg name zachary after the name of his father / and his mother answered and sayd: not so / but he shalbe called Jhon. And they sayde vnto her. There ys none of thy kynne that ys named with this name And they made signes to his father / howe he wolde haue him called. And he asked for bytyng tablets and wrote sayinge: hyg maneyg Jhon. And they meruelled all. And his mouth was opened immediately / and his tonge / and he spake lawfully god. And feare cam on all them that dwelt nye / And all these sayinges were noyed abroad throughout all the hyll countrye off Jewry: and all they that herde them / layde them vppon in their heartis sayinge: What maner chylde shall this be? And the honde of god was with hym.

And his father zachary was filled with the holy goost / and prophesied sayinge.

Blessed be the lord god off israhel / for he hath visyted and redemed hyg people.

And hath reysed vppon the horne off health vnto vs / in the house of his seruaunt dauid.

Even as he promised by the mouth of his holy prophetis which were sengs and wordes began.

psal. lxxiiij
ad. cxxxij
hie. xxiij
and. xxx. b

The. i. Chapter.

That we shulde be saved from oure enemyg / And fro the hondis of all that hate vs.

To shewe mercy to wardis oure fathers / And to remember hyg holy promys.

That is to saye the oothe which he swate to oure father Abraham / for to geue yt vnto vs. hie. xxxi. & gen. xxiij. s

That we deliuered oute of the hondis of oure enemyg / myght serue hym with oute feare: all the dayes of oure lyfe / in suche holynes and ryghtewesnes that are accept before hym.

And thou (chylde) shalt be called the prophet of the hyest / for thou shalt go before the face of the lord / to prepare his wayes.

And to geue knowlege of hatch vnto vs / to hyg people / for the remission of synnes.

Through the tender mercy off oure lord / wher with hath visyted vs the dauidic spryng from an hye. mala. iij. & zacha. iij. d

To geue light to the that sate in darkeynes / and in shadowe off deth / and to gyde oure fete in to the waye of peace

And the chylde encreased and waxed stronge in spirite / and was in wilderness / tyll the daye cam / when he shulde shewe hym sylf vnto the israhelites.

The. ii. Chapter.

The Gospell of S. Luke.



De followed in thoose dayes that there went oute a commaundment from Auguste the Emperoure / that all the woorld shulde be valued. This tax ynge was first executed when Syrenus was lefrenant in Syria. And euery man went in to his owne shyre toun / there to be taxed. And Joseph also ascēded from Galile / oute of a cite called Nazareth / vnto iewry : in to a cite off Dauid / which is called Bethleem / because he was off the housse and image of Dauid to be taxed wyth Mary his wedded wyfe / which was with childe. And yt fortunēd whil they there were / her tyme was come that she shulde be belyuered. And she brought forth her first begoten sonne. And wrapped hym in swadlyng clothes / and layed hym in a manger / because there was no coune for them with in the hostrey. And there were in the same region shepherdis abydinge in the felde / and watchinge their flocke by nyght. And lo: the angell of the lord stode hard by thē / and the brightnes of the lord shone rounde aboute them / and they were loore afayed. And the angell sayd vnto thē / Be not afayed. Beholke I brynge you tydingis off greate ioye / that

The .ii. Chapter.

shall come to all the people: for vnto you ys borne this daye in the cite off Dauid a saueoure / which is christ the lord. And take this for a signe: ye shall fynde the childe swadled / and layed in a manger. And streight wape there was with the angell a multitude of heuenly sowdiers / laudynge God / and sayinge Glory to God an hye / and peace be on the erth / and vnto men a repouse recomfortynge. **I**

And yt fortunēd / as sone as the angells were gone awaye in to heauen. **C**heshepherdis sayd wō to another: let vs go euen vnto Bethleem / and se this thyng that is hapened / which the lord hath shewed vnto vs. And they cam with haste / and founde Mary and Joseph and the babe layde in a manger. When they had sene yt / they published abroad the saynge / which was tolde them of that chylde. And all that herd yt wōdded at those thyngis which were tolde them of the shepherdis. But Mary kept all those thyngis / & pondered thē in hyr hert. And the shepherdes retourned / prayynge and laudynge God for all that they had herd and sene / euen as yt was told vnto them. **I**

+ And when the eyght daye was co **Leui. xii. a** me that the chylde shuld be circūcised his name was called Jeshu / which was **Mat. i. c**

The Gospell of S. Luke

named of the angell before he was conceived in his mothers wombe. ¶

Leut. xij. a ¶ And when the tyme of their purification (after the lawe off Moyses) was come / they brought hym to hierusalem / to present hym to the lord (as **Exo. xij. a** **Ma. vij. c.** yt is writen in the lawe of the lord: every man chylde that first openeth the matrix / shalbe called holy to the lord) and to offer (as yt ys sayde in the lawe of the lord) a payre of turtile doves / or **Leui. xij. c** ij. yonge pigeons.

And beholde there was a mā in hierusalem / whose name was Symeon. And the same man was iuste and feared god and longed for the consolation of israhel / and the holy goost was in hym. And an answer was geuen hym off the holy goost / that he shulde not se deeth / before he had sene the lordes Christ. And he cam by inspiration in to the temple.

And as the father and mother brought in the chylde Jesus / to do for hym after the custome of the lawe / Then toke he hym in his armes and sayde

Lord now lettest thou thy servant departe in peate accordinge to thy promes.

For myne eyes haue sene the saueour sent from the.

Which thou hast prepared before the face of all people.

The. ij. Chapter

Alight to lighten the gentyls / and the glory of thy people israhel. ¶

¶ And his father and mother marvelled at those thyngis / whych were spoken off hym. And Symeon blessed them / and sayd unto Mary his mother behold / this chylde shalbe the fall / and resurrection of many in israhel / And **Esa. liij. e** a signe which shalbe spoken agaynste. **Rom. ix. g** And moreover the swearde shall pearce. **1. Pe. ij. b.** te the very hert of the / that the thoughtis of many hertis maye be opened.

And there was Anna / a prophetesse / the daughter off Phanuel of the tribe off Aser. And she was off a greate age and had lined with an husbnde. vij. yere from her virginite And this wedowe was aboute. iij. scole and. iij. yere of age / which went neuer oute off the temple / but served there with fastinge and prayer nyght and daye. And she cam forth that same houre / and praysed god / and spake of hym to all that looked for redemption in hierusalem.

¶ And as sone as they had performed all thyngis accordinge to the lawe off the lord they returned into galile into their owne cite nazareth. And the chylde grew and waxed stronge in spirite and was full of wysdom / and the favour of god was with hym. ¶

And his father and mother went to

The Gospell of S. Luke.

hierusalem every yere at the feste of
 ester. And when he was .xij. yere ol
 de / they went vpp to hierusalem af
 ter the custome of the feste / And when
 they had fulfilled the dayes / as they re
 turned home / the chylde Jesus boode
 styll in hierusalem / unknowynge to hys
 father and mother. For they supposed
 he had bene in the company. They cam
 a days iorney / and sought hym amon
 getheir kynskolke and acquayntaunce
 and founde hym not. They went bakke
 agayne to hierusalem / and sought him
 And yt fortuneth that after .iij. dayes
 they founde hym in the temple sittyn
 ge in the middes of the doctours both
 hearynge them / and posynge them And
 all that herde hym meruelled at hys
 with and answeres.

And when they sawe hym / they we
 re astonysed. And his mother sayde un
 to hym / sone why haste thou thus deal
 te with vs? Beholde thy father and I
 haue sorowed and sought the. And he
 sayd vnto them / howe is yt that ye sou
 ght me? wylt ye not that I muste go ab
 oute my fathers busynesse? And they un
 derstod not the saynge that he spake
 to them. And he went wyth them / and
 cam to nazareth / and was obedient to
 them. Hys mother kept all these thyn
 gis in her hert. And Jesus increased in

The .iiij. Chapter /
 wysdom and age / and in fauoure wyth
 god and man. ¶

The .iiij. Chapter. ¶



And the fyfteenth yere off
 the raygne of Tyberius /
 the Emperoure / wotyns
 w place beyng leystena
 unt off Jewry / and Heros
 de beyng Tetrach of ga
 lile / and his brother Phylip Tetrach
 in Iturea and in the region of traconi
 tis and Lysanius the Tetrach of aby
 line / When Anna & Cayphas were the
 hie prestes / The commaundement off
 god was published vnto Jhon the son
 ne of zacharias in the wildernes. And
 he cam into all the countres aboute Jor
 dan / preachynge the baptysm of repenta
 unce for the remission of synnes / as yt
 is wryten in the booke of the sayngis of
 Esayas the prophet / which saeth / The
 voyce of a cryar in wildernes: prepare
 the waye of the lorde make his pathes
 strayght. Every valley shalbe fylled /
 and every mountayne and hyll shalbe
 brought lowe And crooked thyngis sh
 albe made streyght / and the rough wa
 yes shalbe made smothe. And all fleshe
 shall se the saueour sent of god. ¶

¶ The sayde he to the people / that we
 re come to be baptised of hym. O gene
 racio of blyers: who hath shewed you

Mat. iij. 2
 Marc. i. 8.

Esa. xl. 3.
 Ioan. i. 6.

mat. iiij. 6.

The Gospell of. S. Luke

he crafte to flye from wrath to come?
 Byngge forth due frutes off repenta-
 unce / And begyn not to save in youre
 selues / we haue Abraham to oure fa-
 ther. For I say vnto you / god is able of
 these stones to reple hye chydren vnto
 Abraham. Nowe also ys the axe layd
 vnto the rote of the trees / Every
 tree therfore which bringeth not forth
 good frute / shalbe hewen doune / and
 caste in to the fyre.

And the people asked hym / sayinge /
 What shall we do then? He answered
 and sayde vnto them: He that hath.ij.
 cootes let hym parte wpth hym that
 hath none / And he that meate / let hym
 do lyke wyse.

Then cam there publicans to be ba-
 ptysed / and sayde vnto hym: Master /
 what shall we do? He answered vnto
 them / requyre nymore then that which
 is appointed vnto you.

The souldiers lyke wyse demaunded
 of hym / sayinge: And what shall we do?
 And he sayde to them / Do violence to
 no man nether trouble any mā wrong-
 fully: And be cōtent with youre wages

mat. iij. b
 Marc. i. b
 Ioan. i. d. As the people were in a doute / and
 all mē disputed in there hertis of Jhō
 whether he were very Christ / Jhon
 answered / and sayde to the all. I baptise
 you wpth water / but a stronger then I

The. iij. Chapter.

cometh / whose shoe latchet I am not
 worthy to vnloose / he wyl baptise you
 wpth the holy goost & with fyre which
 hath hys fanne in hys honde / and wyl
 pouge his floure / and wyl gather his
 coine into hys barn / And the chaffe
 wyl he boune wpth fyre that neuer
 shalbe quenched. And many other thingis
 in his exhortacion preached he vnto
 the people.

Then herode the Tetrarch (whē he
 was rebuked of him for Herodias his
 brother Philipps wyfe / and for all the
 euyls which Herod had done) added this
 is aboue all / and lped Jhon in prison.

And yt fortunēd as all the people re-
 ceaued baptism (And when Jesus was
 baptised and dyd praye) that heauens
 was opened / & the holy goost cam downe
 in a boldely shape lyke a douc vpon
 hym: And a voyce cam from heauē / say-
 inge: thou arte my dere soñe / in the an-
 I pealed.

And Jesus him selfe was about thir-
 ty yere of age when he began / beynge
 as men supposed the sonne of Joseph.
 which Joseph was the sonne of Ioseph
 which was the sonne of Mathat
 which was the sonne of Leui
 which was the sonne of Melch
 which was the sonne of Ianna
 which was the sonne of Ioseph /
 Mat. iij. b

The Gospell of S. Luke.
which was the sonne of Matathias
which was the sonne of Amos
which was the sonne of Nahum
which was the sonne of Elly
which was the sonne of Magge
which was the sonne of Maath
which was the sonne of Marathias
which was the sonne of Semei
which was the sonne of Joseph
which was the sonne of Juda
which was the sonne of Johanna
which was the sonne of Rhesa
which was the sonne of Sorobabel
which was the sonne of Salathiel
which was the sonne of Meri
which was the sonne of Melchi
which was the sonne of Addi
which was the sonne of Cosam
which was the sonne of Melmadani
which was the sonne of Her
which was the sonne of Jeso
which was the sonne of Helieses
which was the sonne of Joram
which was the sonne of Matthe
which was the sonne of Leui
which was the sonne of Simeon
which was the sonne of Juda
which was the sonne of Joseph
which was the sonne of Jonan
which was the sonne of Meliacum
which was the sonne of Melea
which was the sonne of Menam

The.iii. Chapter.
which was the sonne of Mathathian
which was the sonne of Nathan
which was the sonne of David
which was the sonne of Jesse
which was the sonne of Obed
which was the sonne of Boos
which was the sonne of Salmon
which was the sonne of Maalon
which was the sonne of Aminadab
which was the sonne of Aram
which was the sonne of Isrom
which was the sonne of Phares
which was the sonne of Juda
which was the sonne of Jacob
which was the sonne of Isaac
which was the sonne of Abraham
which was the sonne of Tharra
which was the sonne of Nachor
which was the sonne of Sarich
which was the sonne of Ragau
which was the sonne of Whalee
which was the sonne of Heber
which was the sonne of Sala
which was the sonne of Cainan
which was the sonne of Arphaxat
which was the sonne of Sem
which was the sonne of Noe
which was the sonne of Lamech
which was the sonne of Mathusala
which was the sonne of Enoch
which was the sonne of Jared
which was the sonne of Malalehel
u.iii.

The Gospell of S. Luke
which was the sonne of Eaiman
which was the sonne of Enos
which was the sonne of Seth
which was the sonne of Adam
which was the sonne of God

The. iij. Chapter.

mat. iij. a
marci. i. b



And thus then full of the holy
ly goost / returned from
Jordan / and was carped
of the spirite in to a wyle
bernes / and was. xl. dayes
tempted of the deuyl. And
yn those dayes ate he no thyng. And
when they were ended / he after warde
hungered. And the deuyl sayd vnto hi /
yf thou be the sonne of god commaunde
thys stone that he be bread. And Jesus
answered hym / sayinge: It ys wyten /
Deu. viij. a man shall not lyue by bread only / but
by euery worde of God.

And the deuyl toke hym vppe in to
an hye mountayne / and shewed hym all
the kyngdoms of the earth euen in the
twyncklyng of an eye. And the deuyl
sayde vnto hym: all thys power wyl I
geue the euery whyt / and the glory off
them (for that is deliuered to me / and
to whomsoeuer I wyl I geue yt) yf thou
therfore wylt worshyppe me / they
shal be all thyne. Jesus answered & say
Deu. vi. c he vnto hym / hence fro me Satan. For
And. x. d. yt is wyten. Thou shalt honoure thy

The. iij. Chapter.

Loide god / and hym only serue:

And he carped hym to iherusalem and
set him on a pynacle of the temple and
sayd vnto him / If thou be the sonne of
god cast thy selfe downe from heng. For
psal. xc. c. yt is wyten / he shall geue his angels
his charge ouer the / to kepe the / and wile
th there hōdis they shall step the vppe
that thou hurt not thy fote agaynst a
stone. Jesus answered / and sayde vnto
hym / yt is sayd / thou shalt not tempte
thy loide god. And as soone as the de-
uyl had ended all his temptacions / he
departed from hym for a season.

And Jesus returned by the pow-
er of the spirite in to galile / and the fa-
me of him went thorow out all iheru-
salem. And he taught yn
theire synagogis / and was comman-
ded of all men.

And he cam to nazareth where he
was noursed / and as hys custome was
went in to the synagoge on the saboth
daye / and stode vppe for to rede. And
there was deliuered vnto him the bo-
ke off the prophete Esayas. And when
he had oopened the boke / he founde the
place / where yt was wyten. The spy-
rite off the Lorde vpon me / because he
hath annoynted me. To preache the
Gospell to the poore he hath sent me.
And to heale them which are trou-
n. iij.

The Gospell of S. Luke.

bled in theire herdes / To preache deli-
uerance to the captiue / And sight to
the blynde / And frely to set at lyberte
them that are bused / And to preache
the acceptable yere of the lord.

And he closed the booke / and gaue yt
agayne to the minister / and sare doune
And the eyes of all that were in the sy-
nagoge / were fastened on hym. And he
began to saye vnto them. This daye is
this scripture fulfilled in youre eares
And all they bore hym witness / and won-
dered at the gracious wordes which pro-
ceeded oute of his mouth / And sayde
Is not this Iosephs sonne?

And he sayde vnto the / ye maye very
wel saye vnto me this prouerbe: Why
acpon / heale thy selfe. Whatsoeuer
we haue herd done in Capernaum / do
the same here lykwyse in thyn owne
countrie. And he sayde / Verely I saye
vnto you / No prophet ys accepted yn
hys owne countrie.

Mat. xxiii.
Jaco. v. d.

But I tell you off a trueth / Many
wydowes were in Israel in the dayes
of Helyas / when heuyn was set the
peres and syxe monethes / when grea-
te famyshment was throughout all the
londe / And vnto none of them was He-
lyas sent / save in to sarepta besydis Ty-
don vnto a woman that was a widow
And many lepers were in Israel in the

The. liii. Chapter.

tyme of Helyas the prophet / and yet
none off them was healed / saynge **Mat. xxiii. d.**
Naaman of Syria.

And as many as were in the syna-
goge whē they herde that / were fylled
with wrath and rose vppe / and thrust
hym out of the cite / and ledde him euens
vnto the edge of the hill / wher on the
cite was bylde / to cast him doune head-
lynge. But he went his waye euen tho
row the myddes of the. And cam **Mat. liii. d.**
into Capernaum a cite of galile / and the **Marc. i. c.**
re taught them on the sabboth dayes /
And they were astonysed at his doctri-
ne for his preachinge was with power

And in the synagoge there was a mā **Mat. viii. d.**
which had a foule spyte wryth in hym / **Marc. i. c.**
and cryed with a loude voyce / saynge
let me alone / what haste thou to do wi-
th vs / thou Iesus of Nazareth? Arte
thou come to destroye vs? I knowe the
what thou arte / thou arte the holy mā
of god. And Iesus rebuked hym / say-
inge / holde thy peace / and come oute
of hym. And the deuyle threwe hym
in the myddis of them and cam out of
hym / and hurt hym not. And feare cam
on them all / And they spake amonge
them selues: saynge / What manner a
thinge is this? For with auctorite and
power he commaundeth the foule spys
and they come out? And the same

The Gospell of S. Luke.

of him spred abroad throwoute all pla-
ces of the countre round aboute.

mat. viii. b.

Mar. i. c.

And he roose hye and cam oute
of the synagoge / and entred into Sym-
mons house / And Symons motheres
lawe was taken wryth a greate feuer.
And they made intercession to hym for
her. And he stode ouer her / and rebu-
ked the feuer / and yt left her. And im-
mediatly she roose and mynistrred vnto
them.

When the sun was downe / all they
that had sicke / taken wryth dyuers dise-
ases / brought them vnto hym / And he
layde his handes on every one of them /
and healed them. And deuyls also cam
out of many of them / cryinge and say-
inge / Thou arte Christ the sonne of god
And he rebuked them / and suffered the
not to speake / for they knewe that he
was Christ.

Mar. i. d.

As soon as yt was daye / he departed
and went awaye into a desert place / and
the people sought hym and cam to hym
and kept hym that he shulde not depa-
te from them. And he sayde vnto them
I muste to other cities also preache the
worde of God. For therefore am I
sent. And he preached in the synagogis
of Galile.

The. v. Chapter. ✠

The. v. Chapter.



I cam to passe as the peo-
ple pleased upon hym / to

mat. xiii. c.
Mar. i. b.

heare the worde off God /
that he stode by the lake
of Genesareth / and sawe
two shippes stonde by the
lake syde for the fishermen were gone
out of them / and were washinge their
nettes. Jesus entred into one of the ship-
pes / which partyened to Symon / and
prayed hym / that he wolde carpe hym a
lyttell from the lode. And he satte downe
and taught the people out of the shippe.

When he had left speakynge / he say-
de vnto Symon / Carpe in to the dee-
pe / and let slippe thy net to make a drau-
ght. And Symon answered / and say-
de to hym / Master we haue labored all
nyght / and haue taken nothyng / yet
nowe at thy worde I wyl loose forthe
the net. And whē they had so done they
inclosed a greate multitude of fishes.
And the net brake / and they made sig-
nales to their felowes which were in the
other shippe / that they shulde come and
helpe them. And they cam / and they fal-
led bothe the shippes / that they sonke
agayne.

Whē Symon Peter sawe that / he fel
downe at Jesus knees / sayinge / Lord
go fro me / for I am a synfull man. For
he was utterly astonyed and all they

The Gospell of S. Luke.

were with hym at the draught of fysshe which they toke. And so was also James and Jhon the sonnes of zebedee/ which were parte takers with Simō And Jesus sayde vnto Simō/ feare not fro hence forth thou shalt catche men And they brought their shippes to londe/ and forsoke all and folowed him

mat. viij. a And yt fortuneth that he was in a certayne cite/ and beholde there was a man full of leprosy/ And when he had spyed Jesus/ he fell on his face/ and besought hym sayinge/ Lorde yf thou wylt thou canst make me cleane. And he stretched forth his hond and touched hym/ sayinge/ I will/ be thou cleane. And immediately the leprosy departed from him. And he warned him/ that he shulde tell no man/ but that he shulde go and shewe hym sylfe to the p[re]ste/ and offer for hys cleansing accordyng as **leui. xij. a** Moyses commaundement was/ for a witness vnto them.

But his name spred the moare abroad/ and the people came to gether to heare/ and to be healed of him of their infirmities. And he kepte hym sylfe aparte in the wyldernes/ and gaue hym sylfe to prayer.

mat. ix. a. And yt happened on a certayne daye/ that he taught/ and there sate the pharises/ and doctours of lawe/ which

The .v. Chapter.

were come out of all the townes of Galile/ Jewry/ and Jerusalem/ and the power of the lorde was to heale the. And beholde/ men brought a man lyinge in hys bed/ which was taken with the palsey/ and they sought meanes to bringe hym in/ and to laye him before him. And when they coude not fynde by what waye they myght bringe hym in/ because of the p[re]ace/ they went vp on the toppe of the house and leet hym doune thowowe the tilinge/ bed and all in the myddes before Jesus. When he sawe they sayd he sayde vnto him/ in thy synnes are forgiven the. And the scribes/ and the pharises/ began to thinke sayinge/ what fellow is this which speaketh blaiphemy? who can forgive synnes/ but God only?

¶ When Jesus perceaued their thoughtes/ he answered and sayde vnto them/ what thinke ye in youre hertes? whether ys easier to saye/ thy synnes are forgiven the/ or to saye/ rise and walke? That ye maye knowe that the sonne of man hath power to forgive synnes on erth/ he sayde vnto the man of the palsey. I saye to the/ arise/ take vp thy bed/ and go home to thy house. And immediately he rose vp before the all/ and toke vp hys bed wher on he laye/ and departed to hys owne house

The Gospell of S. Luke:

prayinge god/ And they were all aua-
sed/and they lauded God/and were fyl-
led with feare/ sayinge: We haue lene
straunge thinges to daye. **L**

Mat. ix. a And after that he went forth / and
Mar. ij. b sawe a publican/ named Leui / sittyn-
ge at the receytre of custome / and say-
de vnto hym. folowe me. And he left
all/rose vpp / and folowed hym. And
that same Leui made hym a greate fea-
ste at home in his owne houlle And the-
re was a greate cōpany of publicans/
and off other that sate at meate wth
hym. And the scribes & pharises grud-
ged against his disciples/ saynge Why
eate ad drynke ye/ wth publicans/ ad
synners? Iesus answered ad sayde vnto
them/ They that are whole nede not
off the whyssion / but they that are
sicke. I cam not to call the ryghtewes
to repentaunce/ but the synners.

Mat. ix. b. They sayde vnto hym / Why do the
Mar. ij. c. disciples of Ihon fast often and praye
and the disciples of the pharyses also/
and thye eate ad drynke? To whome
he sayde/ Can ye make the Chylde off
the weddinge fast/ as longe as the bry-
degrome is present with them? The
dayes wyl come / when the brydgro-
me shalbe taken awaye from them: the
shall they fast in those dayes.

He spake vnto them in a similitude

The. vi. Chapter.

No man putteth a pece of a newe gas-
ment/ in to an olde besture/ for yf he do
then breaketh he the newe ad the pece
that was taken out of the newe / agre-
eth not with the olde. Also no man po-
ureth newe wyne in to olde vessels/ yf
he do / the newe wyne breaketh the
vessels / and runneth out yf sylfe / and
the vessels perishe. But newe wyne
must be poured in to newe vessels and
bothe are preserued. Also no man that
drynketh olde wyne/ strayght waye ca-
nawaye with newe/ for he sayeth the ol-
de is pleasaunter.

The. vi. Chapter.

A happened on an after
sabboth / they went thoro- **Mat. xij. d**
we the come felde: ad hys **Mar. ij. d**
disciples plucked the ea-
res of come/ ad ate them/
and rubbed them in their
hondes Certayne of the pharises say-
de vnto them / Why do ye that whych
ys not lawfull to be done on the sabboth
dayes? Iesus answered them/ and say-
de / Haue ye not redde what Dauid
dyd/ when he him silfe was anhungred **L. reg. xij. g**
and they whych were wth hym / ho-
we he went in to the house off God /
and toke / and ate the loues off halo-
wed bread/ and gaue also to them/ w
ych were wth hym / whych was not

The Gospell of S. Luke.

lawful to eat/but for the prestes only?
And he sayde vnto them/ The sonne of
man is lord euen of the sabbath daye.
mat. xij. a. And it fortuned in a nother sabbath
mar. iij. a. also / that he entred into the synagoge
and taught. And there was a mā / whose
right honde was dyed bp. The scri-
bes/and the pharises watched hym to
se whether he wolde heale on the sab-
bath daye or not/ that they myght fynde
an accusacyon agaynst hym. But he
knewe their thoughtes/ & sayde to the
man which had the withered honde: Ky-
se bp/and stonde forth in the myddes/
he arose/and stepped forth. Then say-
de Jesus vnto them. I wyl aske you a
question. Whether is yt lawfull on the
sabbath dayes to do good or to do euyl:
to saue lyfe/ or for to destroye yt? And
he behelde them all in compasse/ and say-
de vnto the mā / Stretch forth thy hō-
de. He dyd so/and his honde was resto-
red / and made as whole as the other.
And they were fylled full of madenes/
and counselled with an other/ what
they myght do to Jesu. ¶

It fortuned in those dayes he went
out into a mountayne for to praye/and
mat. p. a. continued all nyght in prayer to God.
mar. iij. b. And as soone as it was daye/ he called
his disciples/ and of them he chose twel-
ue / whych also he called bys apostles.

The .viij. Chapter.

Simon whom also he named Peter/
and Andrew his brother / James and
Jhon/ Philip and Bartlemeaw / Ma-
thew and Thomas/ James the sonne
of Alphaeus and Simon called zelotes
and Judas James sonne / and Judas
Ischariot / whych same was the traya-
tour.

¶ And he cam doune with the / and
stode in the playne felde with the com-
pany of his disciples/ and a greete mul-
titude of people out of all parties of Je-
rusem and Jerusalem / and from the see
cooste of Tyre and Sydon / which came
to heare hym/and to be healed of their
diseases/ and they also that were vexed
with foule spites/and they were hea-
led. And all the people pleased to tou-
che hym/for there went vertue out off
hym/and healed them all.

¶ And he lifted up his eyes upon his
disciples/ and sayde/ Blessed are ye poo-
re/for pouers is the kyngdom of God
Blessed are ye that hunger/for ye shall
be satisfied. Blessed are ye that wepe/
for ye shall laugh. Blessed are ye when
men hate you/ and thrust you out of the-
ir companye/and rayle on you/and ab-
horre your name / as an euyl thyng
for the sonne of mannes sake. Reioyse
ye then/and be gladde/ for beholde your
rewarde is greete in heaue. ¶
o. j.

The Gospell of S. Luke.
 In this manner their fathers entreated
 the prophetis.

for thys manner their fathers entreated the prophetis.

But we be to you that are ryche/
which haue ther in yowre cōsolacion.
We be to you that are full/ for ye shall
hōger. We be to you that nowe laugh/
for ye shal wepe/ and wepe. We be to
you whē all men prayse you/ for so did
theire fathers to the false prophetis.

But I saue vnto you which heare /
 Loue youre enemyes. Do goode to the
 which hate you. Blesse the that curse
 you. And praye for the / which wrong-
 fully trouble you. And vnto hym that
 smyteth the one the othe cheeke / offer al-
 so the tother And him that taketh awa-
 ye thy gowne / forbyd not to take thy
 coote also. Geue to euery man that as-
 keth of the. And yf eny mā take awaye
 thy goodes / aske the not agayne. And
 as ye wolde that man shulde do to you
 so do ye to them lyke wyse.

pon: And praye for the / which wrong-
fully trouble you. And vnto hym that
sympteth the one the one cheke / offer al-
so the tother And him that taketh awa-
ye thy gowne / forbyd not to take thy
coote also. Gene to euery man that as-
keth of the. And yf eny mā take awaye
thy goodes / aske the not agayne. And
as ye wolde that man shulde do to you
so do ye to them lyke wyse.

Mat. vii. b yf ye loue the which loue you/what
 Tob. iij. c thanke are ye worthy off? scinge that
 Mat. b. g the very synners loue their loners And
 yf ye do for the which do for you/what
 thanke are ye worthy of? for the very
 sinners do euen the same. yf ye lende
 to them of whome ye hope to receaue/
 what thanke shall ye haue? for the ve-
 ry synners/lende to synners/ to recea-
 ue as moch agayne. Loue ye your ene

Tob. iij. c thanke are ye worthy of? scinge that
Mat. v. b. & the very synners loue their loaners And
yf ye do for the which do for you/ what
thanke are ye worthy of? for the very
sinners do euen the same. yf ye lende
to them of whome ye hope to receaue/
what thanke shall ye haue? for the ve-
ry synners/ lende to synners/ to recea-
ue as moch agayne. Loue ye your ene

Mat. b. 5 the very synners loue their lenders And
yf ye do for the which do for you/ what
thanke are ye worthy of? for the very
sinners do euen the same. yf ye lende
to them of whome ye hope to receaue/
what thanke shall ye haue? for the ve-
ry synners/ lende to synners/ to recea-
ue as moch agayne. Loue ye your ene

mys. do goode/and lende/ lokynge for
nothynge agayne/ and poure rewarde
shalbe greate/ and ye shal be the chy-
ldren of the byss: for he ys kynde vnto
the vnkynde/ and to the euyl.

✠ Be ye therfore mercyfull/as you
re father ys mercyfull. Judge not and
ye shall not be Judged Condemne not
and ye shall not be cōdemned. ffor geue
and ye shal be forgeuē. Geue/ād ye shal
be geuē vnto you/goode measure/pres-
sed doune/shaken to gether / and run-
nyng ouer/shal men geue in to youre
besomes . ffor wyth what measure ye
mete/with the same shall men mete to
you agayne.

2005.03.11.0

And he put forth a similitude vnto them. Cā the blynde lede the blynde? Do they not both then fall in to the dyche? The disciple is not aboue his master. Euery mā shalbe perfecte/ euē as hyg master ys. Why seyst thou a mote in thy brothers eye and considerest not the beame that is in thyne owne eye? Other howe cannest thou saye to thy brother / Brother let me pull out the mote that ys in thyne eye / when thou perceauest not the beame that ys in thyne owne eye? ypocrite/cast out the beame out of thyne owne eye fyrst/āð then shalt thou se perfectly/to pull out the mote out of thy brothers eye. 4

Stat. r. c.

305. xii. 13

mat.by.8

mat. vii. c

mat. xii. c

mat. vii. d
Rom. ii. b
Jaco. i. d.

The Spelle of S. Luke.

It ys not a goode tree that bryn-
geth forth the euyl frute / Neither is that
an euyl tree / which bryngeth forth
goode frute. For euery tree is knowen
by his frute. Neither of thornes gather
me figges / nor off bushes gather they
grapes. A goode man of the goode trea-
sure off his hert bryngeth forth that
which ys goode. And the euyl man of
the euyl treasure off his hert / bryn-
geth forth that which ys euyl. For of
the aboundance of the hert / the mouth
speaketh.

Why call ye me Master / Master /
and do not as I bid you? whosoener co-
meth to me / and heareth my sayings
and doeth the same / I wyl shewe you
to whome he ys lyke. He ys lyke a ma-
n which bilt an housse / which digged de-
pe / and layde the foundaciō on a rokke.
When the waters arose / the fludde be-
st apōn that housse / and coulde not moue
yt. For yt was groundēd apōn a rokke.
But he that heareth and doth not / ys
lyke a man / that with out foundaciō
bilt an housse apōn the erth / agaynst
which / the fludde best / and yt fell by ad-
be. And the fall of that housse was gre-
ate.

The vii. Chapter.

The vii. Chapter.



When he had ended all his mat. vii. c
sayings in the audience
of the people / he entred
into Capernaum. And the
seruant of a certayne Ce-
turion was sicke / and re-
dy to dye / whom he made moche off.
And when he herde of Jesu / he sent vnto
hym the elders off the iewes / be-
chynge hym that he wolde come ad sa-
ue his seruant. And they cam to Je-
sus and besought hym instantly / sayin-
ge / He ys worthy that thou shuldest do
this for hym. For he loneth oure nacio-
n / ad hath bilt vs a synagoge. And Je-
sus went with them.

And when he was not farre from
the housse / the Centurion / sent to hym
his frendes / sayinge vnto hym / Lo-
de trouble not thy sylfe / for I am not
worthy that thou shuldest enter in to
my housse. Wherefore I thought not my-
selfe worthy to come vnto the / but save
the worde ad my seruant shalbe who-
le. For I lyke wyse am a man vnder po-
wer / and haue vnder me souldiers / ad
I save vnto won / go / and he goeth And
to another / come / and he cometh And
to my seruant / do thys and he doeth
yt. When Jesus herde this he meruey-
led at hym / and turned hym about and
sayd to the people that folowed hym /

o. ii.

The Gospell of S. Luke.

I saye vnto you / I haue not founde so greate fayth / no not in Israhel certainly And they that were sent / turned backe home agayne / and founde the seruauant that was sicke whole.

And yt fortuned after that / he wēt into a cite called Nain / and his disciples went with hym / and a greate number of people. Whē he cā nye to the gate of the cite / beholde there was a deede mā caried out / which was the only sonne of his mother / and she was a widow / and moche people of the cite was with her. And the lord sawe her / and had compassion on her / and sayde vnto her / wepe not. And went and touched she costyn: and they that bore hym stode still. And he sayde: yonge man / I saye vnto the / aryse. And the deede sat vp / and began to speake And he deliuered hym to his mother. And there cā a feare on the all. And they glorified god / sayinge / a greate prophete ys rysen amonge vs / and God hath visited his people. **And** this rumor of hym went forth throughout all Jewry / and thorowout all the regions which lye rounde about.

And vnto Jhon / shewed his disciples of all these thynges. And Jhon called vnto him two of his disciples / and sent the to Jesus sayinge / Arte thou he that

The. vii. Chapter.

Thall come / or shall we loke for a nother? Whē the men were come vnto him they sayde / Jhon baptiste sent vs vnto the sayinge. Arte thou he that shall come / or shall we wayte for another? At that same tyme / he cured many of their infirmities / and plagues: And off euylly sprites / and vnto many that were blynde / he gaue sight / and he answered / and sayd vnto them / Go your wayes and shewe Jhon what thynges ye haue herde and sene / howe that the blynde se / the halt go / the lepers are censed / the deafe heare / the deede aryse / To the poore ys the Gospell preached / and happy is he that falleth not / by the reason of me.

Whē the messengers of Jhon / were departed he begā to speake vnto the people off Jhon / What went ye out for to se into the desert: went ye to se a rede shakē with the wynde? But what wēt ye out for to se? a mā clothed in saufte raymēt? Beholde they which are gorgeously apparellid / and lyue delicately: are in kyngeys courtes. But what went ye forth to se? A prophet? yee I saye to you / and moare the a prophet. This ys he of whom yt is writē / Beholde / I sen my messenger before thy face to prepare thy waye before the. I saye vnto you / A greater prophet then Jhon /

o. iiii.

Mat. x. a

mala. iii. a

The Gospell. S. Luke.

Amonge wemen's chylde/ is there none
neverthelesse wou that ys lesse in the
kyngdom of god/ys greater the he.

And all the people that herde / and
the publicans allowed God/which wer
baptysed in the baptim off Jhon. But
the pharyses and scribes despised the
mynde of God/agaynst the selues and
wer not baptised of hym.

Mat. xj. b And the lord sayd: Wherevnto shall
I lyken the men off this generacion/
and what thyng are they lyke? They
are lyke vnto chyldeen stryunge in the
market place/ and cryinge one to ano-
ther/and sayinge: We haue pyped vn-
to you / and ye haue not daunsed: We
haue mourned to you/ and ye haue not
wept. For Jhon baptyst came vnto you
nether eatynge bread / ner drynkynge
wyne/and ye saye: he hath the deuyl.
The sonne of manys come and eateth
and drynketh/ and ye saye: beholde a
man which is a glotton/and a drynker
of wyne/the frende of publicans / and
sinners. And wisdom is allowed of all
her chyldeen.

And one of the pharyses desired
hym that he wolde eate with hym. And
he cam in to the pharyses house/and sate
downe to meate. And beholde a woman
in that cite/which was a synner/as so-
ne as she knewe that Jhesus sate at me

The. vii. Chapter.

ate in the pharyses house/ she brought
an alabaster boxe of oymment/ and she
stode at his fete behynde hym weepyn-
ge/and began to washe his fete/with
teares/and did wype the with the hea-
res of her heed/ and kyssed his fete/and
anoynted them with oymment.

When the pharyse which bode hym
to his house/sawe that he spake with
in hym sylfe:sayinge: yf this man wer
a prophete/he wolde surely haue know-
en who and what maner womā this
is which toucheth hym/for she is a syn-
ner. And Jhesus answered/and sayde vn-
to hym. Simon I haue somwhat to sa-
ye vnto the. And he sayd: Master saye
on. There was a certayne lender/which
had two debtors/ the one ought fye hū-
dred pence/and the other fifty. When
they had nothinge to paye / he forgane
the bothe. Which of the tell me / will
loue hym most? Symon answered/
and sayde: I suppose/that he to whom
he forgane most. And he sayde vnto
hym: Thou hast truly iudged.

And he turned to the woman/ and
sayde vnto Simō: Seist thou this wo-
man? I entred in to thy house/and thou
gauest me noo water to my fete: but
she hath washte my fete with teares/
and wiped them with the heares of her
heed Thou gauest me no kysse: but she

The Gospell of S. Luke.

since the tyme I cam in / hath not cea-
sed to kysse my fete. Myne head wyth
oyle thou didest not annoynte / and she
hath annoynted my fete wyth oyltynēt
wherefore I saye vnto the / many syn-
nes are forgeuen her / because she lo-
ued moche. To whon lesse ys forgeuen
the same doeth lesse loue.

And he sayde vnto her / thy synnes
are forgeuen the. And they that sate at
meate wyth hym / began to saye wyth
in them selues. Who is this whych for-
geueth euen synnes And he sayde to the
woman: Thy fayth hath saued the / Go
in peace. **+**

The viij. Chapter.

And yt fortunēd after that
he hym sylfe went throu-
ghout cities and conues /
preachynge / and swevin-
ge the kyngdome of God /
and the twelue with hym
And also certayne women whych wer
healed of vnclene spites / and infirmi-
ties: Mary called Magdalen / out of
whom went seven deuyls / And Ioan-
na the wyfe of Chusa herodis stewar-
de / And Susanna / And many other:
whych ministered vnto hym of their sub-
stance. **+** When moche people wer ga-
thered to gether / & were come to him out
of the cities / he spake by a similitude:

The. iij. Chapter.

A sower went out to sowe his seede / **ad mat. xij. 8**
as he sowed / some fell by the waye sy- **mar. iij. 8**
de / and yt was troden vnder fete / and
the foules of the ayre deuoured yt bp.
And some fell on ston / and as sone as
yt was spronge bp / yt withered a waye /
because yt lacked moystnes. And some
fell amonge thornes / and the thornes /
spronge bp with yt / and choked yt. And
some fell on goode grounde / and spron-
ge bp and bore frute / an hondred folde
And as he sayde these thynges / he cry-
ed: He that hath eares to heare / let
hym heare.

His disciples asked hym / sayinge:
what maner similitude thys shulde be.
And he sayde: vnto you is it geue to know
we the secretis of the kyngdom of god
but to other in similitudes / that when **Elia. vi. c.**
they se / they shulde not se: and when **mat. xij. 8**
they heare they shulde not vnderstande **mar. iij. 8**
The similitude is this. The seede is **Joā. xij. 8**
the worde of God. Those that are be **Act. xx. 8**
spde the waye / are they that heare and **Rom. x. 8**
afterwarde cometh the deuyll / and
taketh awaye the worde out of their
hertis / lest they shulde beleue and be
saned. They on the stones are they wh-
ich whē they heare the worde receaue
yt wyth ioye. And these haue no rote
whych for a while beleue / and in tyme
of temptaciō go awaye That which fell

The Gospell of S. Luke.

Amonge thornes are they which beere
and go forth/and are choked wth ca-
re and riches/and voluptrous liuynge
and bynge forth no frute. That in the
good ground are they which with a go-
de and pure hert/heare the worde/and
kepe yt/and bynge forth frute wth
patience. ¶

Mat. b. b.

Mar. iij. c.

Mat. x. c.

Mar. iij. c.

Mat. xij. b.

and. xrb. c.

Mar. iij. c.

Mat. xij. d.

Mar. iij. d.

Mat. viij. c.

Mar. iij. d.

No man lyghteth a candell/and co-
uerit yt vnder a vessel nether putteth
yt vnder the table: but setteth yt on a
candelsticke / that they that enter in/
maye se lyght. Noo thinge ys in secret
that shall not come abrode: Nether e-
ny thinge hyd/that shall not be knowe
and come to lyght. Take hede therfore
how ye heare. For whosoener hath/to
hym shalbe geue. And whosoener hath
not from hym shalbe taken/ euen that
same which he supposeth that he hath.

Then cam to hym hys mother and
hys brethren / and coulde not come at
him for preace. And they tolde him say-
inge. Thy mother and thy brethren/
stande wyth out/and wolde se the. He
answered/and sayd vnto them: my mo-
ther and my brethren are these/ which
heare the worde of god/and do yt.

¶ It chaunced on a certayne daye
that he went in to a shippe/ and his dis-
ciples. And he sayde vnto them: Let
ys go ouer vnto the other syde off the

The. viij. Chapter.

lake. And they Lanchyd forth. And
as they sayled/ he fell a slepe/ and there
arose a storme of wynde in the lake/ and
they wer fylled wth water/ and wer
in leopardy. And they went to hym and
awoke hym/ sayinge. Master Master/
we are loost. He arose and rebuked the
wynde/ and the tempest off water/ and
they ceased/ and yt wered calme. And
he sayd vnto them/ where is youte fa-
yth? They feared and wondred / sayin-
ge one to another: who ys this? for he
commandeth windes and water/ and
they obey hym? ¶ And they sayled on
to the region off the gadarens / whych
ys ouer agaynst galile.

mat. viij. d.
mar. b. a.

As he went out of the shippe to lon-
de/ there met him a certayne ma out of
he cite/ which had a deuill longe tyme
and ware no clothes/ nether abode in
eny house: but amonge graues. When
the sawe Iesus/ he cryed / and fell doune
before hym/ and with a loude voyce say-
de: What haue I to do wth the Iesus
the sonne of the moost hyst? I beseeche
the torment me not. For he commaun-
ded the foule spete to come out of the
man. For ofte tymes he caught hym
and he was bounde with chaynes/ and
kept with fetters: and he brake the bo-
des/ and was carryed of the sende/ in to
wildernes.

The Gospel of S. Luke

Jesus asked him saynge: what is thy name? And he sayde. Legion: be cause many deuyls wer entred into him. And they besought hym / that he wolde not commaunde them to go in to the depe. There was therby an herde off many swyne / feadynge on an hyll / and they prayed hym / that he wolde soffre them to enter in to them. And he soffered the. Then went the deuyls out off the man and entred in to the swyne. And the herder toke their course / and ran hedyng in to the lake / and wer choked whē the herdmen sawe what had chaunced they fled / and tolde yt in the cite and in the villages.

And they cam out to se what was to be. And cam to Jesus / and founde the man / out off whom the deuyls wer departed / sittynge at the fete off Jesus clothed / and in hys right mynde / and they wer afrayde. They also which sawe it tolde the by what meanes he that was possessed off the deuyl / was healed. And all the whole multitude off the Gadarens / besought hym / that he wolde departe from them / for they wer takē with greate feare. And he gate him in to the schyppe / and returned backe agayne. The man out off whom the deuyls were departed / besought hym / that he myght be with him. But Jesus

The .ii. Chapter

sent hym away / saynge / Go home agayne in to thyne owne house and shewe what thinges god hath done to the. And he went hys waye / and preached thow we out all the cite what thyngis Jesus had done vnto hym.

¶ It fortuneth that whē Jesus was come agayne / the people receaued hym. **Mat. 12. c** for they all lōged for him. And beholde there cā a man named Jairus (ād he was a ruler off the synagoge) ād he fell doune at Jesus fete / ād besought hym that he wolde come in to his house / for he had but a daughter only / off twelue yere off age / and she laye a dyinge. And as he went the people thronged hym. **Mat. 9. 18**

And a woman haupnge an issue off bloud twelue yeres (whiche had spent all her substance amonge physicians / nether coulde be holpen off eny) came behinde hym / and touched the hem off his garment / and immediatly her issue off bloud stanneth. And Jesus sayde / Who is yt that touched me? whē euery mā denyed / weter ād they that were wth hym / sayde. Master the people thrust the / and berethe / and thou sayest / who touched me? And Jesus sayd. Some body touched me. for I perceaue that power ys gone out off me. When the woman sawe that she was not hid from hym she cam trembling

The Gospel of S. Luke.

And fellat hyfete / and tolde hym be-
foze all the people / for what cause she
had touched hym / and howe she was
healed immediately. And he sayde vn-
to her / Doughter be off goode confor-
te / Thy fayth hath made the safe / go in
peace.

Whyll he yet speake / there cā won
from the rulers of the synagogis hous-
se / which sayde to hym / Thy doughter
is deed / disease not the master. When
Jesus herde that . He answered to the
maydens father sayinge Feare not / be-
leue only / and she shalbe made whole.
And when he cam to the honse / he suf-
fred no man to go in wyth hym / saue
Peter / James / and Jhon / and the fa-
ther and the mother of the mayde. Eue-
ry body weept and sorowell for her. And
he sayde Wepe not / for she ys not de-
ed but slepeth. And they lewgh hym to
scorne. For they knew that she was de-
ed. And he thrust them all out at the do-
res / and caught her by the honde / and
cryed / sayinge: Mayde aryse. And her
spirite cā agayne and she roose strayght
wape. And he commaunded to gene her
ineate. And the father and the mother
of her were astonped. But he warned
that they shulde tell no man what was
done.

The ix. Chapter. ✠

The ix. Chapter.



Then called he the . xiiij. to Mat. x. 2.
gether / and gaue them po- Mar. iii. 13.
wer / and auctorite / ouer
all deupls. And that they
myght heale diseases. And
he sent the to preache
the kyngdom of god / and to cure the sick.
And he sayd to them / Take no thyng
to lucher you by the waye neither staffe
nor scrippe neither breed neither money
neither haue two cootes / And whatsoe-
uer honse ye enter into there abyde /
and thence departe. And whosoever wil
not receaue you / whē ye departe from
that cytie / shake of the verydust from
yours fete / for a testimony agaynst the.
They went forth / and went thorow
the townes / preachynge the gospel / and
healyng euey wheare. ✠

Herod the tetrarch herde of all that
by hym was done / and douted because
that yt was sayd of some / that Jhon
was risen agayne from deeth. And off
some that helyas had apered. And off
other that won of the olde prophetis
was risen agayne. And Herod sayde /
Jhon haue I beheaded / who is this off
whom I here suche thinge? And he de-
spised to hym.

And the Apostles retourned / and tolde
him all that they had done. And he toke
the and wet a lyx into a solitary place
p. 1.

The Gospell of .S. Luke:

Joan. vi. a

Theye to a cytie called Bethsaida/ The people knewe of yt/ and folowed him. And he receaued them/ and spake vnto them of the kyngdom of God. And healed the that hath nede to be healed. The daye begā to weare awaye. Then came the twelue/ and sayde vnto hym/ sende the people awaye/ that they maye goo in to the townes/ and villages rounde about and lodge/ and get meate/ for we are here in a place of wildernes. Then sayde he vnto the. Geue ye the meate. And they sayde. We haue no moo but fyue loues and two fyshes/ except we shuld goo and bye meate for all this people. And they were about a fyue thousande men. He sayde vnto his disciples. Cause them to sit doune by fyftee in a company. And they dyd so/ and made them all sit doune. He toke the fyue loues/ and the two fyshes/ and looked vp to heauen and blessed them/ and brake/ and gaue to hys disciples/ to set before the people. And they all ate/ and were satisfied. And there was taken vpp of that remayned to them/ twelue baskettes full of broken meate.

mat. xvi. b

mar. viii. c

It fortuneth as he was alone prayng/ ge/ hys disciples were wylh hym/ and he asked them sayinge. Who saye the people that I am? They answered and sayd/ Iohn baptist. Some saye Elias

The .ix. Chapter.

And some saye won of the olde prophetis is rysen agayne. He sayde vnto the. Who saye ye that I am? Peter answered and sayde/ thou arte the anoynted of God. He warued and commaunded them/ that they shulde tell no man that thyng/ sayinge. That the sonne of man must suffer many thingis/ and be reproued of the senpours/ and of the hyghe prestes and scribes/ and be slayne/ and the thyrde daye rise agayne.

mat. xvi. b

mar. viii. c

And he sayde to them all/ yf eny man will come after me/ let him denye him selfe/ and take his crosse on hym dayly and folowe me. Whosoever will saue hys lyfe/ shall lose yt. And whosoever shall lose hys lyfe for my sake/ the same shall saue yt. For what shall yt auantage a man/ to wyne the whole worlde/ yf he lose him selfe/ or raine in damage of him selfe? For whatsoeuer is ashamed off me/ and of my sayinges/ off him shall the sonne of man be ashamed/ when he cometh in hys owne maieste/ and in the maieste off hys father/ and of the holy angels. I tell you of a surety/ Some there are of them that here stonde/ which shall not tast of death tyl they se the kyngdom of God.

mat. x. d.

and. xvi. d

mar. viii. b

Joan. xii. d.

mat. x. d.

off mar. viii. b

mat. xvi. d

mar. ix. a

D

And yf folowed about an. viii. dayes after those sayinges/ he toke Peter Iames & Iohn & wet by into a mountayne

p. ij.

The Gospell of S. Luke.

to praye. And as he prayed / the fassyon
of his countenance was chaunged / and
hys garment was whyre / and shoone.
And beholde / two men talked with him
and they were Moses and helyas whi-
ch appeared gloriously / and spake of hys
departinge / which he shulde ende at Je-
rusalem. Peter & they that were with
hym / were heavy a slepe. And when they
woke / they sawe his maieste / and two
men stondynge with hym.

And it chaused as they departed fro
hym / Peter sayde vnto Jesus / Master
yt is goode beyng here for vs. Let vs
make thre tabernacles / won for the ad
won for Moses / and won for helyas /
And wylt not what he sayde. Whyl he
thus spake there cam a cloude / and sha-
dowed the / and they feared when they
entred into the cloude. And there cam
a voyce out of the cloude saynge. This
is my deare sonne / heare hym. And as
sone as the voyce was past / Jesus was
founde alone. And they kept yt cloose /
and tolde no man in those dayes eny of
those thynge which he had sene.

mat. xlii. d. It chaused on the nexte daye as they
cam dune from the hyl / moche people
cam and met hym. And beholde a man
of the company cryed out sayinge / Ma-
ster / I beseeche the beholde my sonne /
for he ys all that I haue: and se / a spye

The. ix. Chapter.

he taketh hym / and sodenly he cryeth /
and he teareth him that he cometh agay-
ne: and vnneth departed he from hym
when he hath rent hym / And I haue be-
sought thy disciples to cast him out / and
they coulde not. Jesus answered / & say-
de. O generacion with out fayth / and
croked / how longe shal I be with you?
And shall suffice you? Wrynge thy sonne
ne hydder. As he yet was a comynge /
the fende rent hym / and tare hym. Je-
sus rebuked the vnclene sprite and hea-
led the chylde / and deliuered him to his
father. And they wer all amased at the
myghty power off God.

Whill they wondred eueryone at all
thynge which he dyd. He sayde vnto
his disciples. Let these sayngis synke
dune into youre eares. The tyme will
come / when the sonne of man shalbe
deliuered in to the hōdes of men. But
they wylt not what that thynge meant /
and yt was hyd from them that they
vnderstode yt not. And they feared to
aske hym of that thynge.

There arose a disputacion amonge
them who shulde be the greatest. Wh-
en Jesus perceaued the thoughtes off
their hertes / he toke a chylde / And set
him hard by him / and sayde vnto them
Whosoener receaueth this chylde in my
name / receaueth me. And whosoener

mat. xlii. d.
Mat. ix. c.

The Gospel of S. Luke
receaueth me/receaketh hym that sent
me. For he that amongest you is the le-
ast/the same shalbe greate.

Thon answered and sayde / Master
we sawe wth castinge out deuyls in thy
name/and we forbode him/because he
foloweth not wth vs. And Jesus say-
de vnto him/forbyd ye him not. For he
that is not agaynst you/is with you.

And yt folowed/whē the tyme was
come that he shulde be taken bp / that
he determined hym selfe to goo to Je-
rusalem / he sent messengers before
him. And they went ad entred into a ci-
tie of the samarytans to make redy for
hym. And they wolde not receaue hym
because his face was as tough he wol-
de go to Jerusalem. Whē his disciples
James/and Thon/sawe that they say-
de. Lorde/wylt thou that we comma-
unde that fyre come downe from hea-
uen/and consume them/euen as helys
as byd. Jesus turned about/ and rebu-
ked them sayinge / ye wote not what
maner spryte ye are off. The sonne off
man ys not come to destroye mennes
lynes/but to saue them: And they wēt
to another toune.

mat. viij. c

✠ It chaunced as they wēt on their
iorney/a certayne man sayd vnto hym
I will folowe the whither soener thou
goo. Jesus sayde vnto him/foxes haue.

The .x. Chapter.
holes/ad byddes of the ayer haue new
skes/ but the sonne of mā hath not whe-
re on to laye his head.

And he sayde vnto another/ folowe
me. And the same sayde lorde suffre me
fyrst to goo and bury my father. Jesus
sayde vnto him. Let the deed/bury the
deed/but goo thou & preache the kyn-
gdom of God.

And another sayde I wyl folowe the
lorde. But let me fyrst goo byd the fa-
re wele/which are at home at my hous-
se. Jesus sayd vnto hi. No mā that put-
teth his honde to the plowghe & loketh
backe/is apte to the kyngdō of god. ✠

The .x. Chapter.



After that the lorde apoynt-
ed other seuentye also /
and sent thē/two ad two
before his face/in to eue-
ry cyrie/ and place/ wher
ther he hym selfe wolde
come. And sayde vnto thē/ the haruest
is greate but the labourers are fewe
Praye therfore the lorde of the haruest
to sende forth his laborers into his har-
uest. Goo poure wapes: Beholde I sen-
de you forth as lamber amonge wol-
ues. Beare no wallet/nether scryppe/
nor shoes/ad salute no man by the wa-
ye. In whatsoever house ye enter in
fyrst saye peace be to this house. And
p. iij.

Mat. ix. d

Mat. x. s.

Mar. vi. s

The Gospell of S. Luke.

¶ If the sonne of peace be there / your
peace shall rest upon him / yf not / yf shal
all retourne to you agayne. And in the
same house eary still earynge and dyn-
hyng / suche as they haue. For the la-
bourer is worthy his rewarde. ¶

Mat. 2. 1.

1. Tim. 5. 1.

Go not from house to house / but in-
to whatsoeuer cite ye enter / yf they
receaue you / eate whatsoeuer is set be-
fore you / and heale the sicke that are the-
re / and saye vnto them: the kyngdom of
god is come nepe upon you. But into
whatsoeuer cite ye shal enter / yf they
receaue you not / go your wayes out
into the streets of the same / and saye:
euen the very dust / which cleaueth on
vs of your cite / we wypp of aga-
ynst you / Not wyth stondynge / marke
this / that the kyngdom of God was co-
me nepe upon you. yee and I saye vnto
you / that yt shalbe easyer in the daye /
for Sodon then for that cite.

Mat. 23. 1.

Woe be to the Thorozaun / woe be to the
Bethsaida. For yf the miracles had be-
ne done in Tyre & Sydon which haue be-
ne done in you / they had a greete why-
le ago repented / crytyng in haere and
aithes. Neuerthelesse yt shalbe easyer
for Tyre and Sydon / at the iudgemēt /
then for you. And thou Capernaum whi-
ch art exalted to heauē / shalt be thrust
downe to hell / whosoener heareth you /

Mat. 23. 1.

The 2. Chapter.

heareth me: And whosoener despiseth Joā. 23. 1.
you / despyseth me. And he that despy-
seth me / despiseth him that sent me.

The seuentie returned agayne with
ioye / sayinge: Lorde euen the very de-
uyls are subdued to vs thoro we thy na-
me. And he sayde vnto them / I sawe sa-
than / as yt had bene lyghtenyng / faule
downe from heauē. Beholde I geue vnto
you power to treade on serpētys and
scorpyons and upon all maner power
of the enemy / and nothyng shall hurte
you. Neuerthelesse / in this reioyse you
not / that the spirites are vnder your
power. But reioyse / because your na-
mes are witten in heauen.

The same tyme reioysed Iesus in Mat. 23. 1.
the spirete / and sayde / I prayse the fa-
ther lorde of heauē and earth / because
thou hast hyd these thingis fro the wy-
se and prudent / and hast opened them to
the folishe. Euen so father for so plea-
sed it the / All thyngis are geuen me of
my father. And no man knoweth who
the sonne is / but the father / neither who
the father is / saue the sonne / and he to
whom the sonne wyl shewe him.

Mat. 23. 1.

And he turned to his disciples / and Mat. 23. 1.
sayde secretly. ¶ Happy are the eyes /
which se that it ys so. For I tell you th-
at many prophētys & kyngis haue des-
sed to se those thingis which ye se / and

The Gospell of S. Luke.

haue not sene them / And to heare those things which ye heare / and haue not heard them:

Mat. xxi. d And marke / A certayne Lawere stood

Mat. xii. c by / and tempted him sayinge. Master / what shall I do / to inheret eternall lyfe? He sayd vnto hym / What ys myste in the lawe? Howe redest thou?

Wen. bj. a. And he answered and sayde. Thou shalt loue thy lord god with all thy hert / and with all thy soule / & with all thy strenghte / and wyth all thy mynde / and thy neighbour as thy selfe. And he sayde vnto him. Thou hast answered right. This do and thou shalt lyue. He wyllynge to iustifye hym selfe / sayde vnto Iesus / Who is then my neighbour.

Iesus answered and sayde. A certayne man descended from Ierusalem into Jericho / and he fell into the hondes of theues / which robbed him of his raiment / and wounded him / and departed leynge hym halfe deed / And yt chaunced that there cam a certayne preeste that same waye / & sawe him / and passed by. And lykewyse a leuite / wher he was come nye to the place / went and looked on hym / and passed by. Then a certayne Samaritane / as he ioyned / came nye vnto him / and behelde him / and had compassion on him / and cam to him / and bounde hym with his wondes / and poured in

The .i. Chapter.

wyne / and oyle / and layed hym on his beste / and brought hym to a common hostre / and dyest hym. And on the morowe when he departed / he toke out two pence / and gaue them to the host / and sayde vnto him. Take cure of him / and whatsoeuer thou spendest aboue this / when I come agayne / I wyl recompeuce the: Whych now of these thre / thinkest thou was neighbour vnto him that fell in to the theues hondes? And he answered / he that shewed mercy on hym. Then sayd Iesus vnto hym. Go and do thou lykewyse. ¶

G ¶ It fortuneth as he wet / that he entered into a certayne toun: And a certayne woman named Martha / receaued hym into her house: And this woman had a sister called Mary / which sat at Iesus fete: and herde Iesus preaching: Martha was cōbied about the seruyng: and stode and sayde. Master: doest thou not care: that my syster hath left me to mynister alone? Byd her therfore that she helpe me. And Iesus answered: and sayde vnto her. Martha / Martha: thou arte busied: and troubledst thy selfe / about many thingis: Uerely one is nedfull. Mary hath chosyn her a good parte whych shal not be taken awaye from her. ¶

The .xj. Chapter.

The Gospell of S. Luke.



Mat. vi. b

And it fortuned as he was prayinge in a certayne place / when he ceased / won of his disciples sayd vnto him / Master teache vs to praye / As Ihs taught hye disciples / And he sayd vnto them / When ye praye / saye. Our father which arte in heauen / halowed by thy name / Let thy kynngdom come / Thy wyll be fulfilled / eue in earth as yt is in heauen / Our dayly bread geue vs this daye : And for geue vs ouer synner / yf we for geue euery man that trespasseth agaynst vs / And lede vs no in temptacion / But deliuer vs from euill / Amen.

And he sayde vnto them / Whych of you shall haue a frende and shall go to hym att mydnyght / and saye vnto hym / Frende lende me foure loues for a frende of myne is come out of the waye to me / and I haue nothyng to set before hym . And he wyth in shall answer and saye : Trouble me not / now is the doze shet / and my seruauntis are with me in the chamber / I cannot ryse and geue the to the. I saye vnto you though he will not aryse and geue hym because he is hye frende / yet because of his importunitie he will ryse / and geue him as many as he nede sh.

And I saye vnto you / aske / and it shall

The xi. Chapter.

be geuen you . Seke / and ye shall fynd / Mat. vii. b
be / knocke / and yt shall be opened vnto and. xxi. c.
you. For euery one that asketh / recea. Mat. xi. c.
ueth / and he that seeketh / fyndeth / and Ioa. xiii. b
to hym that knocketh shall yt be open. and. xvi. c
ned. If the sonne aske breed of eny off Jacob. i. b
you whych is father / wyl he proffer mat. vii. b
him a stone? Or yf he aske fyre / wyl
he geue him a scorpion? Or yf he aske an
egge / wyl he proffer him a scorpion? If
ye the which are euyl / knowe howe to
geue good gyftes vnto youre chyldre?
howe moche more shall youre father
celestiall geue the holy goost to them
that desyre yt of hym.

And he was in castyng out a de. Mat. ix. b
uyl / whych was dom. And yt folowed and. xii. b.
whē the deuyl was gone out / the dom Mat. iii. c.
spake / and the people wondred. Some
of them sayde / he casteth out deuyls by
the power of Belzebub / the chefe off
the deuyls. And other tempted him se-
kyng of him a signe from heauen. He
knewe their thoughtis and sayde vnto
them. Every kynngdom / at debate with
in yt selfe shall be desolate / and won house
shall fall vpon another. So yf sara-
be at variaunce wyth in hym selfe / ho-
we shall his kynngdom endure? Becau-
se ye saye that I cast out deuyls by the
power of belzebub / If I by the power
of belzebub cast out deuyles / by whose

The Gospell of S. Luke:

power/to your chylde cast them out/
Therefore shall they be your iudges.
But yf I wyth the finger of God cast
out devyls/ no doute/ the kyngdom of
God is come upon you.

Then a stronge mā armed watcheth
hys housse/ That which he possesseth/
is in peace. But when a stronger then
he cometh upon hym/and overcometh
hym he taketh from him/ hys harness/
wherin he trusted/ & devideth hys good
deg. He that is not with me is agaynst
me. And he that gathereth not with me/
scattered.

Whē the unclene spyte is gone out
of a mā/ he walketh through waterles
se places sekynge rest. And whē he fin
deth none/ he sayeth/ I wyll retorne a
gayne unto my housse whence I cam out
And whē he cometh/ he fyndeth yt sw
ept & garnished. Then goeth he and ta
keth sene other spytes with him woul
se then him selfe/ and they enter in/ and
dwell there. And the ende of that man
is worse then the begynnyng.

It fortuned as he thus spake/ a cer
taine womā of the company lyfied bp
her voyce/ and sayde unto him/ happy
is the wombe that bare the & the brea
stes which gave the sucke. But he say
de. happy are they that heare the wo
ds of God/ and kepe yt.

The .xj. Chapter.

Whē the people were gathered thic Mat. xij. e
reto gether/ he began to saye/ Thys is
an euyl nation/ They seke a signe/ and
there shall no signe be geuen them/ but
the signe of Jonas the prophet. For as Jone. ij. a
Jonas was a signe to the Minuites/
so shall the sonne of mā be to thys na
tion. The quene of the southe shall ry
se at the iudgemēt with the mē of this
generacion/ and condempne them/ for
she cam from the ende of the worlde/ to iij. reg. x. a
heare the wysdom of Solomon/ & be ij. par. ix. a
holde a greater then Solomon is here
The men of Minuite shall rylse at the
iudgement wyth thys generacion and
shall condempne them/ for they repen
ted at the preachynge of Jonas/ & be Jone. ij. b.
holde/ a greater then Jonas is here.

✠ No man lighteth a candell/ & put Mat. v. b.
teth yt in a pteue place/ neither vnder a mar. iij. c.
dunhell/ But on a candell stycke/ that
they that come in/ maye se lyght. The
lyght of thy body is thyne eye. Ther
fore/ when thyne eye is single/ then is Mat. vj. c.
all thy body full of light. But yf thyne
eye be euyl/ then shall all thy body be
full of darcknes. Take hede therefore
that the lyght which is in the/ be not
darknes. For yf all thy body shal be ly
ght haunye no parte darke/ then shall
all be full of light/ eue as whē a candell
doeth lyght the with his brightnes. Is

The Gospell of S. Luke.

And as he spake / a certayne pharise
besought hym to dyne wyth hym / and
Jesus went in / and late doun to meate.
When the pharise sawe that he man-
nepled that he had not washed befo-
re dynner. And the lord sayde to hym /
Mat. xxiij. Nowe do ye O pharyses / make cleane
the outsyde of the cuppe / & of the plat-
ter / but youre inward parties are full
of rauenynge and wickebnes. ye soles
did not he that made that which is wi-
th out make that whych is wythin al-
so : neuerthelesse geue of that that ye
haue and beholde all is cleane to you.

But wo be to you pharyses / for ye
tythe the mynt / and rewe / and all man-
ner erbes / and passe ouer iudgement /
and the loue off God. These ought ye
to haue done / and not to haue left the
other ondone.

Mat. xxiij. Wo be to you pharyses / for ye lone
the uppermost seates in the synagogis
and gretynge in the markettis.

Wo be to you scribes and pharyses
ypocritis / for ye are a graues whych
apeare not / and men that walke ouer
them / are not ware of them.

Mat. xxiiij. Then answered one of the laweys
and sayde vnto him. Master / in so sayin-
ge / thou puttest euer vs to rebuke also
Then he sayde. Wo be to you also ye la-
weys / for ye lade men with burthens

The. xi. Chapter.

greuous to be borne / and ye youre sel-
ues touche not the packages with one of
your fingers.

6. Wo be to you that bilde the sepul-
cres off the prophetis / for youre fa-
thers killed the / Truly ye beare wit-
nes / that ye allowe the debes off youre
fathers / for they killed them / and ye
bilde their sepulcres.

Therefore sayde the wisdom of God
I wyll send the prophetis and Apost-
les / and of the they shall slep and per-
secute. That the blood of al the prophe-
tis / whych was shed from the begyn-
nyng off the worlde / maye be requy-
red of this generacion : from the blood
of Abel vnto the blood of zachary / whi
he perished bitwene the altier and
the temple. Verely I saye vnto you / ye
shalbe requyred of this nation. Gen. iiii. b
ii. par. xxiij.

Wo be to you laweys / for ye haue
taken awaye the keye off knowledg /
ye entred not in youre selues / and them
that came in ye forbode.

When he thus spake vnto the / the
laweys / and the pharises / began to we-
re busy about hym / and to stop his mo-
uth wyth many questyons / Lainge
waye for hym / and sekynge to cathe
some thyng off his mouth / whereby
they myght accuse hym.

The. xii. Chapter.

The Gospel of S. Luke.



mat. xvi. a
mar. viii. b
Mat. x. c
mar. iiii. c

And there gathered to gether an innumerable multitude of people (in so much that they trood down upon another) he began to saye vnto his Discyples / First of all beware of the leuen of the pharises / which is ypocrisy. For there ys no thyng couered / that shal not be vncouered / neither hid / that shal not be knowen. Wherefore whatsoener ye haue spokē in darknes / that same shal be heard in lyght And that which ye haue spoken in the eare euen in secret places shal be preached euē on the toppe of the houses.

I saye vnto you my frendes / feare ye not them that kyll the body / and after that haue no thyng that they can more do. I will shewe you / whom ye shall feare. Feare hym which after he hath kylled / hath power to cast in to hell. ye I saye vnto you / hym feare. Are not sene sparowes bought for two farthynges / and none of them ys forgoren of God. ye the very heates of yor are heed are nombred / feare not therfore / ye are more of value / then many sparowes.

Mat. x. d
mar. viii. d

I saye vnto you / whosoener confesseth me before men / euen hym shall the sonne of man confesse also before the angels of God. And he that denyeth

The xii. Chapter

me before men / shal be denyed before the angels of God And whosoener speake a worde agaynst the sonne of man / he shal be forgiven hym. But vnto him that blasphemeth the holy goost / yt shal not be forgiven.

When they bryngye you in to their synagogis / and vnto their rulers / and officers / take no thought how or what thyng ye shall answer / or what ye shall speake. For the holy goost shal teache you in the same houre / what ye ought to saye.

¶ One of the company sayde vnto hym / Master / bid my brother deuide the enherytaunce with me. And he sayde vnto him Man who made me a iudge / or a deuider ouer you? And he sayde vnto them / take hede / and beware off couetousnes. For no mannes lyfe stonderth in the haboundaunce off the thyngis which he possesseth: And he put forth a similitude vnto the sayinge

The lordes of a certayne man blouged forth frutes plenteously / and he thought in hym self sayinge what shal I do / because I haue no roume where to bestowe my frutes? And he sayde / This will I do. I wyl destroye my barnes / and bylde greater / and ther in wyl I gather all my frutes / and all my goodes / and I wyl saye to my soules /
q. ii.

The Gospel of S. Luke.

Soule thou haste moche goodis saye
be bp in stoor for many yeares / take
thyne ease / eate / dryncke and beme-
ry. But God sayde vnto hym / Thou fo-
le: this nyght wyl they ferche awaye
thy soule agayne from the. Then who-
se shall those thynges be which thou
hast prouided? So ys yt with him that
gathreth riches / and is not riche in God

Mat. vi. c
l. pe. v. b
Gal. liij. d

And he spake vnto his disciples / There-
fore I saye vnto you / Take no thou-
ght for youre lyfe / what ye shall eate /
Nether for youre body / what ye shall
put on. The lyfe ys more then meate
and the body ys more then rayment.
Marcke wel the rauens / for they ne-
ther sowe: nor reupe: which nether ha-
ue stoor house nor barn / and yet God
fedeth the. Howe moche are ye bet-
ter then the foules?

Which of you with takynge thought
can adde to hys stature won cubyt? yf
ye then be not able to do that thyng
which is least / whi take ye thought for
the remnaunt? Consydere the lylies
howe they growe / They laboure not /
They spyne not / and I saye vnto you /
Solomon in all hys royake was not
clothed lyke vnto one of these.

yf God the so cloth the grasse which
ys to daye in the felde / and to morowe
shal be cast into the foynate / howe me-

The. xii. Chapter.

themore wyl he clothe you / o ye en-
dued wth lytell fayth? And aske not
what ye shall eate / or what ye shall drin-
ke nether clyme ye by an hye / for all su-
che thyngis the hethen people off the
worlde seke for: youre father knoweth
that ye haue nede off suche thyngis.
Wherefore seke ye after the kyngdome
of heauen / and all these thyngis shal be
ministred vnto you.

fearc not litell flocke / for yt is your
re fathers pleasure / to geue you a king-
dom Sell that ye haue / and geue almes
And make you bagges which were not
olde / and treasure that fayleth not in
heauen / where no thefe commeth / ne-
ther motte corrupteth. For where your
re treasure ys / there wyl your hertes
be also.

Mat. vi. e

Let your lynes be gerddc about
and your lychtes brennyng / and ye
your selues / lyke vnto men / that was
the for their master when he will re-
turne from a weddyng / that as sone
as he cometh and knocketh / they may
ye open vnto hym. happy are those ser-
uantis / which their lord / when he co-
meth / shall fynde walkynge / Verely I
saye vnto you / he wyl gyde hym alfe
about / and make them sit doune to mea-
te / and walke by them: and minister vnto
to them. And yf he come in the secunde

The Gospell of S. Luke.

watche/ye yf he come in the thyrd wat-
che and shall fynde them so happy are
those seruauis.

mat. xxiii.

This shall ye vnderstande: that yf the
good man of the house / had knowen
what houre the thefe wolde haue com-
me/ he wolde surely haue watched/ and
not haue suffered his house to haue be-
ne broke open. Be ye prepared therfo-
re for the sonne of man wyl come at
an houre when ye thynke not.

Then Peter sayd vnto him/ Master
tellest thou this similitude vnto vs/ or
to all men? And the lord sayd/ who ys
a faithfull steward/ & a discrete/ whō
his lord shall make ruler ouer his ho-
useholde/ to geue the their due of me-
ate/ at due season. Happy is that serua-
unt/ whom his master whē he cometh
shall fynde so doinge. Of a trueth I sa-
pe vnto you / that he wyl make hym
ruler ouer all that he hath But ad yf
the euyl seruaut shall sape in his hert/
My master will differre his comynge
and shall begyn to smyte the seruau-
tis/ and maydens/ and to eate and dryn-
ke/ and to bedrunker/ the lord of that
seruant will come in a daye/ when he
thynketh not / and at an houre when
he is not ware/ and wyl deuyde hym/
and wyl geue him his rewarde/ with
the onbeleevers.

Luce. xxi.

The xii. Chapter.

The seruaut that knowe his masters
wyl/ and prepared not him selfe/ neither
did accordynge to his wyl/ shall be bet-
ter with many strypes. But he that kne-
we not and hath comitted thyngeis wor-
thy of strypes/ shall be beaten with few-
er strypes. For vnto whom moche ys
geuen/ of hym shall be moche requyred
And to whom/ men moche comitte/ the
moare of hym will they aske.

¶ I cam to sende fyre on erth/ and whā
at is my desyre but that yt were all re-
dy kindled? Not with scōdinge I mu-
ste be baptised with a baptim And how
am I payned till yt be ended? Suppo-
se ye that I am come to sende peace on
erth? I tell you naye/ but rather deba-
te. For hence forth there shall be fyre
in wō house deuiderd/ thre agaynst two
and two agaynst thre. The father shall
be deuiderd agaynst the sonne / and the
sonne agaynst the father. The mother
agaynst the daughter / and the daugh-
ter agaynst the mother. The mother
lawe agaynst the daughterlawe: and
the daughterlawe agaynst the mothe-
relawe.

Mat. x. d.

Then sayde he to the people/ when
ye se a cloude ryse out of the west stra-
yght waye ye sape/ we shall haue a she-
wer/ and so yt ys. And when ye se the
south wynde blow/ ye sape/ we shall ha-
ue a. iii.

**mat. xvi. &
n. ar. viii. &**

The Gospell of. S. Luke.

ne heat/and yt cometh to passe. ypoctis
is ye cāskill of the fassion of the erth/
and of the hys/but what is the cause/
that ye cānot sayll of this tyme: ye ād
why iudge ye not of poure selues/that
which is righte wgs?

Mat. v. d. Whill thou goest with thynne aduer-
sary to the ruler: as thou arte in the
waye/gene diligence that thou mayst
be deliuered from him/least he byn-
ge the to the iudge/and the iudge deli-
uer the to the toylar/and the toylar cast
the into prison. I tell the thou depart-
test not thence/tyll thou haue made goo-
de the bmoste farthinge.

The. xiiij. Chapter.

Were were present at the
same season/that shewed
hym of the galileas/who-
se blonde wylare mengled
with their owne sacrifice.
And Iesus answered/and
sayde vnto them: Suppose ye that the-
se galileas/were greater synners the
all other galileas be cause they suffered
suche punysshment: I tell you naye: but
except ye repent ye shall all in lyke wy-
se peryshe. Or thynke ye that those
xviij. apou whom the toure in siloe fell
and slewe them / were synners about
all mē that dwellt in Iherusalē: I tell
you naye: But excepte ye repēt/ ye all

The. xiiij. Chapter.

shall lyke wyse peryshe.

He put forth the thys similitude/ A
certayne man had a fygge tree in hys
byneyarde/ and he cam and sought frute
theron/and founde none. Thē sayde he
to the dyer of his byneyarde: Behol-
de/this thre yere haue I come and sou-
ght frute in this fygge tree/ and founde
none/cut yt doune: why combreth yt
the grounde: And he answered and say-
de vnto hym: lord let yt alone this ye-
are also/ till I digge rounde about yt and
donge yt / to se whether yt wyl beare
frute. yf not / then after that cut hys
doune.

He taught in wone of their sinagogis
on the saboth dayes/ And beholde the-
re was a woman which had a spite of
infirmite. xviij. yeres: and was bo-
wed to gether/and coulde not well lyf-
te by her selfe. Whē Iesus sawe her/he
called her to hym/and sayde to her: wo-
mā thou arte deliuered fro thy disease.
And he layde his handes on her and im-
mediatly she was made strayght / and
glorified God. The ruler of the sinago-
ge answered with indignacion (be cau-
se that Iesus had healed on the saboth
daye) And sayde vnto the people. The-
re are sixe dayes in the weke/in which
men ought to worke/in them come and
behealed/and not on the saboth dayes.

The Gospell of S. Luke.

They answered him the lord and said: yppocrite; doth not each one of you on the sabbath daye loose his ox or his asse/ from the stall/ and leade him to the water? And shulde not this daughter of Abraham be loosed from this bonde on the sabbath daye/ whom Satan hath bounde lo. xviij. yeares? And when he thus sayde/ all his audientis were ashamed/ and all the people rejoyced on all the excellent dedes/ that were done by hym. ¶

mat. xliij. c
mar. iij. c
Then sayde he: what ys the kyngdom of God lyke? or where to shall I compare yt? It is lyke a graine of mustard seede/ which a man toke/ and soweth in his garden: and yt grewe/ and waxed a greete tre/ and the foules of the ayer bylt in the brāiches of yt.

mat. xliij. e
And agayne he sayde: where buto shall I lyken the kyngdome of God: yt ys lyke leuē/ which a woman toke/ and hidde in thre bussels of flour/ till all was thorow leuēded. And he wēt thowen cities and townes teachyng/ and toke his toney towardis Jerusalem.

mat. vij. b
Then sayde won buto hym: Lord are there fewe that shal be saved? And he sayde vnto them: stryue with youre selues to entre at the strayghte gate: For many I saye buto you will seke to enter in/ and shall not be able. When

The xliij. Chapter.

the good man of the house is risen vp and hath shet fast the doore/ and ye begyn to stonde wyth out/ and to knocke at the doore sayyng: Lord/ lord/ open vnto vs: and he shall answer and saye buto you: I knowe not whence ye are. Then shall ye begyn to saye: We haue eaten/ and dronken in thy presence/ and thou hast taught in oure stretes. And he shall saye: I tell you/ I wor not where ye are: departe from me all ye workers of iniquyte. There shalbe wepyng/

Isai. lvi. c.
mat. vii. d
and gnashyng of teth: when ye shall se Abraham/ and ysaac and iacob/ and all the prophetis in the kyngdome of God/ and youre selues thrust oute a doore. And they shall come from the east/ and from the west/ and from the north/ and from the southe/ and shall reest in the kyngdome of God. And behold/ there are last which shalbe fyrst mat. xix. d
And there are fyrst which shalbe last. and. xx. b.

mat. x. d
The same daye these came certayne of the pharisees/ and sayd vnto hym: Get the out of the waye and departe hence for herode wyll kylle the. And he sayd vnto them: Go ye and tell that fox/ beholde. I cast oute deuyls/ and heale the people to daye and to morowe/ and the thyrde daye I make an ende. Neuer thelesse/ I must walke to daye and to morowe/ and the daye folowinge. For

The Gospellof. S. Luke.
yt cā not be that the prophet perishe
eny other where/ saue at Jerusalem.
Mat. xxiii. O Jerusalem/ Jerusalem/ which kil
lest prophetis/ and stonest them that a
re sent to the: howe often wolde I ha
ue gathered thy children to gether/ as
the hen her nest vnder her wynges/ ad
thou woldest not. Beholde youre habi
tacion shalbe left vnto you desolate.
For I tell you/ ye shall not seme butyll
the time come that ye shal saye blessed
ys he that cometh in the name of the
lorde. **The. xiiii. Chapter.**

And yt chaūsed that he wēt
in to the house of won off
the chiefe pharises to cate
breed / on a saboth daye/
and they watched hym.
And beholde there was a
man before him / which had the dropse
And Jesus answered ad spake vnto the
laweers and pharises/ sayinge: ys yt
lawfull to heale on the saboth daye?
And they helde their peace/ he take the
man and healed him/ and leet hym go.
And answered the sayinge: whiche off
you shall haue an asse / or an oxe / falle
into a pyt/ and will not straight waye
pull hym out on the saboth daye? And
they coude not answer hym agayne
to that.

He put forth a similitude to the ge:

The. xiiii. Chapter.
Res/whē he marked howe they plea
sed to the hyest roumes/ and sayd vnto
them: Whē thou arte bidden to a wed
dyng of eny man/ sit not doune in the
hyest roume/ lest a more honorable mā
shē thou be bidden of hym/ and he that
bode bothe hym and the/ come and sa
ye to the: geue thys man roume. And
thou thē begyn with shame to take the
lowest roume But rather whē thou art
te biddē/ go ad syt in the lowest roume
that when he that bode the cōmēth/ he
maye saye vnto the: frende syt vp hyer
Thē shalt thou haue prayse in the pre
sence of thē that sit at meate with the.
For whosoever exalteth him selfe/ shal
be brought lowe And he that humbleth
hym selfe shalbe exalted. **Mat. xxiii.**

Then sayde he also to hym that bode
him to dīner: Whē thou makest a dī
ner/ or a suppec: call not thy frendes/ **tobi. iiii. b.**
C nor thy brethren / ne the: thy kinsmen / **puer. iii. b.**
nor yett the neghbores: lest they bid
de the agayne/ ad make the recōpence
But when thou makest a feast/ call the
poore/ the maymed/ the lame / and the
blinde/ ad thou shalt be happy: For they
can not recōpence the But thou shalt
be recōpensed at the lyfe of the iustē
When won of thē that late at meate
also herde that/ he sayde vnto him: hap
py is he that eateth bread in the kynges

The Gospell of S. Luke.

come off god. **¶** The sayd he to him **¶**
 A certayne man ordered a grete sup-
 per and bode many/and sent his serua-
 nt at supertyme/ to saye to them that
 were bidden/come: for all thynges are
 redy. And they all at once began to ma-
 ke excuse. The first sayd vnto hym: I
 haue bought a ferne/and I must nedes
 go and se yt/ I praye the haue me excu-
 sed. And another sayd: I haue bought
 fyue yokes of oxen/ and I must goo to
 plowe them/ I praye the haue me excu-
 sed. The thyrde sayd: I haue maryed a
 wyfe/ and therfore I canot come. And
 the seruauit went agayne/ and brou-
 ght his master worde there of.

Then was the good man of the hou-
 se displeased/and sayd to his seruants:
 Goo out quickly in to the stretes and
 quarters of the cite/ and brynge in hy-
 ther the poore/ and the maimed/ and the
 halt/ and the blynde. And the seruauit
 sayd/ lord yt is done as thou commaun-
 dedst/ and yet there is roume. And the
 lord sayd to the seruauit Go out into
 the hye wayes and hedges/ and cast
 the to come in/ that my house maye be
 fylled. For I saye vnto you/ that none
 of those men which were bidden/ shall
 taste of my supper. **¶**

There went a grete company with
 hym/ and he turned ad sayde vnto the **¶**

The xiii. Chapter.

ys a man come to me/ and hate not his
 father and mother/ and wyfe/ and chy-
 dren/ and brethren/ and sisters/ mores-
 uer an his owne lyfe/ he cannot be my
 disciple. And whosoever heare not his
 crosse and come after me cannot be my
 disciple. **¶**

Whiche of you ys he that is despoiled
 to bilde a toure/ and stterh not doune
 before and counteth the cost whether
 he haue sufficient to perfoyme yt? lest
 after he hath layde the foundation/ and
 ys not able to perfoyme yt/ all that be-
 holde yt/ begyn to mocke hym saynge
 This man began to bilde/ and was not
 able to make an ende. What kynge goe-
 th to make batayle agaynst another
 kynge and stterh not doune fyrst/ and
 casteth in his mynde/ whether he be ab-
 le with tenthousande to mete him that
 cometh agaynst him with twenty thou-
 sand/ or els whyll the other ys yet a
 grete waye of/ he wyll sende embasse-
 aours/ and desyre peace. So lyke wy-
 se/ none off you that forsaketh not all
 that he hath/ can be my disciple. **¶**

Salt is good/ but ys salt be corrupte/
 what shall be seasoned therewith? It
 ys nether good for the lode/ nor yet for
 the donge hill/ men cast yt out at the do-
 res. He that hath eares to heare/ let
 hym heare. **¶**

The xv. Chapter.

The Gospell of S. Luke.



When resorted vnto him all the publ'cans and synners for to heare hym. And the pharises/and scribes grudged sayinge / the receaueth to his company synners and eateth with them. The par he forth this similitude to them sayinge / What man of you hauynge an hundred shepe yf he loose one of the doth not leue nyne and nyne in the wyldernes / and go after hym which is lost / until he fynde hym? And when he hath founde hym / he leueth hym on his shoulders with ioye. And as sone as he cometh home he calleth to gether his louers / and neighbours sayinge vnto them reioyse with me for I haue founde my shepe which was lost. I saye vnto you / that lyke wyse ioye shalbe in heuē ouer one sinner that repēteih / more then ouer nyne / and nyne iuste persons which he nede no repentance. Other what woman hauynge .x. grotes / yf she loose wo / doth not lyght a candell and swepe the house / and seke diligently till she fynde it? And when she hath founde yt she calleth her louers and her neighbours sayinge / reioyse with me / for I haue founde the groate which I had lost. Likewise I saye vnto you ioye shalbe in the presence of the angels of god ouer one sinner that repēteih.

The .xv. Chapter.

✠ And he sayde / a certayne mā had two sonnes / and the yonger of the sayde to his father / father geue me my partee of the goodes that to me belongeth. And he deuided vnto them his substance. And not longe after / the yonger sonne gathered all that he had to gether and toke his iorney into a farre countre / and there he wasted his goodes wyth riotous lyuynge. And when he had spent all that he had there rose a greate dert / so that he was fayne to goe out all that same lode. And he began to lacke: And he went / and claued to a cypressyn of that same countre / whych sent hym to the felde / to kepe his swyne. And he wolde fayne haue fylled his bely with the coddys / that the swyne ate / and no man gaue him.

Then he remembered hym sylfe and sayde / howe many hyered seruauntis as my fathers haue breed ynough / and I dye for hunger? I will aryse / and go to my father and I wyl saye vnto him / father / I haue synned agaynst heauē / and before the / now am I not worthy to be called thy sonne make me as one of thy hyered seruauntis. And he arose / and came to his father. When he was yet a greate waye of / his father sawe him and had compassion on hym / and ran vnto hym / and fell on his necke / and kyssed him. And the sothe sayd vnto him

The Gospell of .S. Luke
father / I haue synned agaynst heauen /
and in thy syght / neither I am worthy
hence forth to be called thy sonne. The
sayde the father of this seruante / brin
ge forth that best garment / & put yt on
him / and put a ryng on his honde / and
shoes on his fete. And byngge hydder
that fatted cause / and kyl hym / and let
ys eate and be mery / for this my sonne
was deed / and is alpye agayne. He was
losse / and is nowe founde. And they be
gan to make goode cheare.

The elder brother was in the felde /
when he cam & drewe nye to the housse
he herde mystry / and daunsyng and
called one of his seruantes / and asked
what those thynges meante. He sayde
vnto him / thy brother is come / and thy
father hath killed the fatted cause / be
cause he hath receaued hym safe and so
unde. And he was angry / and wolde not
god in. Then cam his father out / & en
treated him he answered and sayde to
his father. Lo these many yeares ha
ue I done the scrupce / neither brake at
any tyme thy commaundment and yet ga
uest thou me neuer so moche as a kyd
to make mery wyth my louers but as
sone as this thy sonne was come wher
th hath deuoured thy goodes with har
lots / thou haste for his pleasure kyl
led the fatted cause. And he sayd vnto

The .ix. Chapter
him. Sonne / thou wast euer wyth me / &
all that I haue is thine / yt was mere
that we shulde make mery & be glad for
this thy brother was deed and is a lyne
agayne / he was losse / and is founde. R

The .xvi. Chapter.

And sayd also vnto his disci
ples. There was a certa
yne tyme the man which had a
steward that was acused
vnto him that he had wa
sted his goodes. And he cal
led him and sayd vnto him / howe is yt
that I heare this of the? Geue a com
ptes of thy stewardshippe. For thou
mayste be no longer my steward. The
steward sayd with in hym sylfe / what
shal I do? for my master wyl take a wa
ye from me my stewardshippe. I cannot
digge / and to begge I am ashamed. I
woote what to do / that when I am put
out of my stewardshippe / they maye
receaue me in to there houses.

23 Then called he all his masters deto
ters and sayd vnto the first howe mo
che owest thou vnto my master. And he
sayd an hundred tonnes of oyle. & he sayd
to him take thy bill / & syt doune quyt
ly and wyte syfte. The sayd he to ano
ther / what owest thou? And he sayd / an
hundred quarters of wheate. He sayd
to him. Take thy byll / and wyte soure
r.ij.

The Gospell of S. Luke.

score. And the lord prayed the chief steward / because he had done wylly. For the chyliden off this worlde / are in theyr kynde / wyllyer then the chyliden of lyght. And I saye also vnto you: make you frendes of the wicked mammon / that when ye shall haue nede / they maye receaue you in to euerylastyng habitacions. ¶

¶ He that is faithful in that which is lesse / the same is faithful in moche. So then yf ye haue not byn faithful in the wicked mammon / who wyl helpe you in that which is true: and yf ye haue not bene faithful in another manes busines / who shal geue you youre owne? No seruant can serue two masters: for other he shall hate the one / and loue the other / or els he shal cleue to the one / and despise the other. ye cannot serue God and mammon.

All these thinges herde the pharisees also whych were couetous. And they mocked him / and he sayde vnto them. ye are they / which iustifie youre selues before men / but God knoweth youre hertes. For that which men magnifye: is abhominable in the sight of God. ¶

The lawe / and the prophetis sayg: ned vntyl the tyme of Ihou. Sece that tyme the kyngdom of god is preached. And euery man stryuet to go in.

Mat. vj. c

Mat. xj. b

The xvi. Chapter.

Soner shall heaue and erth perishe Mat. v. c: the won tytle of the lawe shal perishe whosoener forsaketh his wyfe / and ma Mat. v. c: rieth another breaketh matrimony. A. Mar. x. v. and euery man whych marieth her that 1. Cor. vii. is dyuozled from her husbände comitteth adnourty also.

¶ There was a certayne ryche mā / which was clothed in purple / and fyne raynes and fared deliciously euery daye. And there was a certayne begger / named Lazarus / which laye at hys gate full of soores desiringe to be refreshed with the cromes whiche fell from the ryche manes borde. Neuerthelesse / the dogges cam and lycked his soores. And yt fortunied that the begger dyed / and was caried by the angellis into Abrahams bosome. The ryche man also dyed / and was buryed.

¶ And he now beinge in hell lyfted vp his eyes / as he was in tormētis: and sawe Abraham a farre off / and Lazarus in his bosome. And cryed and sayd / father Abraham haue mercy on me / and sende Lazarus that he maye depe the toppe off his fynger in water / and cole my tonge / for I am tormented in this flame. Abraham sayd vnto him / Sonne / remember that thou in thy lyfe tyme receauest thy pleasure / and contrary wyse Lazarus payne. Nowe therefore is he com-

The Gospell of. S. Luke/
sorted/and thou art punnyshed. Be-
poude all this bytwene you & by there
is a greatespace set/ so that they whi-
ch wolde goo fro hence to you/ cannot/
neither from thence come hither/

And he sayd/ I praye the therfore sa-
ther/sent him to my fathers house for
I haue fyne brethren/for to warne the/
lest they also come into this place off
tourment. Abraham sayde vnto hym/
they haue Moses and the prophetis/
let them heare them. And he sayde/na-
ye father Abraham / but yf won from
the deed came vnto them / they wolde
repent. He sayd vnto him: yf they hea-
re not Moses and the prophetis / ne-
ther woll they beleue/though wo roo-
se from deeth agayne. ¶

The. xviij. Chapter.

mat. xviij.
Mat. ix. f.



When sayde he to his disci-
ples/ye can not be a boy-
ted/but that occasions of
enyl come. Nevertheless
se wo be to hym through
whom they come. It were
better for him yf a mylstone were han-
ged about his necke/ & that he wer cast
into the see/ rather then he shulde offen-
de won of this lytle wong. Take hede
to youre selues/ yf thy brother respos-
agaynst the/ rebuke him & yf he repēt/
forgene him. And though he ignue as

The. xviij. Chapter.

geynst the seuē tymes in won dawe/ &
seuē tymes in a dawe tourne agayne to
the saynge/it repēte him/for gēne hi.

¶ And the apostles sayde vnto the lord: mat. xviij. e
de: increase oure fayth. The lord sayde
yf ye hath fayth lyke a grayne of mu-
stard seede and shulde saye vnto this sy-
campne tree / plucke thy sylfe by the
rotes and plant thy sylfe in the see/
he shulde obey you.

Whych off you haupnge a seruaunt
plowynge/ or fedynge catell/ wolde sa-
ye vnto him when he were come from
the felde: Goo quickly and sit doune to
meate: But rather sayeth he not to hym/
dresse wherwith I maye suppe/ & apo-
put thy sylfe and serue me/ tyll I haue
eaten & dronken/ & afterwarde cate
thou/ & dryncke thou. Moeth he thanke
he that seruaunt be cause he dyd that
which was comaunded vnto him: I tro-
we not. So lyke wyse/ whē ye haue do-
ne all those thinges which are coma-
ded vnto you/ saye/ we are vnprofitable
seruauntis. We haue done that which
was oure duety to do.

¶ And it chaused as he wēt to Jeru-
salem/ that he passed thorow Samaria
& Galilee. And as he entred into a cer-
tayne coune / there met hym ten men/
that were lepers/ whych stode a farre
of and put forth their voyces & sayde/
s. iij.

The Gospell of S. Luke.

Jesus master/ haue mercy on vs. When he sawe the/ he sayde vnto them. Go and shewe youre selues to the prestes. And yt chafised as they went/ they were censed/ And won of the/ whē he sawe that he was censed/ turned backe agayne/ and with a loud voyce playd God/ and fell doune on his face at his fete & gaue him thākes. And the same was a samaritan. Jesus answered and sayde. Are there not ten censed? But where are those nyne? There are not founde that returned agayne / to geue god prayse / saue only this straunger. And he sayde vnto him: A pfe/ and goo thy waye/ thy fayth hath saued the.

✠ Whē he was demaunded of the pharises/ when the kyngdō of God shalde come/ he answered them and sayde. The kyngdō of god cometh not with cny wtwarde lokyngh fore. Nerher shall men saye: Lo here/ lo there. For beholde the kyngdom of God is with in you.

And he sayde vnto his disciples/ The dayes wyl come/ when ye shall desyre to se won daye of the sonne of man/ and ye shall not se yt. And they shall saye to you: Se here: Se there. Go not after them/ nor folowe them/ for as the ligh-
mat. xxiii. c
mar. xii. c
tenynge that apereth out of the one parte of the heauen/ and shyneth vnto the other parte of heaue. So shall the

The. xlii. Chapter.

sonne of mā be in his dayes. But first must he suffre many thynges/ and be re-
proued of this nacion.

✠ As yt happened in the tyme of Noe So shal yt be in the tyme of the sonne mat. xxiii. off man. They ate/ they dranke/ they married wyues/ and were married euen vnto that same daye that Noe went in Gen. vii. b to the arke/ and the floud cam/ and destroyed them all. Lyke wyse also / as yt chaunced in the dayes of Lot/ they ate/ they dranke/ they bought/ they sold/ they planted/ they bylte And euen the same daye that Lot went out of 30-
Gen. xix. e
don/ yt rayned fyre and brimstone fro heauen/ and destroyed them all. After these ensamples shall the daye be/ whē the sonne of man shall apere.

✠ At that daye he that is on the housse toppe/ and his stuffe in the housse / let him not come dune to take it out. And lyke wyse let not him that is in the fel-
Gen. xix. e
des/ turne backe agayne to that he lef-
te behynde him. Remember Lottes wy-
fe. Whosoener wyl goo about to saue
his lyfe shall loose yt: And whosoener
shall loose his lyfe shall quyen yt. Mat. x. d.
mar. viii. b
Joā. xii. d.
mat. xxiii. c

I tell you/ In that nyght/ there shall be two in one beed / the one shalbe re-
ceaued/ and the other shalbe forsaken.
Two shalbe also a grindinge to gether
the one shalbe receaved/ and the other

The Gospell of S. Luke.

forlakem: and they answered and sayde to him: wheare loydest and he sayd vnto the: Wher soeuer the body shalbe/ther shal the egles resorte. **¶**

The .xxiii. Chapter. **¶**

erck .xxiii.
l. Tel. b. d.

And he putte forth a similitude vnto them/ signifyinge that man ought alwayes to praye/ and not to be wery/ saynge: There was a iudge in a certayne cite/ which feared not God/ neither regarded man. And there was a certayne widowe in the same cite/ which came vnto hym sayinge/ Avenge me of myne aduersary. And a greates while he wolde not. Afterwarde he sayd vnto hym selfe. Though I feare not God/ nor care for man yet because this widowe troubleth me I will avenge her/ lest at the last she come/ and rayle on me.

And the lord sayd/ heare what the brynghthe wes iudge sayeth. And shall not god auenge hys electe/ which crye nyght and daye vnto hym? ye though he differre the/ I tell you/ he will avenge the: & that quickly. **¶** Neuerthelesse when the some of man cometh/ suppose ye/ that he shall make sayre on erthe.

¶ And he putte forth this similitude vnto certayne which trusted in the felices/ that they were perfect/ & despyled

The .xxiiii. Chapter.

other. Two men were by into the temple to praye/ the one a pharise/ & the other a publican. The pharise stode and prayed thus with him selfe. God I thanke the that I am not as other are/ extortioners/ vntruste/ aduoutres/ & euene as this publican is. I fast twyse in the weke/ I geue tythe of all that I possesse. And the publican stode a farre off/ and wolde not lyfte vp hys eyes to haue/ but smote his brest saynge: God be merciful to me a sinner. I tel you/ this man departed home to his house/ iustified more then the other. For euery man that exalteth him selfe/ shalbe brought lowe. And he that humbleth him selfe/ shalbe exalted. **¶** They brought vnto him also babes/ that he shoulde touche them. Whiche his disciples sawe that/ they rebuked the. But Iesus called them vnto him/ & sayd. Suffer childre to come vnto me/ & forbidde the not. For vnto such belongeth the kyngdome of God. Verely I saye vnto you/ whoso euer receaucth not the kyngdome of God/ as a childde/ he shall not enter there in.

¶ And a certayne ruler asked him/ sayinge. Goode Master/ what ought I to do/ to obayne eternall lyfe? Iesus sayd vnto him. Why callest thou me goode. No man is goode/ save god only/ Thou knowest the commandmentes/ Thou

mat. xxiii.

mat. xix. b

Mat. x. b

mat. xix. b

Mat. x. b

The Gospell of S. Luke.

Exo. xx. c shalt not commit aduouery/ thou shalt not kill/ thou shalt not steale/ thou shalt not beare false witness/ Honour thy father & thy mother. And he sayde Al these haue I kept fro my yowthe. Whē Jesus herde that/ he sayde vnto hym: yet lackest thou one thyng. Sell all that thou hast/ & distribute it vnto the poore/ & thou shalt haue treasure in heaue and come/ & folowe me. Whē he herde that/ he was heuy/ for he was ryche.

When Jesus sawe hym moene/ he sayde/ With what difficultie shall they that haue ryches/ enter into the kyngdom of God/ After yt is for a cammell to passe thorowe a nedles eye/ then for a ryche mā to enter in to the kyngdom of God. Thē sayde they that herde that And who shall then be saved? he sayde Thyngis whych are impossible wyth men/ are possible with God.

Then Peter sayde/ Lo we haue forsake all/ & haue folowed the/ he sayde vnto thē: Verely I saye vnto you there is no man that forsaketh housse othre father & mother/ othre brethre/ or wyfe/ or chyldre/ for the kyngdom of gods sake/ which same shall not receaue moche more in this worlde/ and in the

✠ he toke vnto him the twelue/ & sayde vnto them/ Lo we go by to Jeru-

The. xliii. Chapter.

salem/ and all shall be fulfilled that are writen by the prophetis of the sonne of mā. he shall be deliuered vnto the gentyls/ and shall be mocked/ & shall be despytfully entreated/ and shall be spetted on/ and when they haue scourged hym/ they wyll put hym to deeth/ and the thyrde daye shall he aryse agayne. They vnderstode none of these thingis And this sayinge was hyd from them. And they perceaued not the thynges which were spoken.

Mat. xx. d
Marc. x. g
It came to passe/ as they were come neye vnto Jericho/ a certayne blynde man late by the waye syde beggynge. And when he herde the people passe by he asked what it meāt. They sayd vnto him that Jesus of Nazareth went by. And he cryed/ sayinge: Jesus the sonne of Dauid/ haue mercy on me. And they whych went before rebuked hym/ because he shulde holde hys peace. And he moche the moare cryed. The sonne of Dauid haue mercy on me. Jesus stode still/ & commaunded him to be brought vnto him. And when he was come neare/ he asked hym sayinge/ What wilt thou/ that I do vnto the? And he sayde. Lorde/ that I maye receaue my syght. Jesus sayde vnto him. Receaue thy syght. Thy faith hath saued the. And immediatly he sawe/ and folowed

Mat. xx. b
Marc. x. c

The Gospell of. S. Luke:
him prayinge God. And all the people
whē they sawe it/gaue laude to god &
The. xix. Chapter. ✠



And he entred in/and went
thorow Zoricho. And be-
holde/there was a mā na-
med Zacheus/and he was
a rueler amonge the pub-
licans/& ryche also. And
he made meanes to se Jesus/what he
shulde be/and he coulde not for the prea-
ce/because he was off a lowe stature.
And he ran before/and ascended vppē
into a sycomore tree/to se hym. For he
wolde come that same waye. And whē
Jesus cam to the place/he looked vp and
sawe hym/and sayd vnto him/Zacheus/
tonce come doune/for to daye I muste
abyde at thy house. And hastily he ca-
m doune/and receaued hym ioyfully. And
when they sawe that/they all grudged
sayinge/He is gone in to talke wth a
man that is a synner.

Zacheus stode forth and sayde vnto the
Lorde. Beholde Lorde/the halfe of my
gooddes I geue to the poore/and yf I
haue done eny man wronge/I wylle
stowe hym fower folde. Jesus sayd vnto
him. This daye is heale come vnto
this house/for as moch as this same
house is become the Doughter of Abra-
ham. For the soune of man is come to
mat. xxiij.

The. xix. Chapter.
seke/and to saue that which was loste.
As they herde these thingis/ he ad. Mat. xxvj
ded therto a similitude/because he was
nepe to Jerusalem/And because also/
they thought that the kyngdom of god
shulde shortly apere/He sayde therfo-
re. ✠ A certayne noble mā/went in to
a farre countre/to receaue a kyngdom
and then to come agayne. He called his
ten seruantis/and deliuered them ten
pounde sayinge vnto them. Wy and sell
tyll I come/But thys cytelens hated
hym/and sent messengers after hym/
sayinge/We wylle not haue thys man
to raygne ouer vs. And yf cam to passe
whē he was come agayne & had recea-
ued his kyngdōm/he commaunded his ser-
uantis/to be called to him (to whō he
gaue thys money) to wpe what euery
mā had done. Then cam the first sayin-
ge: Lorde/thy pounde hath encreased
ten pounde/And he sayde vnto hym/
Wel goode seruant/because thou wast
faythfull in a verytyll thyng/Take
thou auctoure ouer ten citis. And
the other cam sayinge. Lorde thy pounde
hath encreased fyue pounde. And
to the same he sayde/And be thou also
rueler ouer fyue citis. And the thyrde
cam/and sayde/Lorde/beholde here
thy pounde/whych I haue kepte in a
napkin/for I feared the/because thou

The Gospell of S. Luke.

acte a strapte man/ thou takest by that
thou laydest not doune: and reuest that
thou diddest not so we. And he sayde vnto
him. Off thyne owne mouth he iudge
I the thou eny my seruant. Kne west thou
that I am a strapte man/ takynge
by the that I layde not doune/ and re-
pyngge that I dyd not so we? Wherfore
thou gauest not thou my money into the
bancke? And then at my comynge shulde
I haue requyred myne owne wyth
bauntage. And he sayde vnto them that
stode by. Take from hym that pounde
and geue yt hym that hath ten poun-
de. And they sayde vnto him. Lorde he
hath ten pounde. I saye vnto you/ that
vnto all them that haue / yt shalbe ge-
uen/ and from hym that hath not/ euen
that he hath shalbe taken awaye. Mo-
reouer those myne enemies/ which wol-
de not that I shulde raygne ouer them/
brynge hither and slep them before me.
And when he had thus spoken/ he pro-
ceeded forth before them/ and went by the
to Jerusalem. ¶

And it fortuneth when he was come
npe to Bethphage/ and Bethany/ besydes
mounthe oliuete/ he sent two of his dis-
ciples sayinge: Go ye into the coun-
try which is ouer agaynst you. In the wy-
ch as soone as ye are come / ye shall
fynde a colte tyed / wher on yet neuer

The xii. Chapter.

man late loose hym and bynge hym hi-
ther And yf eny man aske you/ whye
ye loose hym/ thus saye vnto hym. The
lorde hath neede of hym.

They that wer sent went their waye
and founde/ euen as he had sayde vnto
them. And as they were a loosynge the
colte/ the owners sayde vnto the: why
loose ye the colte? And they sayde / for
the lorde hath neede off hym. And they
brought hym to Jesus. And they cast
their rayment on the colte/ and set Je-
sus there on. As he went they spredde
their clothes in the waye.

¶ When he was come where he shulde
be go doune from the mounthe oliuete
the whole multitude off his disciples/
began to reioyce/ and to laude God with
aloude voyce/ for all the myracles that
they had seene/ sayinge? Blessed be the
kyng that cometh in the name off the
lorde / Peace in heauen / and glory in
the hiest. And some off the pharisees off
the company/ sayde vnto hym/ Master
rebuke thy disciples they answered/ and
sayde vnto the / I tell you yf these hol-
de their peace the stones wyl crye.

¶ And when he was come neare/ he
behelde the cite/ and wept on yt sayin-
ge/ yf thou haddest knowe those thyng-
is whych belonge vnto thy peace euē
at this daye/ But now are they hyde

mat. xxi. b
and. xxb. c
mat. iij. c

Mat. xxi. a
Mar. xi. a

The Gospell of S. Luke.

mat. xxiii. b
mar. xiii. a
mat. xxi. b
mar. xxi. b
Esa. lvi. c
Psa. cxlvi. b
mat. xxi. c
mar. xxi. d

that shall come from thyne eyes. For the dayes shall
mar. xiii. a come upon the And thyne enemyes shall
compass the about wryth a banke. And
shall beseege the rounde aboute and ke
pe the in on enery syde/ And make the
even with the grounde/ wryth thy chyl
dren wryth are in the. And they shall
not leue in the one stone upon another
because thou knowest not the tyme off
thy visitacion.

And he went in to the temple/ and be-
gan to cast out them that solde therein/
and them that bought sayinge / vnto
them / yt ys written / my house ys the
house of prayer / But ye haue made yt
a den off thenes. And he taught daily
in the temple. The hye prestes and the
scribes & the chiefe of the people / wet
about to destroye hym / But coulde not
fynde what to do. For all the people
depended on hys mouth. And gaue
hym audience.

The xx. Chapter. ✠

And yt fortuneth in one off
those dayes / As he taught
the people in the temple.
And preached the gospell
The hye prestes and the
scribes ca vnto hym with
the elders / And spake vnto hym / sayyn-
ge / Tell vs by what auctorite thou do-
est these thynges / Other who ys he

The xx. Chapter.

that gaue the thys auctorite? He an-
swered and sayde vnto the / I also wyl
aske pon a question / And answer me:
was the baptysm of jhon / from heauen
or of me? They thought with in them-
selues sayinge / yf we shall saye from
heauen / he wyl saye / Why the beleued
ye him not? But and yf we shall saye
of me / all the people will stone vs. For
they suerly beleued that jhon was a
prophet And they answered that they
coult not tell whence yt was. And Je-
sus sayde vnto the / Neether tell I you
by what auctorite I do these thynges.

Then began he to pnt forth to the
people / this similitude / A certayne ma-
n planted a vyneyarde / and let yt forth
to sermers / and went hym selfe into a
strange countre for a greate season.
And when the tyme cam: he sent a ser-
uaunt to hys tennantys that they sh-
ulde geue hym of the frutes / of the vy-
neyarde. The tennantys bet hym / and
sent hym awaye empty. And he ceased
not ther by but sent yet another serua-
unt. And they bet hym / and foule ex-
treated hym also / and sent hym awaye
empty. Moouer / he sent the thyrde
also: And hym they wounded / and cast
hym out. Then sayde the loide off the
vyneyarde / what shall I do? I will sen-
de my deare sonne / hym peradventure
s. ij.

The Gospell of S. Luke.

they wylt reuerence / whē they se hym.
 When he fermeres sawe hym / they
 thought in the selues / sayinge / this ys
 the herze / come let vs kyll hym / that
 the enherytaunce maye be oures And
 they cast hym out of the byneparde / and
 kylled hym. Nowe what shall the lord
 do of the byneparde do vnto them? He
 wyl come and destroye those fermeres
 and wyl let out his byneparde to ocher.
 When they herde that / they sayde /
 God forbid.

He behelde the and sayd / what mea-
 neth this then that is witten The sto-
 ne that the bylders refused / ys made
 the heed corner stone? whosoener stom-
 ble at that stone / shal be brosed / but on
 whosoener yt faill / yt wyl also breake
 hym And the hye prieses and the scribes
 the same houre wet about to laye hon-
 des on hym / but they feared the peo-
 ple for they perceaued that he had spo-
 ken this similitude agaynst them.

And they watched him / and sent forth
 spies / which shalde sayne them selues
 perfecte to take hym in his wordes / and
 to deliuer hym vnto the power / and
 auctour of the priesdēt. And they as-
 ked hym sayinge / Master / we knowe
 that thou sayest / and teachest ryght / ne-
 ther considerest thou eny mannes be-
 gre / but teachest the waye of gods true

The xx. Chapter.

ys. ys it laful for vs to geue Cesar tes-
 bute / or no? He perceaued their crafty-
 nes / and sayde vnto them Why tempt
 yme? Shewe me a peny. whose yma-
 ge and superscription hath yt? They
 answered and sayd / Cesars. And he say-
 de vnto them / Geue then vnto Cesar /
 that which belongeth vnto Cesar And
 to God / that which pertaineth to God
 And they coude not reprove his sayin-
 ge before the people. And they mar-
 uayled at his answer / and helde there
 peace.

Then came to hym certayne of the Sa-
 duces which denye that there ys eny
 lyfe after this. And they asked him sa-
 yinge Master Moses wrote vnto vs /
 yf eny mannes brother dye haupnge a
 wyfe. And the same dye with out issue /
 that then his brother shulde take his
 wyfe and rayse vp seade vnto his bro-
 ther. There were seven brethren / and
 the fyrst toke a wyfe / and died with out
 chyliden. And the seconde toke the wy-
 fe / and he died chyldelesse. And the thyr-
 de toke her / and in lyke wyse the rest oue
 of the seven / And left no chyliden be-
 hynde them / and dyed. Last of all the
 woman dyed also. Nowe in the lyfe
 after this whose wyfe of the shall she
 be? for. vii. had her to wyfe.

Jesus answered and sayd vnto them
 s. iij.

The Gospell of S. Luke.

The chylidren of thys worlde marry wyues/and are married / but they whych shalbe worthy of that worlde / and of the lyfe after this derhe / neither marry wyues / nor are married / nor yet can dye any more. For they are equall vnto the angels / and are the sonnes of god / in as moche as they are the chylidren of that lyfe. And that the dead be a lyue / euen Moses signified at the brydhe / when he sayde / the lord god of Abraham / and the god of Isaac / and the god of Jacob / For he ys not the god of the dead / but of them in whych lyue. For all men lyue in hym. Certayne off the pharises answered and sayd / Master / thou hast wel sayde. And after that durst they not aske hym any question at all.

Exo. iij. b.

mat. xxi. d

mat. xij. d

psal. cix. a

mat. xxiij.

mat. xij. d

Then sayd he vnto them / howe saye they that Christ is Dauides sonne? And Dauid hym selfe sayth in the booke off the psalmes / The lord sayde vnto my lord / Sit on my ryght honde / tyll I make thyne enemyes thy fote stole / and then called him lord / howe is he also his sonne.

Then in the audience of all the people he sayde vnto hys disciples / be ware of the scribes / which desyre to go in longe clothyng / and loue gretyngs in the marketis / and they hyest seates in the synagogis / and chiefe roundes at

The xxi. Chapter.

feastes which deuoure widowes houses / and praye longe prayers vnder a coloute / The same shall receaue greater damnacion.

The xxi. Chapter.

A



And he behelde / he sawe the ryche men / howe they cast in their offeringis i to the tresury / he sawe also a certayne poore widowe / which casted in thyr tyme two mytes. And he sayd / of a trouth I saye vnto you this poore widowe hath put in more then they all. For they all haue of their superfluyte added vnto the offeringe of god / But she / off her penury / hath cast in all the sustenance that she hadde.

mat. xij. d

B

As some speake of the temple / howe yt was garnished with goodly stones and Jewels he sayde. The dayes will come / when of these thyngis which yf se shall not be leste stone upon stone / that shall not be throwen downe. And they asked hym sayinge / Master / what shall these thynges be? And what sygnes wil there be / when suche thynges shall come to passe.

mat. xxi. d

mat. xij. a

And he sayd / Take hede / that ye be not deceaued. For many will come in my name / sayinge off them selues / I am he. And the tyme draweth neare.

s. iij.

The Gospell of S. Luke.

folowe ye not the therfore. But when
ye heare of warre and dissencion: be not
afraid/for these thingis must first co-
me: but the ende foloweth not by and by
Th: sayd he vnto the: Nacion shal ry-
se agaynst nacion/ and kynge agaynst
kyngdom. And greete earthquakes shal-
be in all quarters/ and hunger/ and pesti-
lence/ and fearfull thingis. And greete
fignes shal there be from heauen.

But before all these/ they shal laye
their handes on you/ and persecute you
deliueringe you byp: to the synago-
ges/ and into prison/ and byp: you
before kynges/ and rulers for my na-
mes sake. And this shal chaunce you
for a testimoniall. Let ye sticke therfo-
re faste in youre hertes not once to sto-
dy before/ what ye shal answer for
yourselues: for I wil geue you a mou-
th and wysdom/ were agaynst/ all you-
re aduersarys shal not be able to spea-
ke nor resist ye and ye shal be betrayed
of youre fathers and mothers/ and of
yours brethren/ and kynsmen/ and louers.
And some of you shal they put to death
and hated shal ye be of all men for my
names sake. yet ther shal not one here
off youre heades perishe. wyth youre
patience/ possesse youre soules.

mat. xxiii. b And when ye se Jerusalem beseged
Dan. ix. g wyth an hoste/ then vnderstande that

The xxi. Chapter.

the desolacion of the same yee. The
let them which are in ierusalem to the
mountaynes And let them which are
in the wyddes of yt/ departe oute. And
let not the that are in other countreys
enter there in. For these be the dayes
of vengeance/ to fulfill all that are wri-
ten But wo be to the that be with chil-
de and to the that gene sucke in those da-
yes for there shal be greete trouble in
the londe: and wrauche ouer all this peo-
ple. And they shal fall on the edge off
the swerde And they shal be led capti-
ue into all naciōs. And Ierusalem shal
be trode vnder foote of the gentyls vnto
the tyme of the gentyls be fulfilled

✠ And there shal be signes/ in the mat. xxiii. b
sunne/ and in the moone/ and in the star
res and in the erth the people shal be
in soche perplexite/ that they shal not
tell which waye to turne them selues. Joel. ii. c
The see and the waues shal rooze/ and
menes hertes shal faile them for fear-
re/ and for lokyng after those thingis
which shal come on the erth. For the
powers of heauen shal moue. And then
shall they se the sonne off man come in
a clowde wyth power and greete glo-
ry. When these thingis begyn to co-
me to passe: then loke vpp: and lifte up
ye youre heddes/ for youre redencion
is at hand.

The Gospel of S. Luke.

And he shewed the a similitude: behol
de the figge tree / and all other trees /
whē they shute forth their buddes / ye
se ad knowe of youre owne selues that
sommer is the neye at hond. So lyke
wyle ye (whē ye se these thingis come
to passe) vnderstode / that the kyngdom
of god is neye. Verely I saye vnto you
this generation shall not passe: yll all
be fulfilled. Heaue and erth shall pas-
se: but my wordes shall not passe. ¶

Take hede to youre selues lest you
be herter be overcome / with surfeityn-
ge ad dyshennes / ad cares of this world:
ad that / that daye come on you vn-
wares for as a snare shall ye come on
all the that sit on the face off the erth.
Watche therfore continually ad praye /
that ye maye scape all this that shal co-
me. And that ye maye stode before the
sonne of man. ¶ In the daye tyme tau-
ght he in the temple / ad at nyght he wet
out / ad had abydyng in the mount oly-
uete. And all the people came to the mor-
nyng to hym into the temple / for to hea-
re hym.

The xxij. Chapter.



The feaste off swete bread
due nye whiche ys called
easter / and the hyepriestes
and scribes sought howe
to kyll Iesus / but they fea-
red the people. The entered

The xxij. Chapter.

Sate into Judas whose surname was
iscariot (which was of the nombre of
the twelue) and he went his waye / and
comoned with the hyepriestes ad offi-
cers / how he sholde betraye hym vnto
the. And they were glad / and promised
to geue hym money. And he consented /
and sought oportunitie to betraye hym
vnto the / whē the people were a waye.

Then came that daye of swete bread /
whē of necessity the easterlambe muste
be offered. And he sent Peter / ad John
sayinge: Go and prepare vs the easte
lambe / that we maye eate. They sayde
to hym: Where wilt thou / that we pre-
pare? And he sayde vnto them. Behol-
de as ye enter in to the cite / there shall
a man mete you bearyng a pitcher of
water / hym folow in to the same hous-
se that he entereth in / and ye shall saye
vnto the goode man of the housse / The
master sayeth: Where is the guest cham-
ber / where I shall eate myne easter lam-
be with my disciples? And he shall shewe
you a grete parloure paved. There
make redy. They went and founde / as
he had sayde vnto them: and made re-
dy the easterlambe.

And whē the houre came / he sate dou-
ne and the twelue Apostles with hym
And he sayde vnto them: I haue inwardly
desyred / to eate this easterlambe.

mat. xxvi. a
mar. xiii.

mat. xxvi. b
mar. xiii. b

mat. xxvi.
mar. xiii.

mat. xxvi.
mar. xiii.
cor. x. c.

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with you before that I suffer. For I say
ye vnto you: hence forth / I will not ea-
te of ye enymooze butill ye be fulfilled
in the kyngdom of God. And he toke the
cuppe / and gaue thankes / and sayde:
Receave this / and deuyde ye amonge
you. For I saye vnto you: I will not
drynke of the fure of the byne / butill
the kyngdom of God be come.

And the toke breed and gaue thankes
and brake yt / and gaue yt vnto the / say-
ynge. This is my body which ys geue
for you. Thys is in the remembraunce
off me. Likewise also / when they had
supped / he toke the cuppe saynge This
cuppe ys the newe testament in my
bloud / which shall for you be shedde.

yet beholde / the honde off hym that
betrayerh me / is with me on the table.
And the sonne of ma goeth as ye is ap-
pointed: But woe be to that man by whch
he is betrayed And they begā to enqui-
re amonge them selues / which of them
ye shulde be / that shulde do that.

And there was a stropse amonge
them / whch of hem shulde seme grea-
test. And he sayde vnto them: The kyng-
ges of the gentyls ra:gne ouer them.
And they that beate rule ouer them / a-
re called gracious lordes. But ye shall
not be so. But he that is greatest amonge
ye shall be as the yongest; And he

The xxiij. Chapter.

that ys chefe / shalbe as minister. For
whether ys greater / he that sitteth at
meate: or he that serueth? ys not he
that sitteth at meate? And I am amonge
you as he that ministrerh. ye are which
haue bidde with me in my temptaci-
ons And I apoynt vnto you a kyngdom
as my father hath apoynted to me
that ye maye etate / and drynke at my ta-
ble in my kyngdom / and sit on seates / and
iudge the twelue tribes of Israel.

And the lord saye: Simon / Simon
beholde Satan hath desired you / to as-
te you / as ye were wheate: But I haue
prayed for the that thy sayth faile not
And whē thou arte conuerted / streng-
the thy brethren. And he sayd vnto hym
Lorde / I am redy to go wyth the in to pri-
son / and to deeth. And he sayde: I tel
the Peter / the cocke shall not crowe
this daye / yf thou haue thysse denyed
that thou knewest me.

And he sayde vnto the: when I sent
you without wallet / and scrippe / and
shoes / lacked ye eny thyng? And they
sayd / no thyng. And he sayde to them.
But now he that hath a wallet let
hym take yt / and likewise his scrippe
And he that hath no swearde / let hym
sell his coote and bye won. I saye vnto
you / that yet that which is writte must
be performed in me (Euen wyth the

Esa. liij. d

mat. xxvi.
mar. xiii.
Joā. xiiij. c
Johā. xi. c.

Mat. xx. d
Mar. x. f

The Gospell of S. Luke.

wicked was he nobred) for those thyngis which are written of me have an ende. And they sayde: Lorde beholde heres are two sweardes. And he sayde vnto them: y^e is prouph.

mat. xxv. c. And he cam out/and wēt as he was
mar. xiii. c. wōte to mounte oliuete. And his disci-
Joā. xviij. ples folowed hym. And when he cam
mat. xxvi. to the place / he sayde to them / praye
mar. xiiij. lest ye fall into temptation.

And he gate hym sylfe from thē / and
out a stones cast / and kneied doune / and
prayed / sayinge father yf thou wilt wō-
thdrawe this cuppe from me. Neuerthe-
lesse not my wyll / But thynne be fulfyl-
led. And there apered an angell vnto
hym from heauen / confortyng hym.
And he was in an agony / and prayed som
what longer / And hys sweate was ly-
ke dropes of blond tricklyng doune
to the grounde. And he rose vpp from
prayer / and cam to hys disciples / and
fōunde them slepyng for sorowe / and
he sayde vnto them / Why slepe ye?
Ryse / and praye lest ye fall into tem-
ptation.

mat. xxvi. Whyll he yet spake beholde / there
mar. xiii. cam a company / and he that was called
Joā. xviij. Judas / one of the twelke / went before
them / and pleased nye vnto Iesus to
kysse hym. Iesus sayd vnto hym: Ju-
das betrayed thou the soune of man

The xxii. Chapter

with a kysse: When they which were
about hym sawe what wolde folowe /
they sayde vnto hym / Lorde / shall we
saye with a sweare? And one of them
smote a seruant off hym / whych was
the chefe preste of all / and smote of his
righte eare. Iesus answered and say-
de: Suffre ye this sacre for me. And he
touched his eare / and healed hym.

¶ Iesus sayde vnto the hye priestes and
rulers of the temple and the senyours
which were come to hym. Be ye come
out / as vnto a thefe wyth sweardes
and staves? When I was dayly with
you in the temple / ye stretched not for-
the handes agaynst me. But this ys ys
mat. xxvi. euen poure very houre / and the power
mar. xiii. off darknes. Then toke they hym / and
Joā. xviij. ledde hym / and brought hym to the hye
priestes housse. And Peter folowed a
sacre off.

When they had kyndled a fyre in the
myddes of the palyse / and were set dou-
ne to gether / Peter also sate doune a-
monge thē. And won off the wenches /
as he sate / behelde hym by the lycht
and set goode eye sight on hym / and
sayde: This same was also wyth hym.
Then he denyed him sayinge: Woman
I knowe hym not. And after a lytell
whyle / another sawe hym and sayde:
Thou arte also of thē. And Peter sayd

The Gospell of S. Luke.

mat. xxi. Man I am not. And aboute the space
mar. xiiij. of an houre after another affirmed say-
ing. xxiij. e. in. / Verely even thus folow we was
with hym / for he ys off Galile. Peter
sayde / Man I wote not what thou say-
est. And immediatly whyl he yet spak
he / the cocke crowe. And the lord turs-
ted backe and looked upon Peter. And
Peter remembered the wordes off the
lord / howe he sayde unto hym / before
the cocke crowe thou shalt denye me
thryse. And Peter went out / and wept
bitterly.

mat. xxi. And the men that stode about Iesus
mar. xv. a. mocked hym / and smote hym and blind-
folded hym / and smote his face. And
asked hym sayinge. Arde who pr isch
at smote the? And many other thinges
despytfully sayde they agaynst hym.

And as soone as yt was daye / the senten-
ces of the people / and the hye prestes
and scribes / cam to gether and ledde
him in to their counsell sayinge Arde tho
ou verp Christ? tell vs. And he sayde
unto them / yf I shall tell you / ye wyl
not belene. And yf also I aske you / ye
wyl not answere me. Neither let me
go. Where after shall the sonne off man
syt on the ryght honde of the power off
God. Then sayde they all / Arde thou
then the sonne off God? He sayd / ye say-
e that I am. Then sayde they / what

The. xxiij. Chapter.

mede we eny further witness? We ourse-
lues haue herde of his owne mouth.

The. xxij. Chapter.

And the whole multitude /
of the arose / and ledde him
unto Pilate. And they be-
gan to accuse hym sayinge
We haue founde this folow- mat. xxi. e
er we peruertige the people Mar. xii. b
e forbiddinge to paye tribute to Cesar mat. xxii.
And sayeth that he is Christ the kynge Mar. xv. a
And Pilate opposed hym sayinge. Ar- 10. xxiij. e
t thou the kynge of the Iewes? He an-
swered him / a sayde thou sayest it. The
sayde Pilate to the hye prestes and to
the people I fynde no faulte in this man
And they were the more sparce / sayin-
ge / He moueth the people teachynge
thorowe out all Iewry / and began at
Galile / euen to this place.

When Pilate herde mention of galile /
asked whether the man were of galile.
And as soone as he knewe that he
was of Herodis iurisdiction / he sent
him to Herode / which was at that tyme
in Ierusalem also. Whē Herode saw
we Iesus / he was meruelously gladde
for he was desyrous to se him of a long
season because he had herde many
thingis of him / and trusted to haue sene
some miracle done by him. The questio-
ned he with him of many thingis. But
tj.

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he answered hi not w^o worde. The hye
p^{re}stes and scribes/stode forthe and ac-
cused hym traytly. And Herode wyth
his men of warre/despysed hym/and
mocked hym. And arrayed him in why-
te/and sent him agayne to Pilate. And
the same daye Pilate/and Herod we-
re made frendes to gether. For before/
they were at variaunce.

mat. xxvi. Pilate called to gether the hye p^{re}
mat. xv. b. s^{er}ges and rulers/ and the people/ and sayde
Jo. xviij. vnto them/ye haue brought thys man
And. xix. c. vnto me/as won that peruerred the
people. And lo I examined hym before
pan/and founde no faute in thys man/
off those thyngis where off ye accuse
him. No nor yet Herode. For I sent you
to hym/and lo no thyng worthy off
deeth is done to hym: I wyl therefore
chasten hym and let hym loose. For off
necessite he must haue let one loose vnto
them at that feast.

And all the people cryed at once sa-
yinge awaye with him/and desire to be
barrabas (which for insurrecc^on made
in the cite/& moreher/was cast into pri-
son) Pilate spake agayne to them wil-
lyng to let Iesus losse. And they cryed
sayinge/ Crucify hym/ Crucify hym. He
sayde vnto the the thyrde tyme/ What
harne hath he done? I fynde no cause
of deeth in hym. I wil therefore chasten

The xxiii. Chapter.

him/and let him go losse. And they cry-
ed with loude voyce/ and requyred that
he myght be crucified. And the cryn-
ge of the hye p^{re}stes preuailed.

D. And Pilate gaue sentence that ye
shulde be as they requyred/and let losse
vnto them/hym that for insurrecc^on/
and moreher was cast into prison/wh-
om they desyred and deliuered Iesus
to do with hym what they wolde. And
as they ledde hym awaye/they caught
won Simon of cyrene/ compynge out
of the felde/ And on him layde they the
crosse to beare yt after Iesus. **mat. xxviij.**
mar. xv. b.

There folowed him a greate compa-
ny of people/and of women/which we-
men bewayled/and lamented him. Je-
sus turned backe vnto them/and sayde
Doughters of Ierusalem/wepe not for
me/but wepe for youre selues/and for
yours chylidren. For marke/the dayes
wyl come/when men shall saye/hap-
py are the baren and the wombes that
neuer bore/and the brestes whych ne-
uer gaue sucke. Then shall they begyn
to saye to the mountaynes/fall on vs/
and to the hylles couer vs. **Esa. li. s.**
For yf they Osee. x. b.
do this to a grene tree/what shalbe do
ne/to the drye?

E. There were two euyl wergs ledde wi-
th him to be slayne. And whē they wer
come to the place/which is called cal-
lary.

The Gospell of S. Luke.

mat. xxv. nacy/there they crucified him / and the
mar. xv. b. euyl boars/one on the righthonde/and
Joā. xix. b the other on the lefte honde. Then say-
de Iesus / father forgeue them. for
mat. xxv. they wot not what they do. And they
mar. xv. b parted his rayment and cast lottes And
Joā. xix. b the people stode and behelde.

And the ruelers mocked hym/wyth
the saynge: He holue other men/let him
helpe him selfe yf he be Christ the cho-
sen of God. The sondiers also mocked
him and cam & gaue him byrager and sa-
yde yf thou be that kynge of the iewes
saue thy selfe. This superscription was
writte ouer him/in greke/latin/& cyrue
letters. This is the kynge of the iewes.

The one of the malefactours which
haged/caryed on hym/sayinge. If thou
be Christ/saue thy selfe and vs. The
other answered and rebuked hym say-
inge. Neither fearest thou God/he cause
thou arte in the same dānacion? We
are righteously punnyshed/for we re-
ceauē accordynge to oure dedes. But
this man hath done no thynge amysse.
And he sayde vnto Iesus/Lorde remē-
ber me whē thou comest into thy kyn-
dom. And Iesus sayde vnto him. Verily
I saye vnto the / to daye shalt thou
be with me in paradysse.

And it was about the sixt houre And
there cam a darcknes ouer all the lōde

The. xxiij. Chapter.

untyll the nyth houre / and the sunne
was darckned. And the bayle of the tē-
ple rent euen thorow the myddes And
Iesus cryed with a grente voyce and sa-
yd/father in to thy hondes I comēde
my spirite. And when he thus had sayd
he gaue vp the goost. Whē the Centu-
rion sawe/what had happened/he glo-
rified god saynge/Of a suertie this mā
was perfecte. And all the people that
cam to gether to that sight / beholdyn-
ge the thingis which were done/smore
they brestes/ and returned home. All
his acquaintaunce stode a farre of/ and
the women/whych folowed hym from
galile/beholdynge these thinges.

And behold there was a mā named
Joseph a senatour/which was a good
man/and a iuste. He dyd not consent to
their counsell and dede/which was of
Aramithia/a cite of the iewes. Which
same also wayted for the kynghom of
God/he went vnto y plate/and begged
the body of Iesus. And toke yt doure/
and wrappēd yt in a lynnē cloth/ and
layed yt in an hewen coumbe / wherein
was neuer man before layed.

And that daye was the saboth euen/
And the saboth dyue on. The women/
that folowed after which cam with him
fro galile/behold the sepulchre and ho-
we his body was layed. And returned

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and prepared swere odours / and oym-
mentis. And the sabboth dape they re-
sted accordynge to the comaundment.

The. xxiii. Chapter. ✠

mar. xvi. a
Joan. xi. a

On the morowe / after the
sabboth / early in the morn-
ynge / they cam vnto the
tounbe and brought the
odours / whych they had
prepared / and other wo-
men wylh them. And they founde the
stone rolled awaye from the sepulcre /
And went in and founde not the body
off the lord Jesu. And yt happened / as
they were amased ther at / so two men
stode by them / in shynynge besturis.
As they were afrayde and bowed dou-
ne their faces into the earth / they sayd
to them / why seke ye the liuynge and
ge the dead? He is not here / but is re-
surrect. Remember howe he spake vnto
you / when he was yet wylh you in ga-
lile / sayynge / that the sonne of man must
be deliuered into the hondes off syn-
full men / and be crucifyed / and the thyr-
de dape rylse agayne. And they remem-
bered hys wordes and returned from
the sepulcre / and tolde all these thyng-
is vnto the elenen / and to all other
It was Mary magdalen and Joanna /
and Mary Jacoby / And other that we-
re wylh them / whych tolde these thyng-

mat. xvi. d
mar. ix. e

The. xxiii. Chapter.

gis vnto the Apostles / and they wo-
des semed vnto them fayned thyngis /
nether beleued they them. Then arose
Peter and ran vnto the sepulcre / and
stonped in. And sawe the lynnē clothes
layde by them sylfe. And departed won-
drynge in hym sylfe at that whych had
happened. ✠

C ✠ And beholde / two of the went that
same dape to a tounne / whych was fro
Jerusalem about thre score foxlongis /
called Emmaus / and they talked to ge-
ther of all thyngis whych had happen-
ed. And yt chafised / as they comozed
to gether / and reasoned / that Jesus him
sylfe dme neare / and went wylh the. But
their eyes were holdē / that they coul-
de not knowe hym / And he sayde vnto
them / What maner of comunicacions
are these that ye haue one to another
as ye walke / and are sadde? And the one
off them named Cleophas answered
and sayde vnto hym. Arte thou only a
straunger in Jerusalem / and haue not
known the thyngis whych haue cha-
unsed theryn these dapes? To whom
he sayd / what thynges? And they sayd
vnto him / of Jesus of Nazareth whi-
ch was a prophet / myghty in dede / and
woide / before God / and all the people.
And howe the hye prestes and ouer ruel-
lers deliuered him to be condemned re-
t. iiij.

The Gospel of S. Luke.

Death: & haue crucified him: we trusted that it shulde haue bene he that shulde haue deliuered Israel. And as touchinge all these thyngis / to daye is eue the thyrtyd daye / that they were done.

ye and certayne women also of our company made vs astonysed / whych cam erly vnto the sepulchre / and founde not y^e body. And cam sayinge / that they had sene visions of angels whych sayde that he was aloue. And certayne of them whych were with vs / wēt the y^e waye to the sepulchre / and founde yt even so as the women had sayde / but hym they sawe not.

And he sayde vnto them / O folowes / ad slowe of herte to beleue all that the prophetis haue spokē: Ought not christ to haue suffered these thinges / and to enter into his glory? And he began at Moyses / and at all the prophetis / and interpreted vnto thē / in all scriptures whych were writen of him. And they drew nye vnto the cōune whych they went to. And he made as though he wolde haue gone further. And they instanted hym / sayinge / Abide with vs for it draweth towardis night & the daye is farre passed. And he wēt i to tary with thē

And it cam to passe as he sat at meate with them / he toke bread and blessed yt / and brake yt and gaue yt vnto

The .xxiii. Chapter.

them. And theyr eyes were openned / And they knewe hym. And he banished out of their syght / and they sayde bytwene them selues / byd not oure hertis burne wyth in vs / whyll he talked wyth vs by the waye / and openned to vs the scriptures? And they rose by the same houre / and returned agayne to Jerusalem / and they founde the eleuen gathered to gether / and them that were with them sayinge. The lord is risen in dede / and hath apared to Symon and they tolde what was done in the waye / and howe they knewe hym / by the breakynge of bread. ¶

¶ As they thus spake. ¶ Jesus hym mat. xxviii. sylle stode in the myddes of them / and mar. xvi. c. sayde vnto them / Peace be with you. Ioan. xx. 6 And they were abashed / and afrayde / supposinge that they had sene a spyte And he sayde vnto them / Why are ye troubled? ad why do thoughtes arysen in youre hertes? Beholde my handes and my fete. for yt is euen I my selfe / handle me and se. for spytis haue not fleshe ad bones / as ye seme haue. And when he had thus spoken / he shewed them his handes / & his fete. And whyll they yet beleued not for ioye / ad wondered / he sayde vnto them: haue ye here eny meate? and they gaue hym a pece of a brouled fysh & ad of an hony combe

The Gospell of. S. Luke.

he. And he take ye ad are ye before the.

And he sayde vnto them / These are the wordes whych I spake vnto you / whill I was yet with you that all must be fulfilled which were writen of me in the lawe of Moyses / and in the prophetis / and in the psalmes / Then opened he their wyttes / that they myght vnderstand the scriptures / and sayde vnto them / Thus is it writen / and thus it behoued Christ to suffer / and to rise againe fro death the thyrde daye / And that repentance / and remission of synnes / shulde be preached in his name amonge all nacions. And the begynnyng must be at Ierusalem / And ye are witnesses of these thingis. And beholde / I wyl sende the promys of my father vpon you / But tarye in the cite of Ierusalem / vntill ye be endewed with power from an hye.

psal. xliij.

Actu. i. a.

Joā. xij. d

Actu. i. a.

mar xij. d

And he ledde them out in to Bethanien / and lysted by his handes / and blessed them. And it cam to passe / as he blessed them he departed from them / and was carryed by into heuē. And they worshipped him / and returned to Ierusalem with greete ioye / And were continually in the temple / prayyng / and laudynge god.

¶ Here endeth the Gospell of Saint Luke.

The. i. Chapter.

The Gospell of. S. Iohn

The first Chapter. ✠

2



In the beginning was that worde

and that worde was with god / and god was that worde / The same was in the beginning with god. All thinges were made by it / and without it was

made no thinge / that made was. In it was lyfe / And lyfe was the light of men / And the lyght shyneth in darcknes / and darcknes comprehended it not.

There was a man sent fro god / whose name was Iohn / The same cam as a witness to beare witness of the light / that all men through him might be lene. He was not that light / but to beare witness of the light. That was a true light whych lyghteneth all men that come in to the worlde. He was in the worlde and the worlde by him was made / and the worlde knewe him not.

3

He cam into his owne / and his receaued

The Gospell of S. Iohn.

hym not / vnto as many as receaued hym / gaue he power to be the sonnes of God / in that they belened on his name / whych were borne not off bloude nor of the will of the flesh / nor yet of the wyl of men / but of God.

Matth. 1. a And that worde was made flesh /
Luc. 1. d. and dwelt amonge vs / and we sawe the glory of yt / as the glory of the only begotten sonne of the father / which worde was full of grace / and verite. ¶

¶ Iohn bore witness of hym sayinge / This is he of whome I speake / he that cometh after me / was before me / because he was yet then I. And of his shyness haue all we receaued / euery fauour for fauour. For the lawe was geuen by Moses / but fauour and verite cam by Iesus Christ. ¶ **Matth. 1. c.** **Luc. 1. c.** **1. Iohn. 1. c.** at any tyme. The only begotten sonne which is in the fathers bosome / hath declared hym. ¶

¶ And this is the recorde of Iohn / When the iewes sent prestes and leuites from Jerusalem / to aske him: what arte thou? And he confessed / and denyed not / and sayde playnly / I am not Christ / And they asked him / what thou arte thou? And he sayde / I am not. Arte thou that prophet? And he answered no. Then sayd they vnto him What arte thou? That we maye gene

The .i. Chapter.

an answer to them that sent vs? what? **Esa. xl. 3.** sayest thou of thy selfe? He sayde / I am **Esa. 40. 3.** the voyce of a cryar in the wilderness / **Esa. 40. 3.** make straight the waye of the lorde as **Luc. 3. 4.** sayde the prophet **Esa. 40. 3.**

D And they whych were sent / were of the pharises / And they asked him / and sayde vnto him: why baptisest thou the people if thou be not Christ / nor **Melchizedek** / neither the prophet? **Ihn** answered them sayinge / I baptise with water / but one **Mat. 3. e** is come amonge you / whom ye knewe **Marc. 1. b** not / he it is that cometh after me whiche **Luc. 3. 6** was before me whose shoe I latchet I am not worthy to vnloose. These thingis were done in bethabara beyonde Jordan / where Iohn dyd baptise. ¶

¶ The nere daye / Iohn sawe Iesus comynge vnto him / and sayde / behold the lambe of god which taketh awaye the synne of the worlde. This is he of whom I sayde: After me cometh a man / whych was before me. For he was yet then I / and I knewe hym not / but that he shuld be declared to Israel: therefore cam I baptise with water.

And Iohn bore recorde / sayinge / I sawe the spirite descende from heuen / lyke vnto a doue / and yt abode upon him **Mat. 3. d** And I knewe hym not / but he that sent **Marc. 1. d** me to baptise in water / sayde vnto me **Luc. 3. d** Upon whome thou shalt see the spirite desce

The Gospell of S. Iohn:

descende ad tary upli on him/ the same
is he whych baptiseth wth the holy
goost. And I sawe yt ad haue boine re-
corde/ that this is the sonne of God. ¶

The next daye after Jhs rode agay-
ne ad two of his disciples ad he beheld
de Iesus as he walked by/ and sayde/
Beholde the labe of God. And the two
disciples herde hym speake / and they
folowed Iesus. Iesus turned about/ad
sawe them folowe/ And sayde vnto the
what seke ye? They sayde vnto hym/
Rabi (which is to saye by interpreta-
tion/ Master) Where dwellest thou?
He sayd vnto them/ come and se. They
cam and sawe where he dwelt / and abode
wth hym that daye. For yt was
about the tenth houre.

Wion of the two whych herde Iohn
speake / and folowed Iesus / was An-
drew/ Simon Peters brother. The sa-
me founde hys brother Symon first/
and sayde vnto hym. We haue founde
Messias/ whych ys by interpretation
anoynted/ And brought hym to Iesus
And Iesus behelde him ad sayde/ Thou
art Simon the sonne of Jonas: Thou
shalt be called Cephas/ which is by in-
terpretation a stone.

The daye folowynge Iesus wolde
go into galile/ and founde whilip/ and
sayde vnto hym / folowe me. whilip

The .ij. Chapter.

was off Bethsaida the cite off Andrew
and Peter. whilip founde Nathanael
and sayde vnto hym / We haue founde
hym off whom Moyses wrote in the la- deu. xliij.
we/ and the prophetis/ Iesus the sonne of Isaac. xl. c
off Joseph off Nazareth. And Natha- and. xlv. b
nael sayde vnto hym / Can there eny hie. xxiiij. a
goode thyng come out of Nazareth? eze. xxxiii
whilip sayde to hym/ Come and se. ad. xxxviij

Iesus sawe Nathanael comynge
to hym/ and sayde of hym / Beholde a
right Israelyte / in whom is no gyle.
Nathanael sayd vnto hym. fro when-
ce knewest thou me? Iesus answe-
red/ and sayde vnto hym/ Before thou
whilip called the/ when thou wast un-
der the fygge tree/ I sawe the. Natha-
nael answered and sayde vnto hym.
Rabbi / thou arte the sonne off God/
Thou arte the kynge of Israel. Iesus
answered and sayd vnto hym. Becau-
se I sayde vnto the / I sawe the vnder
the fygge tree/ thou beleuest. Thou shalt
be greater thyngis then these. And
he sayde vnto hym. Verely / verely / I
saye vnto you/ hereafter/ shall ye see he-
nen open/ and the angels of God ascen-
dyng/ and descendynge ouer the sonne
off man.

The .ij. Chapter.

The Gospell of S. Iohn.



And the thyrde daye / was
there a mariage in Cana
a cite off Galile. And Je-
sus mother was there. Je-
sus was called also and
his disciples into the ma-
riage. And when the wyne fayled / Je-
sus mother sayde vnto hym / They ha-
ue no wyne. Jesus sayde vnto her Wo-
man / what haue I to do with the? my
ne houre is not yet come. Hys mother
sayde vnto the ministers / Whatsoener
he sayeth vnto you / do ye. There were
standinge six water pottes of stone af-
ter the maner of the purifyinge of the
iewes / contaynyng two or thre fyl-
lyngs a pece.

Jesus sayde vnto them / Fyll the wa-
ter pottes with water / and they fylled
them vp to the brim. And he say-
de vnto them / Drawe out now / and
beare vnto the gonerer of the feaste.
And they bore ye. Whē the ruler of the
feast had tasted the water that was tur-
ned vnto wyne / neither knewe whence
ye was (But the ministers which bare
the water knew) he called the bydes-
grome / and sayde vnto hym / All men
at the begynnyng / set forth goode wy-
ne / And when men be dronke / the that
which ys worse. But thou hast kept
backe the goode wyne herteto.

The ii. Chapter.

Thys begynnyng of miracles by
Jesus in Cana off Galile : and shewed
his glory / and his disciples beleued on
hym. After that descended he into
Capernaum / and his mother / and hys
brethren / and his disciples / But conti-
nued not longe there.

And the iewes after was euen at
honde / And Jesus wet vp to Ierusalem /
and founde in the temple those that sol-
de oxen and shepe / and doves / and cha-
ungers of money / sytyng. And he ma-
de a scourge off smale cordes / and dra-
ue the all out of the temple / bothe she-
pe and oxen / and powred doune the chaū-
gers money / & ouerthrew their tables
And sayde vnto them that solde doves
haue these thyngis hence / and make
not my fathers house / an house off
marchandise. Hys disciples remembred
howe that ye was writen / The zeale off ysral. i. xviij
thyne house / hath euen eaten me.

Then answered the iewes and sayde
vnto him / what token shewest thou vnto
vs / sayng that thou dost these thin-
gis? Jesus answered / and sayd vnto the
destrope this temple / and in thre dayes
I will rayse ye hope agayne. Then say-
de the iewes / In xlvi. yeares this tem-
ple was bilt / and wilt thou rayse yte
in thre dayes? But he spake off the
temple of his body. As soone therfore as
he was sayd.

The Gospel of S. Iohn.

He was risen from death agayne/hys
disciples remembered that he thus saye
he vnto the/ And they beleued the scrip-
ture/ and the wordes whych Iesus had
sayde.

When he was at Ierusalem/ at easter in
the feaste: many beleued on his name/
whē they sawe the signes which he did
but Iesus put not him selfe in their ho-
des/ because he knewe all men and ne-
ded not/ that eny man shulde testify of
him. For he knowe what was in man.

The.iii. Chapter.

There was a mā of the pha-
ryses named Nicodemus
a ruler amonge the iewes
he cam to Iesus by nyght
and sayde vnto hym Ma-
ster/ we knowe that thou
arte/ a teacher whiche arte come from
god. For no man coude do suche mira-
cles as thou doest/ except God were
wyth hym / Iesus answered and saye
he vnto him/ Verely verely I saye vnto
the/ except that a man be bozen a newe/
we be can not se the kynghdom of god.
Nicodemus sayde vnto hym/ howe can
a man be bozen when he ys olde: can
he enter into hys mothers body and
be bozen agayne? Iesus answered/ Ve-
rely verely I saye vnto the/ except that
a man be bozen of water/ and of the

The.iii. Chapter

spelte/ he cannot enter in to the kynge-
dome of god. That which is bozen of
the fleshe: ys fleshe. And that whych
is bozen of the spirite/ is spirite. Mar-
tynale not that I sayd to the/ ye must be
bozen a newe. The wynde bloweth whe-
re he listeth/ and thou hearest his softe
but thou canst not tell whence he com-
meth and whither he goeth. So is eue-
ry man that is bozen of the spirite.

Nicodemus answered and sayde vnto
hym/ howe can these thyngis be? Je-
sus answered and sayde vnto hym/ Ar-
te thou a master in Israel: and know-
est not these thyngis? Verely verely
I saye vnto the we speake that we knowe/
and testify that we haue sene/ And
ye receaue not oure witness. yf I haue
tolde you earthly thyngis and ye haue
not beleued/ howe shulde ye beleue yf
I shall tell you of heavenly thyngis?

And no man hath ascended vppe to
heauen/ but he that cam doune from hea-
uen/ that ys to saye the sonne of man/
whiche ys in heauen.

And as Moyses lifted vppe the ser-
pent in wyldernes/ euē so must the son-
ne of man be lifted vppe/ that no man whi-
ch beleueth in hym perishe/ but haue
eternall lyfe.

God so loueth the worlde/ that he
gave his only sonne for the entē/ that
whiche ys in the worlde.

The Gospell of S. Ihon.

None that beleue in hym/shulde perishe. **C**he. But shulde haue euerlastyng lyfe. For God sent not hys sonne in to the world to condempne the world. But that the world through hym/myght be saued. He that beleueth on hym/shal not be condemned. But he that beleueth not: ys condemned all redy/ because he beleueth not in the name off the only sonne of God. And this is the condemnation/ Lycht ys come into the world/ and the men haue loued darcknes more then lycht/ because their dedes were euyl. For eueryman that euyl doeth hateth the lycht/ nether cometh to lycht/ lest his dedes shulde be reprobued. But he that doeth threteneth cometh to the lycht that hys dedes myght be knowen/ howe that they are wrought in God. **I**

After that ca Iesus and his disciples in to the iewes londe/ and there abode with the and baptised/ and Ihon also baptised in Enon besydes Salumbe/ cause there was moche water there/ and they cam/ and were baptised. For Ihon was not yet cast in to prison.

I There arose a question bitwene Ihons disciples/ and the iewes about purgynge. And they cam unto Ihon/ and sayde unto hym/ Master/ beholde he that was with the beyonde iordan/

The. iij. Chapter.

to whos thou barest witness/ baptiseth/ and all men come to hym. Ihon answered/ and sayde/ A man can receaue nothinge at all except yt be geuen him from heuen. ye yowreselues are witnesses/ howe that I sayde/ I am not Christ/ but am sent before hym. He that hath the byrde ys the bydegrome/ But the frende of the bydegrome which stondest by and heareth him/ reioyseth greatly of the bydegromes voyce. Therfore thys my toye ys fulfilled. He must increate/ and I must decreace.

He that cometh from an hye is aboue all/ he that ys off the erth ys off the erth/ and speaketh of the erth. He that cometh from heauē ys aboue all/ And testifyeth that he hath sene and herde/ and hys testimony no man receaueth. Whosoever receaueth his witness/ the same hath sealed that God is true. For **Rom. iij. 15** he whom God hath sent speaketh the wordis off God. For God geueth not the spiret by measure. The father longeth the sonne/ and hath geuen all thynge into his hande. He that beleueth on the sonne/ hath euerlastyng lyfe. And he that beleueth not the sonne/ shall not selyfe/ but the wrathe of God bydeth on hym. **I. Joā. v. 18.**

The. iij. Chapter.

v. iij.

The Gospell of S. Iohn.



ge. xlvii.

As sone as the lorde had knowledge / howe that yt was come to the eares of the pharisees / that Iesus made and baptised many disciples then Iohn (though that Iesus hym selfe baptised not but his disciples) he lefte ierusalem / and departed agayne into galilee. And yt was so that he must nedes go thorow Samaria. Then cam he to a cite of Samaria called Sichar besydes the possession that Iacob gave to his sonne Joseph: and there was Iacobs well. Iesus the while he was in his iourney / sat thus on the well.

It was about the sixte houre / There cam a woman of Samaria to drawe water. And Iesus sayde vnto her / Geue me drynke (for his disciples were gone awaye vnto the toun to buye meate) The woman of Samaria sayde vnto hym howe is yt / that thou beinge a iewe askest drynke of me / whych am a Samaritane? (for the iewes medle not with the Samaritans) Iesus answered and sayde vnto her / yf thou knewest the gyfte of God / and who yt is / that sayeth to the geue me drynke / thou wouldest haue asked of hym and he woulde haue geue the water of lyfe. The woman sayde vnto hym Syr thou hast no chyl-

The. iiii. Chapter.

ge to drawe yt with all / and the well ys depe / from whence then hast thou that water of lyfe? Arte thou greter then our father Iacob / which gaue vs this well / and he hym selfe dranke there of and his chylidren and his cattell?

Iesus answered and sayde vnto her / whosoener drynke th of this water / shall thirst agayne. But whosoener shall drynke of the water that I shall geue him / shall neuer be moare a thyrst / But the water that I shall geue hym / shall be in hym a well of water spryngyng up into euerlastyng lyfe. The woman sayde vnto hym / Syr geue me of that water / that I thyrst not / neither come hether to drawe. Iesus sayde vnto her / Go and call thy husband and come hither. The woman answered and sayde vnto hym / I haue no husband. Iesus sayde to her / Thou hast well sayd / I haue no husbande. For thou hast had fyue husbandes / and he whom thou now hast / ys not thy husband. That saydest thou truly.

The woman sayde vnto hym / Syr I perceaue that thou arte a prophet. Our fathers worshipped in this mountayne / and ye saye that in Ierusalem ys the place where men ought to praye. Iesus sayde vnto her / whoman trust me / The houre cometh / when ye shall

The Gospell of S. Iohn.

Neither in thys mountayne / nor yet at
Jerusalem / worshippeth the father. ye wor-
shippeth / ye worneare wha we knowe
what we worshippeth. For saluacion com-
meth / of the jewes. But the honre com-
meth / and nowe is / when the true wor-
shippers shall worshippeth the father in
spirite / and in verite. For verely suche
the father requireth to worshippeth him
God is a spirite / and they that worship-
pe hym / must honoure hym / in spirite
and verite.

¶ J. cor. iij. d. The woman sayde vnto hym: I wol
well. Whellings shall come / which is cal-
led Christ. When he ys once come / he
wil tell vs all thyngis. Iesus sayde vn-
to her: I that speake vnto the / am he.
And euen at that poynte / cam his disci-
ples / and marvelled that he talked with
the woman. yet no mā sayde vnto him
what meanest thou or why talkest thou
with her? The woman lefte her water
pot behynde her / and went her waye
into the cite / and sayde to the men there
Come se a mā which tolde me all thin-
gis that euer I dyd. Is not he Christ?
Then they went out of the cite: and cam
vnto hym.

In the meane whyle hys disciples
prayed hym saynge: Master eate. He
sayde vnto them: I haue meate to eate
that ye knowe not of. Then sayd the

The. iij. Chapter.

disciples but wene themselves: hath e-
ny man brought hym meate? Iesus say-
d vnto the: My meate is to fulfill the
will off hym that sent me / And to fy-
nyshe hys worke. Saye not ye: There
are yet foure monethes / and then com-
meth haruest? Beholde I saye vnto you
lyfte uppe youre eyes / and loke on the
regions: for they are whyte alledy vn-
to haruest. And he that regeth recea-
ueth rewarde / and gathereth frute vn-
to lyfe eternall: That bothe he that sow-
eth / myght reioyce also / and he that
regeth. And here in is the sayunge tene
that wou soweth / And another regeth
I sent you to rege that wherou ye be-
sowed no laboure. Other men labou-
red / And ye are entred in to their La-
bours.

¶ Many of the Samaritans of the cite
beleued on hym / for the womā's sa-
yunge / which testified: He tolde me all
thyngis that euer I did. Then whē the
Samaritans were come vnto hi They
besought him / that he wolde tary with
them. And he abode there two dayes.
And many mo beleued because of hys
owne wordes. And sayde vnto the wo-
man: Nowe we beleue not be cause off
thy saynge: for we haue herde him ou-
re selues / and knowe that thys is in de-
de Christ the sauoure of the worlde. ¶

The Gospell of S. Iohn.

Mat. xii. After two dayes/ he departed them
Mat. vi. a. ce/ and went awaye in to galile. For Je-
Luc. iiii. c sus hym sylfe testifed/ that a prophet
Mat. iiii. b hath none honoure in his owne countre
Mat. i. b. The as sone as he was come into Ga-
Luc. iiii. c lile/ the Galileas receaued hym which
 had sene all thyngis/ that he did at Je-
 rusalem on the feast for they wet also
 vnto the feast daye. And Jesus cam a-
 gayne in to Cana of Galile / where he
 tourned water in to wyne.

✠ And there was a certayne ruler
 whose sonne was sycke at Capernaum.
 As soone as he herde that Jesus was
 come out of ierusalem in to Galile he went
 vnto hym/ and besought hym / that he
 wolde descende/ and heale his sonne:
 For he was euen redy to dye. The say-
 de Jesus vnto hym: Excepte ye se sy-
 gnes and wonders/ ye beleue not. The
 ruler sayde vnto hym: Syr come awa-
 ye or euer that my chyldre dye. Jesus
 sayde vnto hym go thy waye / thy son-
 ne liueth. And the man beleued the wo-
 des that Jesus had spoken vnto hym/
 and wet his waye. And anon as he wet
 on his waye/ his seruauntis met hym
 and tolde hym/ sayinge: Thy sonne ly-
 ueth/ Then enquired he off them the
 houre when he began to amende/ And
 they sayde vnto hym: yester daye the
 seuen the houre / the feuer lefte hym.

The 6. Chapter.

And the father knewe that yt was that
 same houre when Jesus sayde vnto him
 Thy sonne lyueth. And he beleued/ and
 all his houshold. ✠ Thys ys a gayne
 the seconde myracle / that Jesus dyd/
 after he cam out of ierusalem in to Galile.

The 6. Chapter. ✠



After that there was a feo-
 ast of the iewes / and Je-
 sus went hyppre to Jerusa-
 lem/ There ys at Jerusa-
 lem/ by the slaughterhouse
 a pole called in the eo-
 bine tonge/ bethesda/ haupnge ouer pon-
 ches / in them laye a greate multitu-
 de off sycke folke/ off blynde/ halt / and
 wyddered/ waytynge for the mouyn-
 ge off the water. For an angell went
 doune at a certayne season in to the
 pole & stered the water: whosoever the
 first after the sterynge off the water
 stepped doune / was made whole off
 whatsoever disease he had And a cer-
 tayne man was there/ which had bene
 diseased. xxxviii. yeres. When Jesus
 sawe hym lye/ and knewe that he now
 longe tyme had bene diseased/ he sayde
 vnto hym. Wylt thou be whole? The
 sycke answered hym: Syr I haue no
 man when the water is moued/ to put
 me in to the pole. But in the meane

The Gospell of S. Iohn.

tyne whyll I am about to come another sheppeth downe before me.

Jesus sayde vnto hym: ryse / take vp thy bed / and walke. And immediately that man was whole / and toke vp his bed and went. And the same daye was the sabboth daye. The iewes therfore sayd vnto hym that was made whole: It is the sabboth daye / yt ys not lawfull for the to cary thy bed. He answered the: he that made me whole / sayde vnto me: Take vp thy bed / and get the hence. Then asked they him: what man ys that which sayd vnto the / take vp thy bed and walke. And he that was healed wist not who yt was. For Jesus gat hym sylfe awaye / because that there was pceace of people in the place.

After that / Jesus founde hym in the temple / and sayd vnto hym: Beholde thou arte made whole se thou synne no more / lest a worse thynge happen vnto the. The mā departed / and tolde the iewes that yt was Jesus / the whyche had made hym whole. And therfore the iewes did persecute Jesus / and sought the meanes to slep him / because he had done these thyngeis on the sabboth daye. Jesus answered them. My father worketh hitherto / and I worke. Therefore the iewes sought the more to kyll hym / not only because he had

The v. Chapter.

broken the sabboth: but sayde also that god was his father / and made hym selfe equall with god.

Then answered Jesus and sayde vnto the: verely / verely / I saye vnto you the sonne can do no thynge of himselfe: but that he seyth the father do. For whatsoeuer he weth that weth the sonne also. For the father lonerh the sonne / and sheweth him all thyngeis / whatsoeuer he hym selfe doeth. And he wyl shewe hym gretter thyngeis then these because ye shulde maruaile. For lyke wyle as the father rayseth vpp the deed / and quykeneith them / euen so the sonne quykeneith whom he wyl. Neither iudgeth the father eny man: but hath committed all iudgment vnto the sonne / he cause that all men shulde honour the sonne / euen as they honoure the father. He that honoureth not the sonne the same honoureth not the father which hath sent hym. Verely verely I saye vnto you: He that heareth my wordes / and beleueth on him that sent me hath euerlastynge lyfe / and shall not come into damnacion: but ys escaped from death vnto lyfe.

Verely / verely I saye vnto you / the tyme shall come / and nowe ys / when the deed shall heare the voyce off the sonne off god. And they that heare /

The Gospell of S. Iohn

shall live. For as the father hath life in hym selfe; so lyke wyse hath he gyven to the sonne to have lyfe in hym selfe. And hath geue him power also to iudge although he be the sonne of mā that maye not as theys / that the houre shall come in the whych all that are in the graues / shall heare hys voyce / and shall come forth / they that have done good into the very life. And they that have done evyll / in to the lyfe off dampnation.

Mat. xxb.

✠ I can off myne owne lyfe doo thynge at all / as I heare I iudge / and my iudgment ys iust / be cause I seeke not myne owne wyll: But the wyll off the father which hath sent me. yf I beare witness off my selfe / my witness ys not true. There ys another that beareth witness of me. And I am sure that the witness whiche he beareth off me ys true.

Mat. iij. b.

ye sent unto Iohn / and he bore witness unto the truth: but I receave no recorde off man. Nevertheless these thingis I saye / that ye myght be safe. He was a burninge and a chynnyngelyght / and ye wolde for a season have rejoyced in hys light. But I have greter witness / then the witness of Iohn. For the workes which my father hath gyven to synnyshe: The same workes

The v. Chapter

whych I do beare witness of me / that my father sent me / And my father hym selfe / which hath sent me / beareth witness of me. ye have not herde hys voyce at any tyme. Nor yet have sene hys shape. And his wordes have ye not abydinge in you. For ye beleue not hym whom he hath sent.

✠ Searchethescriptures / for in the / ye thynke ye have eternal lyfe. And they are they whych testify of me. And yett wyll ye not come to me that ye myght have lyfe. I receave not prayse off men. But I knowe you / that ye have not the love of God in you. I am come in my fathers name / and ye receave me not. yf another shal come in his owne name / hym wyll ye receave: howe can ye beleue / whych receave prayse word of another / and like not the prayse which commeth of god only?

Suppose not / that I wyll accuse you to my father / There ys won that accuseth you / even Moyses in whom ye trust. For had ye beleued Moyses / ye wolde have beleued me: For he wrote off me. But when ye beleue not hys writinge: howe shal ye beleue my wordes.

Mat. iij. d.

The vi. Chapter

mat. xliij. b
mar. vi. c
Luce. ix. b

The Gospel of S. Iohn.



After that went Jesus hyf
waue ouer the see of gali-
leae to a cite called Ty-
berias. And a greate mul-
titude folowed hym / be-
cause they hadde seene the
myracles that he did on the which we-
re defeased Jesus wet by ny to amon-
pne / and there he sate with his disciples
And efter a feast of the iewes / was nye
† The Jesus lifted vpp his eyes / and
sawe a greate cōpany come vnto hym
and sayde vnto philip : whence shall
we bye breed that these myght eat /
Thys he sayde to proue hym . for he
hym selfe knewe what he wolde do.

Philip answered hym / two hondred
peny worthe of breed are nat sufficiente
for the / that euery man haue a littell.
Then sayde vnto hym won of his disci-
ples And ierw Simon peters brother.
There ys a ladde here / which hath fy-
ue barley lounes : and two ffishes / but why-
at ys that amonge so many? Jesus say-
de / Make the people to sit doune (The-
re was moche grasse in the place) And
the men sate doune : in nombre / about
fue thousande . Jesus toke the breed /
and gaue thankis / and gaue to his dis-
ciples / and his disciples / to the that we-
re set doune . And lph wyle off the fyf-
thes / as moche as they wolde.

The vi. Chapter.

Whē they had eaten ynough / he sayd
he vnto his disciples / gather vppe the
broke meate that remayneth / that na-
thyng be lost. They gathered yt toge-
ther / and fylled twelue baskets wryth
the broken meate / of the fyue barley lo-
ues / which tokē meate remayned vnto
the that had eaten. Then those men
when they had seene the myracle that
Jesus dyd / sayde / Thys is off a truerly
the same prophet which shall come in-
to the worlde. † Jesus knew wel p-
nough / that they wolde come and take
him vppe / to make him kynge / and ther-
fore departed he agayne / into a moun-
tayne / hym selfe alone.

¶ Whē the euening was come his dis-
ciples went vnto the see / and entred into
a shippe. And wet ouer the see vnto ca-
pernaum. And anon yt was darcke / and
Jesus was not come to them. And the
see arose wryth a greate wynde / when
they had rowen aboute a .xxv. or .xxx.
furlongis / they sawe Jesus walke on
the see / and to drawe nye vnto the ship-
pe / and they were afrayed. He sayd vnto
them. It ys I : be not afrayed. Then
wolde they haue receaued hym into the
shyppe / and the shyppe was by and by
at the londe whither they went.

The daye folowing / the people whi-
ch stode on the other side of the see / sa-

mat. xliij. c
mar. vi. c

The Gospell of S. Iohn

we that there was none other shyppe
there saue that won wher in hys disci-
ples were entred/and that Iesus went
not in wyth them into the shyppe/ but
that hys disciples were gone awye a-
lone (There cam other shippes fro Ty-
berias nye vnto the place/ where they
are breed/ aftir the lord had geue than-
kis) Then when the people sawe that
Iesus was not there neither hys disci-
ples: They also toke shippynge ad cam
to Capernaum sekynge for Iesus.

And whē they had founde him on the
other syde of the see they sayd vnto him
Master when camest thou hyther? Je-
sus answered them and sayde/ Verely
verely I saye vnto you/ ye seke me not
because ye sawe the myracles/ but be-
cause ye ate of the bread/ and were fyl-
led. Labour not for the meate whi-
ch perissheth/ but for the meate that en-
dureth vnto everlastynge lyfe/ whiche
meate the sonne of mā shall geue vnto
you. for he hath god the father sealed.

Then sayde they vnto him/ what shal
we do that we myght worke the wor-
kes of God? Iesus answered and sayd
vnto them/ This is the worke of god/
that ye beleue on hym / whom he hath
sent. They sayde vnto him/ what signe
seest thou then? that we maye se ad
beleue the. What doest thou worke?

The vi. Chapter

once fathers did eate manna in the de-
sert/ as yt is wyten/ he gaue them fo. Exo. xvi. 5.
be from heuē to eate/ Iesus sayde vnto the. xi. b
them: Verely verely I saye vnto you/ psal. lxxviii
Moses gaue you not that fode fro hea- sapie. xvi
uen/ but my father geueth you the true
fode fro heauen. for he is the breed of
god/ which is come downe from heauē
and geueth lyfe vnto the worlde.

Then sayde they vnto hym/ Master
euer more geue vs this breed. And Je-
sus sayde vnto them/ I am that breed
of lyfe: he that cometh to me/ shall not
honger/ ad he that beleueth on me shall
never thirst. ¶ But I saye vnto you
that ye haue sene me and yet beleue ye
not. All that my father geueth me/ co-
meth to me/ and hym that cometh to
me / cast I not out at the doores. for I
cam downe from heauē/ not to do myne
owne wyl but his wyl which hath sente
me. And this is my fathers wyl which
hath sente me/ that of all which he hath
geuen me/ I shulde lose no thynge/ but
shulde rayse yt vp agayne at the last
daye. And this is the wyl of him that
sent me / That euery man whych seyth
the sonne/ And beleueth on hym/ haue
everlastynge lyfe. And I wyl rayse
him vp at the last daye.

The Iewes murmured at yt be cause
he sayde / I am that breed whych ys
x. ii.

The Gospell of S. Iohn.

mat. xxi. 9

come downe from heuē. And they sayd
Is not this Iesus the sonne of Ioseph/
whose father and mother we knowe?
How is it then that he sayeth/ I am co-
me downe fro heauē? Iesus answered
and sayde vnto the/ Murmur not amo-
ge youre selues. For no mā can come to
me/ except my father whych hath sent
me/ drawe hym. And I wyll rayse hym
vp at the last daye. It ys wyten in the
prophetes. And they shal all be taught
of God. Every man which hath herē/
and learned of the father/ cometh vnto
me/ not that eny man hath sene the
father/ save he whych is off God. The
same hath sene the father.

isa. xli. 6

ieci. xxi. 6

exo. xvi. 6

Verely verely I saye vnto you he
that beleueth on me hath euerlastinge
lyfe. I am that breed of lyfe. your fa-
thers dyd eate māna in the wilderness/
and are dead. This is that breed which
cometh fro heauē/ that he which of ye
eateth/ shulde also not deye. I am that
liuyng breed which cam downe fro he-
uen. If eny man eate of this breed he
shall lyue for euer. And the breed that
I wyll geue is my fleshe/ which I will
geue for the lyfe of the worlde.

The iewes stroue amonge them sel-
ues sayinge. How can this felowe ge-
ue vs his fleshe to eate? Iesus sayd
vnto the/ Verely verely I saye vnto

The. vi. Chapter.

you / except ye eate the fleshe of the
sonne of mā/ and drynke his bloude/ ye
shall not haue lyfe in you. Whoso eues
eateth my fleshe & drynketh my blou-
de/ the same hath euerlastinge lyfe. And I
wyll rayse hym vp at the last daye.

✠ For my fleshe is meate in dede/ **1. cor. x. 6**
and my bloude ys drynke in dede. He
that eateth my fleshe & drynketh my
bloude/ dwelleth in me/ and I in hym.
As my liuyng father hath sent me/ e-
uen so lyue I by my father/ and he that
eateth me/ shall lyue by me. This is the
breed which cam from heauen: Not as
your fathers haue eaten manna/ and
are dead. He that eateth of this breed/
shall lyue euer.

These thingis sayd he in the sinago-
ge as he taught in capernaum. Many
of his disciples/ when they had herde
this/ sayd. This is an herbe sayinge/
who can abyde the hearynge of it? Je-
sus knew in him selfe that his disciples
murmured at yt/ and sayde vnto them.
Woth this offende you? what and yf ye
shall se the sonne off man ascende vp/
where he was before? It is the spirit
that quickeneth the fleshe proffereth
nothyng. The wordes that I speake
vnto you are spirite & lyfe. But there
are some of you that beleue not. For
Iesus knewe from the begynnyng/
2. iij.

The Gospel of S. Iohn:

which they were that beleued not and
who shulde betraye him/ And he sayde
Therefore sayd I vnto you that no man
can come vnto me/except yet were ge-
uen vnto him of my father.

From that tyme many off hys disci-
ples went awaye from hym/and com-
panyed no more with hym. Then sayde
Jesus to the twelue/ wyl ye also go a-
waye? Symon Peter answered hym/
mat. xvi. c Master to whom shall we goo? Thou
hast the wordes of eternall lyfe/ And
we beleue and knowe/ that thou arte
Christ the sonne of the lyuynge God.
Jesus answered them/ Hauenot I cho-
sen you twelue? And yet one of you is
the deuyl. He spake yt of Judas ysa-
carioth the sonne off Symon. For he yt
was that shulde betraye hym/ and was
one of the twelue. ¶

The. vii. Chapter. ✠

After that Jesus went ab-
out in galile/ & wolde not
go about in ierusalem/ for the
iewes sought to kyl him.
The Jewes tabernacle
feast was at honde. Hys
brethren therefore sayde vnto him/ Get
thy selfe hence/ & go into ierusalem/ that thy
disciples maye se thy workes that thou
doest/ There is no man that doeth any
thing secretly/ & he him selfe seeketh to

The. vii. Chapter.

be knowen. yf thou do soche thingis thou
wylt thy selfe to the worlde. For as yet
his brethren beleued not in him.

Then Jesus sayd vnto them/ My tyme
is not yet come: ynto tyme ys al-
waye redy. The worlde cannot hate you
ne yt hateth/ because I testify off yt/
that the workes off yt are euyl. So ys
byppre vnto this feast/ I wyl not go by-
ppre yet vnto this feast/ for my tyme
is not yet full come. These wordes he
sayde vnto them/ and abode styll in Be-
thanie. And as soone as hys brethren we-
re gone byppre/ then went he also byppre
vnto the feast/ not openly/ but as yt
were pruely. Then sought hym the ieu-
wes at the feast/ and sayde/ Where ys
he? And moche murmuringe was there
off hym amonge the people. Some
sayde/ He is goode. Whother sayde/
naye/ but he deceaueth the people. No
man spake openly off him/ for feare off
the iewes. ¶

✠ In the myddes of the feast/ Jesus
went byppre in to the temple/ and taught
And the iewes marueilled/ sayinge/
Howe knoweth he the scriptures? sea-
yng that he neuer learned? Jesus an-
swered them/ and sayde/ My doctryne
is not myne/ but hys that sent me.
yf any man wyl do hys wyl/ he shall
knowe of the doctryne/ whether yt be

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of god: or whether I spake of my selfe; he that speaketh of hym selfe / sekeih his owne prayse. But whosoever sekeih his prayse that sent him / he is true / and no vnrightewesnes is in hym.

Deut. xij. a Did not Moses geue you a lawe: and yet none of you kepeth the lawe? Why go ye aboute to kyll me? The people answered & sayde. Thou hast the deuyll who goeth aboute to kyll the? Jesus answered and sayde vnto them / I haue done won worke and ye all marrye let Moses therfore gaue vnto you / circumcision / not because yt is of Moses / but of the fathers / and yet ye on the sabbeth daye circuncise a man. If a man on the sabboth daye receaue circumcision without breakynge off the lawe of Moses / wisoayne ye at me / because I made a man altogether whole on the sabboth daye? Judge not after the better apereunce / but iudge rightewes iudgement.

Deut. j. c. Then sayd some of the of Jerusalem Is not this he whom they wote aboute to kyll? beholde he speaketh boldly / and they saye nothyng to him. Do not our rulers knowe in dede / that this ys very Christ? But we knowe this man whence he is / but when Christ cometh no man shall knowe whence he is.

Then cryed Jesus in the temple as he taught sayinge / And me ye knowe

The. iij. Chapter.

and whence I am ye knowe / and I am not come of my selfe / But he that sent me is true whom ye knowe not. I knowe hym / for I am of hym / and he hath sent me. Then sought the iewes to take hym / but no man layde handes on him / because his tyme was not yet come. Many off the people beleued on hym: and sayde / When Christ cometh wyl he do myraclez the this man hath done?

E The pharises herde that the people murmured suche thyngis about hym. And the pharyses and scribes sent ministers forth to take him. Then sayde Jesus vnto them / yet am I a lytell whyle with you / and then go I vnto him that sent me. ye shall seke me / and shall not fynde me / And where I am / thither can ye not come. Then sayde the iewes bywtene them selues / Whither wyl he go / that we shall not fynde hym? Wyl he go amonge the gentyls whiche are scattered allabroade / and teache the gentyls? What maner of sayinge ys this that he sayde / ye shall seke me / and shall not fynde me / And where I am / thither can ye not come?

F In the last daye / that greet daye off the feaste / Jesus stode and cryed sayinge (ysf eny man thurst / let hym come vnto me and drynke. Whosoever beleueth

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¶.pat. 26. Ieth on me/as sayeth the scripture out of his belly shall flowe ryuers of water of lyfe / Thys spake he of the spirite/ which they that beleued on him shulde receaue. ¶ For the holy goost was not yet there / because that Iesus was not yet glorified. ¶ Many of the people when they herde thys sayinge / sayd/ This is no doute / a prophet. Mothers sayde/this is Christ/Some sayde/shall Christ come out of Galyle? Sayeth not the scripture that Christ shall come of the seed of Dauid / and out of the towe of Berthelem/where Dauid was? So was there dissencion amonge the people for his sake. And some of them wolde haue take hym/but no mā layed handes on hym.

Mich. 5. 2.
Mat. 2. 6.

Then cam the iuyfiers to the hye priestes/and pharises. And they sayde vnto them / why haue ye not brought him? The seruantis answered/neuer man spake as this man speaketh/ The answered them the pharises/Are ye all so disceaned? Moth eny of the ruelers/ or of the pharises beleue on hym? but the common people whych knowe not the lawe and are a cursed/ Nicodemus sayde vnto them (he that cam to Iesus by nyght which was one of the) Moth dare lawe iudge eny man/before ye be herde/and knowe/ what he hath done?

Iohn. 8. 12.

The. viij. Chapter.

They answered / and sayde vnto hym/ Are thou also of Galile? Search he ad loke/for out of Galyle aryleth no the prophet/And enery mā went vnto hye owne houle. ¶

The. viij. Chapter. ¶



Jesus went vnto the mounte Olyuete/ and erly in the moynge cam agayne into the temple/and all the people cam vnto him. And he saide vnto them/ And taught the / The scribes and pharises brought vnto hym a womā taken in aduoutry/and set her in the myddes and sayde vnto hym/ Master thys womā was taken in aduoutry/ euen as the dede was a doynge. Moles in the lawe commaunded vs that suche shulde be stoned / What sayest thou therfore? And this they sayde to tempt him/that they myght haue wherof to accuse him. Iesus stooped doune/and wroth hye synner wroth on the grounde. And whyle they continued aryng hym/ he lysted hym sylfe vppe/ And sayde vnto them. Let him that is amonge you without synne / cast the fyrst stone at her. And agayne he stooped doune / and wrote on the grounde. As soone as they herde that / they went out / won by won.

Leuit. 24. 17.

Deu. 24. 17.

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the eldest first. And Jesus was left alone / and the woman standing in the myddes. When Jesus had lyfte hym selfe agayne / and sawe no man / but the woman / he sayde vnto her: Woman / where are those thyne accusars? hath no man condemned the? She sayde / Syr no man. Jesus sayde: neither do I condemn the. So hence ad synne no more. **I**

I. Iohn. 1. 9. Then saide Jesus agayne vnto the sayinge. **I** am the light of the worlde. He that foloweth me shall not walke in darcknes / but shall have the light of lyfe. The pharises sayde vnto him / Thou bearest recorde of thy selfe / thy recorde is not true. Jesus answered and sayde vnto them. And yf I beare recorde of my selfe / my recorde is true / for I knowe whence I cam / and whither I go. ye cannot tell whence I come / ad whither I go. ye iudge after the flesh: I iudge no man / and yf I iudge / then is my iudgement true. For I am not alone / But I and my father that sent me. It ys also wyrtten in yowre lawe. Mat. 23. we / that the testimony off two men ys a true. I am won that beare wytnes off my selfe / and my father that sent me beareth wytnes of me. Then sayde they vnto hym. Where is thy father? Jesus answered / ye neither knowe me / nor

The. viii. Chapter.

yet my father. yf ye had knowen me / ye shulde haue knowen my father also. These wordes spake Jesus in the treasury / as he taught in the temple. And no man layde handis on hym. For hys tyme was not yet come. **I**

Then sayde Jesus agayne vnto the. **I** go my waye / and ye shall seeke me and shal dye in yowre synnes. Whither I go / thither can ye not come. The spake the iewes / Wyl he kyll hym selfe / because he sayth: whither I go / thither can ye not come? And he sayde vnto them: ye are from beneath / I am from aboue: ye are of this worlde / I am not of this worlde: I sayde therefore vnto you / that ye shall dye in yowre synnes. For except ye beleue that I am he / ye shall dye in yowre synnes.

I Then sayde they vnto hym: who arte thou? And Jesus sayde vnto them / Euen the very same thyng that I saye vnto you. I haue many thynges to saye / and to iudge of you. But he that sent me is true. And I speake in the worlde / those thingis which I haue heerde of hym. They vnderstode not that he spake of his father. **Rom. 11. 9.**

Then sayde Jesus vnto them. When ye haue lyfied by the hys the sonne of man / then shall ye knowe that I am he and that I do no thyng off my selfe /

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But as my father hath taught me / end
so I speake. And he that sent me is wi-
th me. My father hath not left me a-
lone. For I do alwayes those thyngis
that please hym. ¶ As he spake these
wordes / many beleued on him.

✠ Then sayde Iesus to those iewes
which beleued on him: yf ye continue in
my sayinge / then are ye my very disci-
ples / and ye shall knowe the trueth. And
the trueth shall make you free. They
answered hym / We are Abrahams seed
and were neuer bonde to any man / why
sayest thou then / ye shalbe made free.

Rom. 8. 1. c.

4. pet. 1. 1. d

Iesus answered them / Verely veres
I saye vnto you / that whosoener con-
mitteth synne / ys the seruante of syn-
ne. And the seruante is byt not in the
house for ever. But the sonne abydeth
ever. yf the sonne therfore shal make
you free / then are ye free in dede. I knowe
that ye are Abrahams seed / but ye
take meanes to kyll me / because my
sayings haue no place in you I speake
that I haue sene with my father. And
ye do that which ye haue sene with
youre father.

They answered and sayde vnto hym
Abraham ys our father. Iesus sayde
vnto them. yf ye were Abrahams chy-
ldren / ye wolde do the bedes of Abraham
But now ye go about to kyll me / a man

The 6th. Chapter.

that haue tolde you the trueth / whych
I haue herde of my father. Thys dyd
not Abraham / ye do the bedes of youre
father. Then sayde they vnto hym / we
were not borne of fornication. We ha-
ue won father that is god. Iesus sayde
vnto them / yf god were youre father /
then wolde ye haue loued me. For I
proceded forth and am come fro god /
Nether am I come of my sylfe / but he
sent me. Why do ye not knowe my spee-
che? Because ye cannot abyde the hea-
ryng of my wordes.

¶ Ye are of youre father the deuyl / and I. Iohn. 8. 44.
the lustis of youre father ye wyl follo-
we / he was a murtherer from the be-
gynnyng / And abode not in the trueth /
because there is no trueth in him. Whē
he speaketh a lye / then speaketh he of
his owne. For he is a lyar / & the father
therof / and because I tell you the trueth
therfore ye beleue not me.

✠ Which of you can rebuke me of
synne? yf I say the trueth / why do not ye
beleue me? Me that is of god / heareth
goddys wordes. ¶ Ye therfore heare I. Iohn. 8. 45.
them not / because ye are not of god.

Then answered the iewes and say-
de vnto hym. Saye we not well that
thou arte a Samaritan and hast the deu-
yll? Iesus answered: I haue not the
deuyl / but I honoure my father / and ye

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have dishonoured me. I seek not mine
owne prayse / There is w^o that seeketh
yt and indgeth.

Verely verely I saye vnto you / yf a
man kepe my sayings / he shall neuer
se deeth. Then sayde the iewes to hym
How knowe we that thou hast the de-
uill. Abrahā is dead / and also the pro-
phetis / and yet thou sayest / yf a man
kepe my sayinge he shall neuer tast de-
eth. Arte thou greater then our father
Abraham / which is dead : and the pro-
phetis are dead. Whome makest thou
thy sylfe?

Jesus answered / yf I prayse my syl-
fe / my prayse is nothyng worthe. It
is my father that prayseth me / whych
ye saye is your God. And yet haue ye
not knowen hym / but I knowe hym.
And yf I shulde saye / I knowe him not
I shulde be a lyare lyke vnto you / but
I knowe him / and kepe is sayinge.

Your father Abraham was glad to
se my daye / and he sawe yt and reioysed
Then sayde the iewes vnto hym. Thou
arte not yet .l. yere olde: and hast thou
sene Abrahā? Jesus sayd vnto the / Ver-
ely verely I say vnto you / yer Abrahā
was / I am. The toke theyppes stones
to caste at hym / but Jesus hyd him syl-
fe / and went out of the temple. **¶**

The .ix. Chapter. **✠**

The .ix. Chapter.



And as Jesus passed by /
he sawe a man which was
blynde from his birth And
hys discyples asked hym
sayinge / Master who dyd
synne / this man / or his fa-
ther and mother / that he was borne blin-
de? Jesus answered / Neither thys man
hath synned / nor yet hys father and mo-
ther / but that the workes of God shul-
de be shewed on him / I must worke the
workis of hym that sent me: whyle ye
ys daye. The nyght cometh / when no-
man cā worke As longe as I am in the
worlde / I am the lyght of the worlde.

As soone as he had thus spoken / he
spate on the grounde / and made claye
of the spelle and rubbed the claye on the
eyes of the blynde / and sayde vnto hym
Go washe the in the pole off Syloe
(whych by interpretation / signifieth
sent) he wāt his waye and washed / and
cā agayne seinge. The neighbours / and
they that had sene hym before howe
that he was a begger sayde: Is not this
he that sate and begged? Some sayde /
thys ys he: other sayd / he ys lyke hym
The hym sylfe sayde: I am euē he. They
sayde vnto hym / How are thynne eyes
openned then? he answered and sayde
The man that ys called Jesus / made
claye / and anoynted myne eyes / and
p. 1.

The Gospell of S. Iohn.

sayd vnto me Go to the pole Spyloed
washe. I went and washed and recea-
ued my syght. They sayde vnto hym/
where is he? He sayde / I cannot tell.

Then brought they to the pharysees
hym that a litell before was blinde (ye
was the saboth daye whē Iesus made
the claye / and opened hys eyes) Then
agayne the pharisees also asked him ho
we he had receaued his sight. He sayde
vnto them / He put claye upon myne e-
yes / And I washed: and I se. Then say-
de some off the pharisees / This man ys
not of god / be cause he keepeth not the
sabbath daye / other sayde: howe can a
mā that is a synner do suche miracles?
And there was stryfe amonge them
Then spake they vnto the blynde agay-
ne / What sayst thou of him / be cause he
hath opened thyne eyes? And he sayd /
He is a prophet.

The Iewes did not beleue of the felo-
we / howe that he was blynde / and had
receaued his sight: buttill they had cal-
led the father and mother of hym that
had receaued his sight. And they asked
the sayinge / ys this your sonne / who-
me ye saye was borne blynde? Howe
doeth he now se then? His father and
mother answered them and sayde / we
wote wel that this is our sonne / and
that he was borne blinde But by what

The ix. Chapter

meanes he now seith / that can we not
tell / or who hath opened his eyes can
we not tell. He ys olde ynough / aske
hym: let hym answer for hym sylfe / off
thyngys that pertayne to hym sylfe.
Suche wordis spake hys father / and
mother: because they feared the Iewes
for the Iewes had conspyred all redy
that yf eny mā dyd cōfesse that he was
Christ / he shulde be excommunicat out
of the Synagoge. Therefore sayde his
father and mother / he ys olde ynough
aske hym.

Then agayne called they the man
that was blynde and sayd vnto hym /
Gene God the prayse / we knowe that
this man ys a synner. He answered /
and sayde / Whither he be a synner or
no / I can not tell / Wion thyng I am
sure of / that I was blynde / and nowe
I se. Then sayde they to hym agayne /
What dyd he to the? Howe opened he
thyne eyes? He answered them / I tol-
de you verwhyle / And ye dyd not hea-
re. Wherfore wolde ye heare yt agay-
ne? Wyl ye also be hys disciples? The
rated they hym / and sayde / Thou arte
hys disciple: we are Moses disciples.
We are sure that God spake with Mo-
ses. This folowe we knowe not from
whence he ys.

The man answered / and sayde vnto
p. 11.

The Gospell of .S. Ihon.

them this is a meruelous thyng that
ye wote nere whence he is / and yet hath
he opened myne eyes. We knowe we
be prough that God heareth no syn-
ners / But yf eny man be a worshipper
of God / and do what hys wyll is / hym
heareth he. Sence the world began
was yt notherde that eny man open-
ned the eyes off won that was borne
blynd / yf thys man were not off God /
he coude hane done no thyng. They
answered and sayde vnto hym / thou arte
altogether borne in synne and dost thou
teache vs? And they cast hym out.

Jesus herde that they had excom-
municate hym / and as soone as he had foun-
de hym he sayd vnto hym: welk thou be-
leue on the sonne of God? He answered
and sayde / And who ys yt lord: that I
myght beleue on hym? And Jesus sayd
vnto hym Thou hast both sene hym
and he yt is that talketh with the. And
he sayde / lord I beleue And worship-
ped him. ¶ Jesus sayde / I am come vnto
to iudgement / in to thys worlde / that
they whych se not myght se / and they
whych se myght be made blynde. And
some of the pharysees whych were w-
th hym / herde these wordis / and sayde
vnto hym / Are we then blynde? Jesus
sayde vnto them / yf ye were blinde / ye
shulde haue no synne / but now ye saye

The .x. Chapter.

wese / therfore yowre synne remaineth
The .x. Chapter. ✠



Verily verily I saye vnto
you / whosoever entreteth
not in by the doze in to the
shepe folde / but clymeth
vppon some other waye / he
ys a thefe and a robber.
He that goeth in by the doze / is the she-
pheerde of the shepe. To thys man the
porter openneth the doze / and the shepe
heare his voyce / And he called his owne
shepe by name / and leadech them out /
and when he hath sent forth the hys owne
shepe / he goeth before the / and the
shepe folowe him / for they knowe his
voyce. A straunger they wyl not folo-
we / but wyl fle from hym. For they
knowe not the voyce off straungers.
Thys manner of sayinge spake Jesus
vnto them And they vnderstode not:
what thinges they were / which he spak
he vnto them.

¶ Then sayde Jesus vnto them agayn:
Verily verily I saye vnto you / that
I am the doze of the shepe. All euen as
many as cam before me / are theues and
robbers / but the shepe dyd not heare
them. I am the doze: by me / yf eny man
enter in he shalbe safe / and shall go in
and out / and fynde pasture. The thefe
commeth not but for to steale and kyll /
p. 114.

The Gospell of S. Iohn.

As destroye. I can that they myght haue
lyfe/and haue yt more abundantly. **I**

Esa. xl. c. **I** am a goode shepheard/a goode
eze. xxxiii. shepheard geueth his lyfe for his she-
ad. xxxviij. pe. An heyred seruaunt whych ys not
the shepheard/nether the shepe are his
owne/seyth the wolfe comynge/and le-
ueth the shepe/and flyeth/and the wol-
fe catcheth/and scattereth the shepe.
The heyred seruaunt sayeth because he
ys an heyred seruaunt/and careth not for
the shepe. I am that goode shepheard
and knowe my shepe/and am knowen of
myne. As my father knoweth me euen
eze. xxxviij. so knowe I my father And I geue my
lyfe for my shepe/and other shepe I ha-
ue: which are not of this fold. The al-
l somme I bringe/and they shall heare
my voyce. And there shall be won flo-
ke/and won shepheard. **I**

Therefore doth my father loue me/
because I put my lyfe from me: that I
myght take yt agayne. No man taketh
yt fro me/ but I put yt away of my ly-
fe. I haue power to put yt fro me/and
power I haue to take yt agayne. This
commaundment haue I receaued off
my father. Agayne there was dissente
on amenge the iewes for these say-
ngs/and many of the sayd/ he hath the
deuill/and is madde/why heare ye him?
other sayde these are not the wordis of

The x. Chapter.

hym that hath the deuill/Can the de-
uill open the eyes of the blinde?

It was at Jerusalem the feaste
of the dedicacion: and yt was wynter/**I. mach. (118)**
And Jesus walked in Solomons hall
Then can the iewes soude aboute hym
and sayde vnto hym: howe longe dost
thou make vs doute? yf thou be Christ
tell vs playnly. Jesus answered them
I tolde you and ye beleue not/The wo-
kes that I do in my fathers name bea-
rewynes of me/ but ye beleue not/ be-
cause ye are not of my shepe. As I say-
de vnto you/ my shepe heare my voyce
and I knowe them/ and they folowe
me/and I geue vnto them eternall lyfe
and they shall neuer perill the neither
shall eny man plucke them out off my
honde My father which gaue the me/
is greter then all men/ and no man ys
able to take the out of my fathers hon-
de/and I and my father are one.

Then the iewes agayne toke hye
stones/ to stone hym with all. Jesus an-
swered them/ many goode workis ha-
ue I shewed you from my father/ for
which of them wyl ye stone me? The
iewes answered hym sayinge/ For thy
goode workes sake we stone the not/
but for thy blasphemy/ and because that
thou beinge a man/ makest thy selfe God
Jesus answered them: I say not wylt **esa. xliij. d**
y. iij.

The Gospell of. S. Iohn.
psal. lxxxj. in youre lawe: I haue sayde / ye are god
des: yf he called the goddes vnto who
the worde of God was spoken (and the
scripture can not be but verifed of
hym / whom the father hath sanctified
and sent into the worlde) saye ye then
that I blaspheme / because I sayd I am
the sonne of god: yf I do not the wo-
rkes of my father / beleue me not. But
though ye beleue not me / yet beleue
the workes / that ye maye knowe and
beleue that the father ys in me / and I
in hym. ¶

Agayne they went aboute to take
hym / but he escaped out of their hōdes
and went awaye agayne beyonde Jor-
dan / into the place where Iohn before
had baptised / and there abode. and ma-
ny resorted vnto hym / and sayd / Iohn
doyd no myracle. But all thyngis that
Iohn spake of this man are true. And
there many beleued on hym.

The. xj. Chapter. ¶

A Certayne man was sicke /
named Lazarus of Betha-
nia the toun of Mary ad
her sister Martha It was
that Mary which annoynt-
ed Iesus with oyntment
ad wypt his fete with her heare who-
sch brother Lazarus was sicke ad his
sister sent vnto hym sayinge / Lorde be

The. xj. Chapter.
hold / he who thou louest is sicke / Whē
Iesus that herde he sayd / this infirmi-
te ys not vnto deth. But for the laude
of god / that the sonne of god myght be
played by the reason of it Iesus loued
Martha and her syster / and Lazarus.
After he herde that he was sicke / then
abode he two dayes styll in the same
place where he was.

B Then after that sayd he to his disci-
ples: let vs go in to ierusalem agayne. This
disciples sayde vnto hym. Master / the
iewes lately sought meanes to stone
the: and wilt thou go thither agayne?
Iesus answered: are there not twelue
houers in the daye: yf a man walke in
the daye he stonbleth not / because he
seyth the light of this worlde. yf a man
walke in the nyght he stonbleth / becau-
se there is no light in him. This sayd he
And after that he sayde vnto the: oure
frende Lazarus slepeth / but I go to
wake hym out of slepe. Then sayde his
disciples: Lorde yf he slepe / then shall
he do well ynough. Iesus spake of his
deth: but they thought that he had spo-
ken off the naturall slepe. Then sayde
Iesus vnto them playnly / Lazarus ys
deed / and I am gladde for youre sakes
that I was not there / because ye maye
beleue. Neuerthelesse let vs go vnto
hym. Then sayde Thomas (whyche ys

The Gospell of S. Iohn.
called Widimus) vnto the disciples let
vs also go/that we maye dye with him
Then went Iesus/ and founde/that
he had lyne in hys graue foure dayes
alredy. Bethani was nye vnto Ierusa-
lem/aboute.xv. furlongis of. And ma-
ny of the Iewes cam to Martha and
Mary/to conforthe them ouer their bro-
ther. Martha asone as she herde that
Iesus was compyng/wēt/ād met hym
Marysare stille at home.

✠ The sayde Martha vnto Iesus:
Lorde yf thou haddest bene her / my
brother had not bene dead: but neuer-
thelesse I knowe that whatsoener thou
askest of God/God wil geue yt the. Je-
sus sayde vnto her: Thy brother shall
ryse agayne Martha sayde vnto hym:
I knowe well/ he shall ryse agayne in
the resurrection at the last daye. Iesus
sayde vnto her: I am the resurrection/
and lyfe. Whosoener beleneth on me/
yf though he were dead/yet shal he lyue
neand whosoener liueth / ād beleneth
on me/ shall neuer dye. Belenest thou
this? She sayde vnto hym: yf I see the
lene that thou arte Christ the sonne of
God which shal come into the world
And as soone as she so had sayd she
went her waye/and called her siller se-
cretly sayinge: The master is come ād
callech forthe. She as sone as she her

The .xj. Chapter.
de that/ arose quykly/ and cam vnto
hym: Iesus was not yet come into the
toun: but was in the place where Mar-
tha met hym. The Iewes then which
were with her in the house / and con-
forted her/when they sawe Mary that
she rose vpye hastily/and went out (fo-
loured her sayinge. She goeth vnto the
grave to wepe there.

Then when Mary was come/ whe-
re Iesus was ād sawe hym she fel dou-
ne at his fete/sayinge vnto hym/ Lorde
yf thou haddest bene here / my bro-
ther had not bene dead. When Iesus
sawe her wepe/ and the Iewes also we-
pe/ which cam with her. He grooned in
his spiret/ād vexed him selfe/ ād sayde
Where haue ye layed him? They sayde
vnto hym: Lorde come and se And Je-
sus wept. Then sayde the Iewes: Be-
holde howe he loued him. Some of the
sayde: Coude not he whych opened
the eyes of the blynde/haue made also
that this man shulde not haue dyed?
Iesus agayne groynge in hym selfe
cam to the graue/ yf was a caue/and a
stone layde on yt.

Iesus sayd: Take ye awaye the stone
Martha (the syster of hym that was
dead) sayde vnto hi Lorde by this tyme
he stenketh. For he had bene dead fou-
re dayes. Iesus sayde vnto her: Saye

The Gospell of S. Iohn.

I not vnto the/that yf thou biddest be-
leue/thou shuldest se the glory of God
Then they toke awaye the stone from
the place where the deed was layde.
And Iesus lifted vppe his eyes ad sa-
yd father I geue the thankis be cause
that thou hast heerde me/I knewe well
that thou hearest me all wayes but be-
cause of the people that stonde by I say
de it/that they myght beleue/that thou
hast sent me.

And when he thus had spokē/he cry-
ed with loud voyce/Lazarus come forth
the/and he that was deed cam forth bo-
unde hand and fote wyth bondes af-
ter the manner as they were wonte
to bynde theire deed wyth all. And hys
face was bounde with a naphyn. And
Iesus sayde vnto them: loose hym/and
let hym go Then many off the Jewes
whych cam to Mary and had sene the
chyngis whych Iesus dyd/belued on
hym. ¶ But some of them went their
wayes to the pharises / and tolde the
what Iesus had done.

¶ Then gathered the hye prestes ad
pharises a counsaill ad sayde: what do
we? Thys man doeth many miracles.
yf we let hym scape thus/all men wyl
beleue on him. And the romaynes shal
come and take awaye oure countre ad
people. And won of them named Cay-

The .xi. Chapter.

phas: which was the hye prest that sa-
me yeaere/sayde vnto them: ye percea-
ue nothyng at all no: yet cōsider that
yt ys expedient for vs/ that won man
dye for the people / and not that all the
people perishe. This spake he not off
him selfe but beynge hye prest that sa-
me yeaere/propheied he that Ies^{us} shul-
de dye for the people / and not for the
people only: but that he shulde gather
to gether in won the chyldren off God
whych were scattered abroode. From
that day kept they a counsel to gether
for to put hym to deeth.

Iesus therfore walked no more open-
ly amonge the Jewes: but wēt his way
ye thēce vnto a countre ny to a wilder-
nes into a cite called effraym/and the-
re haunted with hys disciples. ¶ The
Jewes efter was neye at hand/ad ma-
ny went out of the countre vppē to Je-
rusalem before the ester to purify the
selues. Thē sought they for Iesus and
spake bitwene the selues as they stode
in the temple: What thynke ye/seynge
he cometh not to the feast? The hye
prestes and pharises had geuen a com-
maundmēt that yf eny mā knewe whe-
re he were he shulde shewe yt that they
myght take hym.

The .xii. Chapter. ✠

mat. xxiij.
mar. xiiij.

The Gospell of S. Thon.



Then Jesus before saturday
of easter/came to betha
ny where Lazarus (which
was dead) was/whom Je
sus rayled fro deeth. The
re they made hym a sup
per/and Martha serued/blit Lazarus
was won of them that sate at the table
with hym. Then toke Mary a pounde
of oymntment called nardus / perfecte
and precious/and anoynted Jesus fete
and wypt his fete with her hear/and all
the housse smelled of the sauore of the
oymntment. Then sayde won of his disci
ples named Judas iscarioth/Simon
koffe/which afterwarde betrayed him
why was not this oymntment solde for
thre hondrede pence/ and geuen to the
poore? This sayde he / not that he car
ed for the poore: but be cause he was
a thefe/and kept the bagge/and bore that
which was geuen. Then sayde Jesus:
Let her a lone agaynst the daye of my
buryinge she kept yt. The poore all wa
yes shal ye haue with you/but me shal
ye not all wayes haue.

Muche people of the Jewes had kno
wledge that he was there. And they ca
not for Jesus sake only/ but that they
myght se Lazarus also whom he ray
led fro deeth. The hye prestes helde co
unsell: hat they myght put Lazarus to

The. xxi. Chapter

deeth also / be cause that for his sake
many of the Jewes wet awaye/ and be
leued on Jesus.

On the morowe moche people which
came to the feast (when they herde that
Jesus shulde come to Jerusalem) toke
branches of palme trees and went ad
met hym/and cryed Hosanna / blessed
is he that in the name of the lord com
meth/kyng of Israel. Jesus got a pony
ge asse and sate thereon / accordyng to
that which was writen: I care not to rylde
the of Sion/ beholde thy kyng com
meth sittynge on an asses colte. These
thynges vnderstode not his disciples
at the fyrst/ but when Jesus was glo
ryfied/ then remembryd they that soche
thynges were writen of him / and that
soche thynges they had done vnto him.

The people that was with him/ when
he called Lazarus out of his graue/and
rayled hym from deeth / bore recorde.
Therefore met hym the people/ be cause
se they herde that he had done soche
miracle. The pharises therefore sayde
amonge the Jewes/ ye se that we preuay
le nothinge/ lo al the worlde goth after
hi. There were certayne grekes amonge
the / which came to praye at the feast/ the
same came to philip which was of Beth
saida a cite in Galile/ and desired hym
sayynge/ Syr we wolde fayne se Jesus

mat. xxi. a
mar. xiiij.
Luc. xix. b

The Gospell of S. Iohn.

Philip came and tolde Andrew / and as
gayne Andrew and Philip tolde Jesus
And Jesus answered them sayinge / the
houer is come that sonne of man must
be glorified.

¶ Verely verely I saye vnto you / ex-
cept the wheate come fall in to the gro-
unde and dye / yt bydeth alone. yf yt dye

Mat. x. d. it bringeth forth moche frute. He that
and. xvi. d. loueth hys lyfe shall leese yt / And he
mar. viij. d. that hateth his life in this worlde / shall
kepe yt vnto lyfe eternall. yf eny man

Luc. ix. c. mynister vnto me let hym folowe me
and. xviij. g. and where I am there shall also my mi-
nister be. And yf eny man minister vnto
me / hym will my father honoure.

¶ Nowe is my soule troubled: and what
shall I saye? Father deliure me from
this houre / but therfore can I vnto this
houer father glorify thy name. Then
came there a voyce from heauē / I haue
glorified yt and will glorify yt agayne
The sayde the people that stode by and
herde / yt thoundreth. Other sayde / an
angell spake to hym. Jesus answered
and sayde / this voyce can not be cause of
me but for youre sakes.

¶ Nowe is the iudgmēt of this worlde
be / nowe shall the prynce of this worlde
be cast out a wyse. And I (yf I were
lyfte vpp fro the erth) will drawe all
men vnto me. This sayde Jesus signis

The xij. Chapter.

synginge what deeth he shulde dye. The
people answered hym / we haue herde
of the lawe that Christ bydeth euer: and psal. cix. b.
how sayest thou then that the sonne of ad. cxvi. a.
man must be lyfte vpp? who is that son & saie. xl. c.
ne of man? Jesus sayde vnto the / yet a tye. xxv. b.
littel while is the light with you: walke
whil ye haue light lest the darcknes co-
me on you. He that walketh in the dar-
ke / wotteth not whither he goeth. Whil
ye haue lyght / beleue on the lyght /
that ye maye be the childre of light.

¶ These thynges spake Jesus and de-
parted and hyd hym selfe from them.
And though he had done so many my-
racles before the / yet beleued not they
on him / that the sayinge of Esaias the
prophet might be fulfilled / that he spake.
Lorde who shall beleue oure sayyn. Esa. liij. a.
ge / And to whom is the arme of the lord? Rom. x. d.
de declared: Therfore coude they not
beleue / because that Esaias saith agayne /
He hath blinded their eyes / and hath
thened their hertes / that they shuld not see
with their eyes / & vnderstonde with
their hertes / and shulde be conuerted /
and I shulde heale them. So he thingis
sayde & sayas when he sawe his glory /
and spake of hym. Neuerthelesse amonge
the chiefe rulers many beleued on
hym / but because of the pharisees they
wolde not be a knowen off yt lest they

The Gospell of S. Thome
 shulde be excommunicated. For they lo-
 ued the prayse that is geue of me/mo-
 re then the prayse that cometh of God.
 Jesus cryed and sayde/he that bele-
 ueth on me beleueth not on me/but on
 him that sent me. And he that seeth me
 seeth him that sent me. ✠ I am come a-
 light into the worlde that whosoever be-
 leueth on me shulde not byde in darke-
 nes/and yf any man heare my wordes
 and beleue not / I iudge hym not. For
 I can not to iudge the worlde / but to
 saue the worlde. He that putteth me
 awaye/and receauneth not my wordes/
 hath won that iudgeth hym. The wor-
 des that I haue spokē shall iudge hym
 in the last daye. For I haue not spoken
 off my sylfe/but my father whych sent
 me / gaue me a commaundmēt what I
 shulde saye/and what I shulde speake.
 And I knowe wele that his comaund-
 ment ys lyfe everlastyng. Whatsoe-
 uer I speake therfore / euen as my fa-
 ther hode me/so I speake. ✠

The. xiiij. Chapter. ✠



Before the feast off easter/
 when Jesus knew that his
 houre was come / that he
 shulde departe out/of this
 worlde vnto the father.
 When he loued his which
 were in the worlde/vnto the ende he lo-

The. xliij. Chapter.
 ued them. And when supper was ended/
 after that the deuyl had put in the hert
 of Judas iscarioth Symons sonne / to
 betraye him. Jesus knowinge that the
 father had geuen hym all thyngis in-
 to hys hondes. And that he had come
 from God and shuld go to God/he rose
 fro supper/and layde a syde his upper
 garmentis/and toke a towel/and gyrd
 him sylfe. After that powred he water
 into a bason / and began to washe hys
 disciples fete/and to wyppē them wth
 so towell/where with he was gyrd.

Then cam he to Simon Peter. And
 Peter sayde to hym. Lorde shalt thou
 washe my fete? Jesus answered and
 sayde vnto him/what I do thou wote
 not nowe/thou shalt knowe here after
 Peter sayd vnto hym/Thou shalt not
 washe my fete whyll the worlde ston-
 deth. Jesus answered him/yf I washe
 not thy fete / thou shalt haue no parte
 with me. Sund Peter sayde vnto him.
 Lorde not my fete only / but also my
 hondes / and my head. Jesus sayde to
 him/he that is washed/neberthnot but
 to washe hys fete / but ys clene euery
 whyle. And ye are clene / but not all. For
 he knewe hys betrayer. Therfore say-
 de he/ye are not all clene.

After he had washed their fete/ & re-
 ceaued his clothes/and was set doune

mat. xxij. a
 Lu. xxiij. a
 mar. xiiij. a

The Gospell of S. Iohn.

agayne he sayde vnto the / wot ye what
I haue done to you? ye call me master
and lord / & ye saye wel / for so am I: yf
I then youre lord & master haue was-
hen youre fete / ye also ought to was-
the one anothers fete. for I haue geue
you an ensample / that ye shulde do as

Mat. x. c. I haue done to you. **¶** Verely verely
Luc. vi. f. I saye vnto you / the seruant is not gre-
ter then his master. Nether the messen-
ger greter then he that sent him.

yf ye vnderstande these thinges hap-
py are ye yf ye do them. I speake not of
you all / I knowe whom I haue chosyn
Isa. xl. c But that the scripture be fulfilled / he
that eateth bread wyth me / hath lyfte
vppe his hele agaynst me. Nowe tell
I you before yt come / that when yt is
come to passe / ye myght beleue that I

Mat. x. d. am he. Verely verely I saye vnto you:
Luce. x. c he that receaueth whosoener I sende
receaueth me. And he that receaueth
me / receaueth him that sent me.

When Iesus had thus sayde / he was
mat. xxi. b troubled in his spirete / and testifed sa-
mat. xxi. b ynge / Verely verely I saye vnto you /
Luce. xxi. b that woe of you shall betraye me. The
the disciples looked w^d on another wy-
tyng of whom he spake. There was
one of hys disciples whych leaned on
Iesus bosome / whom Iesus loued. To
hym bekened Symon Peter / that he

The xiii. Chapter.

shulde aske who yt was / of whom he
spake. he then as he leaned on Iesus
brest sayde vnto him / Lord who is yt?
Iesus answered / he yt is to whom I ge-
ue a sopp / when I haue dypt yt. And
he wetted a sopp / and gaue it to Iudas
Iscariot Simons sonne. And after the
sopp Satan entred into hym.

The sayde Iesus vnto him / that thou
dost do quickly. That w^d no m^a at the
table for what intet he spake vnto him.
Some of the thought / because Iudas
had the bagge / that Iesus had sayd vnto
hym / by those thyngs that we ha-
ue nede of agaynst the feast / or that he
shulde geue some thyng to the pore.
As soone then as he had receaued the
sopp / he went immediately out. And ye
was night. When he was gone out / Je-
sus sayde / nowe is the sonne of m^a glo-
rified: And God is glorified by him. yf
God be glorified by him / God shall al-
so glorify hym / in hym selfe / and shall
strayght waye glorify him.

¶ Deare chyldren / yet a lytel whyle
am I wyth you. ye shal seke me and as I
sayde vnto the iewes whither I go / thither
can ye not come. Also to you saye I
nowe A newe comasidmēt geue I vnto
you / that ye loue to gether / as I haue
loued you / that euē so ye loue one ano-
ther / By this shall all men knowe that
I am.

The Gospell of S. Iohn

ye are my disciples / yf ye shal haue lo-
ue won another. Simō Peter sayd vn-
to him / lord whyther goest thou? Ies^s
answered him: whyther I go / thou canst
not folowe me now / thou shalt folowe
me afterwarde. ¶ Peter sayde vnto
hym / lord why canst thou not folowe me
now? I will geue my lyfe for thy sake.
Iesus answered hym / Wylt thou geue
thy lyfe for my sake? Verely verely I
saye vnto the / the cocke shal not crowe
till thou haue denyed me thryse.

mat. xxvi.
mar. xiii.
Lu. xxij. c

The. xiiii. Chapter. ✠



And he sayd vnto hys dis-
ciples Let not yowre he-
tes be troubled / beleue
in god / and so beleue ye in
me. In my fathers house
there are many mansions. yf
ye were not so / I wolde haue tolde you
I go to prepare a place for you. I will
come agayne / and receiue you euen vnto
my selfe. that where I am / there maye
ye be also. And whither I go ye knowe
and the waye ye knowe. Thomas sayde
vnto hym / Lord we knowe not why-
ther thou goest. Also how is it possible
for vs to knowe the waye? Iesus sayde
vnto hym / I am the waye / verite and ly-
fe. No mā cometh vnto the father / but
by me. yf ye had knowen me ye had kno-
wen my father also. And now ye kno-

The. xiiii. Chapter.

we hym. And ye haue sene him. Iohannis
sayde vnto him / lord shewe vs the fa-
ther and it sufficeth vs. Iesus sayde vnto
hym / haue I bene so longe tyme wyth
you / and yet hast thou not knowen me?
Iohannis he that hath sene me / hath sene
the father. And howe sayest thou then /
shewe vs the father? Beleuest thou not
that I am in the father / and the father
in me? The wordes that I speake vnto
you I speake not of my selfe / but the fa-
ther dwellinge in me / is he that doeth
the workes. Beleue that I am in the fa-
ther / and the father in me. At the leest
beleue me for the very workes sake.

Verely verely I saye vnto you whoso-
euer beleueth on me / the workes that
I do / the same shal he do / a greter wor-
kes then these shal he do because I go vnto
my father: & whatsoever ye are in my
name / that wil I do. ¶ That the father
might be glorified by the sonne: yf ye shal
doe any thinge in my name I wil do it. mat. vii. 28
mar. xi. 3

✠ yf ye loue me kepe my commaund-
mentis and I will praye my father / and he
shal geue you another comforter that he
maye byde with you euer / which is the
spirite of trueth whom the worlde can-
not receaue / because the worlde seyth
hym not / neither knoweth hym. But ye
knowe hym / for he dwelleth with you
and shal be in you / I will not leaue you
I. iiii.

The Gospell of .S. Iohn.
comfortlesse / I will come vnto you.
It is yet a lytell while and the worlde
seyth me no moare / but ye shall seme.
For I lyue / and ye shal lyue. That daye
shall ye knowe that I am in my father
and my father in me / and I in you.

He that hath my commaundmentis & he
perbethe / the same is he that loueth me
and he that loueth me shalbe loued of
my father / and I will loue him and will
showe myne owne selfe vnto him. In
das sayd vnto hi (not Judas iscarioth)
I orde what is the cause that thou wylt
shewe thy selfe vnto vs / & not vnto the
worlde. Iesus answered and sayde vnto
hym / If a man loue me and wyl ke-
pe my saynges / my father also wyl lo-
ue him and we wyl come vnto him and
wyl dwell wyth him. He that loueth
me not / kepeth not my sayngis. And
the wordes which ye heare are not my-
ne / but my fathers which sent me.

This haue I spokē vnto you beyngē
yet present with you. But that comfort-
er which is the holy goost (whom my
father wyl geue in my name) shall tea-
che you all thyngis / and byngē all thyng-
ges to youre remembraunce / whatso-
euer I haue tolde you.

Peace I leue with you / my peace I
geue vnto you. Not as the worlde ge-
neth geue I vnto you. Let not youre

The .xv. Chapter.
herfes be greued / neither feare ye : ye
haue herde howe I sayde vnto you / I
go and come agayne vnto you. yf ye lo-
ued me / ye wolde herely reioyce / becau-
se I sayde / I go vnto the father. For the
father is greter then I / and nowe haue
I shewed you / before yt come / that whē
yt come to passe / ye myght beleue.

Here after wyl I not talke many
wordes vnto you. For the chefe rulas
of thys worlde cometh / and hath nou-
ght in me. But that the worlde maye
knowe that I loue my father. And as
my father gaue me commaundment / euens
so do I. If I kyle let vs go hence.

The .xvi. Chapter.



Am the true vyne / and my
father is an husband mā /
Every braunche that bea-
reth not frute in me. He
wyl take awaye. And eue-
ry braunce that beareth fru-
te wyl be pource that yt maye bringe
moare frute / Nowe are ye cleane / by
the meanes of the wordes which I ha-
ue spoken vnto you / Wyde in me / & I in
you / As the braunche cannot beare frute
of yt selfe excepte yt wyde in the vyne /
no more can ye excepte ye abyde in me.

I am the vyne / and ye are the braun-
ches / He that abydeth in me / & I in him
the same byngeth forth moche frute

The Gospell of S. Thom.

Mat. xxi. For without me can ye do nothinge /
J. i. i. d. yf a man hyde not in me / he is cast for-
 the as a braunt he / and is wyddered / and
 men gather them / and cast them in to
 the fyre / and they burne. yf ye hyde in
 me / and my wordes also hyde in you /
 aske what ye will / and ye shalbe geuen
 you. ¶ Here in is my father glorified
 that ye beare moche frute / and he ma-
 de my disciples.

Ephe. v. a As my father hath loued me / euen so
J. i. c. i. b haue I loued you / Continue in my loue /
J. i. o. a. i. c. yf ye shall kepe my comaundmentis / ye
and. i. i. d. shall hyde in my loue / euen as I haue
 kept my fathers comaundmentis / & hyde
 in his loue / These thyngis haue I spo-
 ken vnto you / that my love myght re-
 mayne in you / & that your love might
 be full. ¶ This is my comaundment / that
 ye loue to gether as I loued you. Gre-
 ter love the this hath no mā / then that
 a mā bestowe his lyfe for his frendes /
 ye are my frendes / yf ye do whatsoe-
 ver I comaunde you. Hence forth call I
 you not seruantis. For the seruant kno-
 weth not what his lord weth / But you
 haue I called frendes. For all thyngis
 that I haue herde of my father / I haue
 opened to you. ye haue not chosen me /
 but I haue chosen you / and ordeyned
 you that ye go / and brynge forth the frute /
 & that your frute remayne / & that what

The. x. Chapter.

toeuer ye shall aske of my father in my
 name he shalbe geue yf you. ¶
 ¶ This comaunde I you / that ye lo-
 ue to gether / yf the worlde hate you / ye
 knowe that it hated me before it hated
 you. yf ye were of the worlde / the worlde
 wolde loue hye owne / Because ye
 are not off the worlde / but I haue cho-
 sen you out of the worlde / therfore ha-
 teth you the worlde. Remēber my say-
 inge / that I sayde vnto you / the seruati-
 te is not greter then his lord. yf they
 haue persecuted me / so wyl they perse-
 cute you / yf they haue kept my sayn-
 ge / so wyl they kepe yours.

D But all these thyngis wyl they do vnto
 to you for my names sake because they
 haue not knowē him that sent me. yf I
 had not come and spokē vnto them they
 shulde haue no synne / but now we haue
 they no thyng to cloke their synne
 withal. He that hateth me / hateth my
 father. yf I had not done workes amō-
 ge the which none other man did / they
 shulde be without synne / But now we
 haue they sene / and yet haue hated bo-
 the me and my father. Euen that the say-
 inge myght be fulfilled that is witen
 in their lawe. They hated me with out
 a cause. ¶ But when the comforter
 is come whom I wyl sende vnto you
 from the father / which is the spirit of

The Gospell of S. Iohn.

Mat. xxiii. gberite/ which procede of the father
he shal testifie of me/ And ye shal be-
se wytnes also / be cause ye haue bene
with me from the begynnyng.

The. xvi. Chapter.

Mat. xxiii.



These thingis haue I sayd
vnto you because ye shal
be not be hurte in youre
sayth. They shal excom-
municat you / yee the tyme
me shal come / that who-
soener killeth you / will thynke that he
doth God true seruice. And suche thing-
is will they do vnto you because they
haue not knowe the father / nether yet
me. These thyngis haue I tolde you/
that when that houre is come / ye shal
be remembred then that I tolde you. I
These thingis sayde I not vnto you at
the begynnyng / because I was present
wth you.

✠ But nowe go I my waye to him/
that sent me / and none of you asketh me
whither goest thou? but be cause I ha-
ue sayde suche thynges vnto you / your
heertes are ful of sorowe. Neuerthe-
lesse I tell you the trueth it is expedient
for you that I go away. For yf I go not
away / that comforter wyll not come
vnto you. yf I departe I wyll sende
hym vnto you / And when he is come /
he wyll rebuke the worlde of synne / and

The. xvi. Chapter.

of rightwelsnes / and of iudgement: Of
synne / because they beleue not on me /
Of rightwelsnes / because I go to my fa-
ther / and ye shal se me no moare: And of
iudgement / because the chiefe ruler of
this worlde / is indged alredy.

C I haue yet many thingis to saye vnto
you / but ye cannot beare them awaye
nowe. When he is wong come (I mea-
ne the spyrete of verite) he wyll leade
you into all trueth. He shal not speake
off hym selfe / but whatsoener he shal
heare / that shal he speake / and he wyll
shewe you thyngis to come. He shal
glorifie me / for he shal receaue of my-
ne / and shal shewe vnto you. All thinges
that my father hath are myne. Therefo-
re sayd I vnto you that he shal take of
myne / and shewe vnto you. I

✠ After a whyle ye shall not se me /
and agayne after a whyle ye shal se me.
For I go to my father / Then sayd some
of his disciples bytwene them selues /
what is this that he sayeth vnto vs / af-
ter a whyle ye shal not se me / and agay-
ne after a whyle ye shal se me / and that
I go to my father? They sayde therfo-
re / what ys this that he sayth after a
whyle? We cannot tell what he sayth. Je-
sus perceaued that they wolde aske hi /
and sayde vnto them. This is it that ye
enquire of bytwene youre selues / that

The Gospell of S. Iohn

I sayd/after a whyle ye shall not seme
agayne after a whyle ye shall seme.
Verely verely I saye vnto you ye shall
wepe and lament/and the worlde shall
reioyce: ye shall sorowe/ but your sor-
owe shall be turned to ioye.

A woman when she traueyleth hath
sorowe/because her houre is come: but
as sone as she is deliuered of her chyld
she remembreth no moare her anguy-
she/for ioye that a man is borne into
the worlde: And ye nowe are in sorowe
but I will se you agayne/and your her-
tes shall reioyce / and your ioye shall
no man take from you. And in that

mat. vii. a
and. xxi. c
mar. xi. c.
Luc. xi. b
Jacob. i. a

daye shall ye aske me no questiō. Verely
verely I saye vnto you/ whatsoe-
uer ye shall aske the father in my name
he wyll geue y^e you/whereto haue ye
asked no thinge in my name/Aske/and ye
shall receaue y^t/that your ioye maye
be full. These thyngis haue I spoken
vnto you in p^rouerbis. The tyme wyll
come when I shall spake no moare to
you in p^rouerbis/ but I shall shew you
playnly fro my father. At that daye shall
all ye aske in my name. And I saye
not vnto you that I wyll speake vnto
my father for you. For my father him-
self loueth you/ because ye haue loued
me/and beleue that I cam out fro god/
I went out from the father / and cam

The. viii. Chapter.

into the worlde/ I leue the worlde agay-
ne/and go to the father. His disciples
sayde vnto him: Nowe speakest thou
playnly/ & thou blest no p^rouerbe. Nowe
we knowe we that thou vnderstondest
all thynges and needest not that any man
shulde aske the any question. Therfore
beleue we that thou camst fro god. I mat. xxi.
Jesus answered them: Nowe ye do be- mat. xxi.
leue/ Beholde the houre draweth nye/
and is alredy come/ that ye shall be sca-
tered euery man his wayes/ & shall lea-
ue me alone. And yet am I not alone.
For my father is with me.

These wordes haue I spoken vnto
you that in me ye myght haue peace/
In the worlde shall ye haue trybulaci-
on/ but be of good chere/ I haue ouer-
come the worlde.

The. xxi. Chapter.



And these wordes spake Jesus
and lyfte vpe hys eyes
to heauē/and sayde/father
the houre is come/ glori-
fy thy sonne that thy son-
ne maye glorify the. As
thou hast geuen hym power ouer all
fleshe that he shulde geue eternall lyfe
to as many as thou hast geuen hym/
This is lyfe eternall that they myght
knowe the that only very god/ and whō
thou hast sent Jesus Christ.

The Gospell of S. Iohn.

I haue glorified the on the erth. I haue synnyshed the workes which thou gauest me to do. And nowe glorify me thou father in thyne owne presence/ wpyth the glory which I had wpyth the/ yee the world was. I haue declared thy name vnto the men which thou gauest me out of the worlde. Thyne they were. And thou hast geue them me / & they haue kept thy saynges. Nowe haue they knowen that all thyng is whatsoeuer thou hast geue me / are of the. For I haue geue vnto them the wordes whych thou gauest me / and they haue receaued them / and haue knowen surely that I came out from the / and haue beleued that thou diddest send me.

I prayse for the / I prayse not for the worlde / but for them whych thou hast geuen me / for they are thyne / and all myne are thyne / and thynne are myne / and I am glorified in them / And nowe am I no moare in the worlde / but they are in the worlde / and I come to the.

✠ Holy father kepe in thyne owne name them whych thou hast geue me / that they maye be one as we are. Whil I was with them in the worlde / I kepte them in thy name / Those that thou gauest me / haue I kepte / and none of the is lost / but that lost chylde / that the scripture myght be fulfilled.

Salisbury

The xlii. Chapter.

Nowe come I to the / and these wordes speake I in the worlde that they myght haue mytore full in them / I haue geuen them thy doctrine / and the worlde hath hated them / because they are not of the worlde / euen as I am not off the worlde. I desyre not that thou shouldest take the out of the worlde / but that thou kepest the from euill. They are not of the worlde / as I myself am not of the worlde. Sanctify the in thy trueneth. Thy sayinge is verite. As thou diddest send me in to the worlde / euen so haue I sent the into the worlde. And for their sake sanctify I myself / that they also myght be sanctified thow we the trueneth.

I praye not for them alone / but for the also which shall beleue on me thow sawe their preachynge / that they all maye be one / as thou father arte in me and I in the / that they maye be also one in vs / that the worlde maye beleue that thou hast sent me. And that glory that thou gauest me I haue geuen the that they maye be won / as we are won. I am in the and thou arte in me / that they maye be made perfecte in won / and that the worlde maye knowe that thou hast sent me / and hast loued them as thou hast loued me.

Father I will that they which thou

The Gospell of. S. Iohn.

hast geue me / be with me where I am
that they maye see my glozy which thou
hast geue me. For thou hast loued me
before the makinge off the worlde / O
righteous father the very worlde ha-
th not knowen the / but I haue knowen
the / and these haue knowen that thou
hast sent me. And I haue declared vnto
them thy name / and wyl declare yt
that the loue wher wylth thou louedst
me / be in the / and that I be in them.

The. xliij. Chapter.

When Iesus had spoke the
se wordes / he went forth
with hys discyples ouer
the broke Cedron: wher
e was a garden / into the
which he entred with his
disciples (Judas also which betrayed
hym knewe the place / for Iesus often
tymes resorted thither with his disci-
ples) Judas the after he had receaued
a bonde off men: and ministers off the
hye prestes and of the pharises ca-
thet with lanterns / and fyerbondes / and
wepens The Iesus knowynge all thin-
gis that shulde come on him / wet forth
and sayde vnto them / whom seke ye?
They answered hym: Iesus off Naza-
reth. Iesus sayde vnto them / I am he.
Judas also which betrayed him sto-
de by with the. As soone as he had sayd

mat. xxvi. c
mar. xiii. c
Luc. xxii. d

mat. xxvi. c
mar. xiii. c
Luc. xxii. e

The. xliij. Chapter.

vnto the I am he / they wet backe wat-
res ad fell to the grounde. He asked the
agayne / whome seke ye? They sayde /
Iesus off Nazareth. Iesus answered / I
sayde vnto you / I am he. If ye seke me
let these go their waye: That the sayin-
ge myght be fulfilled whych he spa-
ke / off them which thou gauest haue I
lost not one.

Simon Peter had a swerde / and
drew hym out / ad smote the hye prestes
seruant ad cut off hys right eare. The
seruantes name was Malchus. The
sayde Iesus vnto Peter / put vpp the
swerde in to the sheath / shall I not
drynke of the cuppe whych my father
had geue me? Then the company / ad the
Capayne / and the ministers off the ieu-
wes / toke Iesus and bounde hym and
ledde him awaye to Anna fyrst: for he
was fatherelawe vnto Cayphas / whi-
ch was the hye preste that same yere
Cayphas was he that gaue counsell to
the iewes that yt was expedient that
wen man shulde dye for the people.

Simon Peter folowed Iesus / ad a-
nother disciple: that disciple was kno-
wen of the hye preste / and wet in wylth
Iesus in to the pallys off the hye preste
Peter stode at the doore with out Then
wet out that other disciple which was
known vnto the hye preste / and spake
A.ij.

The Gospell of S. Iohn.

mat. xvi. to the damsell that kept the doze / and
mar. xiii. brought in Peter. Then sayde the dam-
Luc. xxi. sell that kept the doze unto Peter / Ar-
te not thou wone of this mannes disci-
ples? He sayde / I am not. The seruants
and the ministers stode there and
had made a fyre off coles. For yt was
colde / and they warmed them selues.
Peter also stode amonge the and war-
med hym selfe.

The hye p[re]ste asked Iesus off hye
disciples / and of his doctrine. Iesus an-
swered him / I spake openly in the worl-
de. I euer taught in the synagoge and
in the temple whither all the iewes re-
sorted / and in secrete haue I sayde no-
thyng / why askest thou me? Aske the
which herde me what I sayed vnto the.
Beholde they can tell what I sayde.
When he had thus spoken / one off the
ministers which stode by / smote Iesus
on the face sayinge Answered thou the
mat. xvi. f. hye p[re]ste so? Iesus answered hym / yf
mar. xiii. f. I haue euill spoken / beare witness off
Luc. xxi. f. the euill / yf I haue well spoken / why
smystest thou me? Annas sent hym bo-
unde vnto Caphas the hye p[re]ste.

mat. xvi. Simon Peter stode and warmed him
Mar. xiii. and they sayde vnto hym / Arte not
Luc. xxi. f. thou also wone of his disciples? He de-
nyed yt / and sayde / I am not. Wone off
the seruants of the hye p[re]ste (his co-

The xlii. Chapter.

yn whose eare Peter smote of / sayde
vnto hym / did not I se the in the garden
with hym? Peter denyed yt agayne and
immediatly the cocke crew.

Then led they Iesus from Caphas mat. xvi. f.
into the house of iudgment. It was in mar. xvi. f.
the morninge / and they them selues Luc. xxi. f.
went not into the iudgemēt house lest
they shulde be defyled / but that they
myght eate Pascha. Pilate then went
oute vnto the and sayde / What accusa-
cion bringe ye agaynst this mā? They
answered and sayd vnto hym / If he we-
re not an euill doer / we wolde not ha-
ue deliuered hym vnto the. Then sayd
Pilate vnto them / take hym vnto you
and iudge him after your owne lawe
The iewes sayde vnto hym / It ys not
lawfull for vs to put any man to deeth
That the wordes of Iesus myght be
fulfylled whych he spake / signifyinge
what deeth he shulde dye.

Then Pilate entred into the iudge. mat. xvi. f.
ment house agayne / and called Iesus mar. xvi. f.
and sayd vnto him / Arte thou kynge of Luc. xxi. f.
the iewes? Iesus answered / sayst thou
that of thy selfe / or did other tell yt the
of me? Pilate answered / Am I a iewe?
Thyne owne nation and the hye p[re]s-
tes haue deliuered the vnto me. What
ast thou done? Iesus answered my-
nyngde. It is not of this worlde. yf my
A. ii.

The Gospell of S. Ihon.

kingdom were of this world the world
de my ministers suerly sight/that I shal
not be deliuered to the iewes/but
nowe is my kingdom not from here.
Pilate sayde vnto him/Arte thou a
kinge then? Jesus answered/Thou say-
est that I am a kinge. For this cause
was I borne/and for this cause ca I
to the world/that I shulde beare wit-
nes vnto the trueth. All that are of the
trueth heare my voyce. Pilate sayde
vnto hym/what is the trueth.

And when he had sayd that/he went
out agayne vnto the iewes/and sayde
vnto them/I fynde in hym no cause at
all. ye haue a custome amonge you/that
I shalde deliuer you wch looke at e-
uer. Her wyll ye that I loose vnto you the
kinge off the iewes? Then cryed they
all agayne sayinge/Not hym but Bar-
rabas. Barabab was a robber.

The xix. Chapter.

Then Pilate take Jesus/
and scourged hym. And
the souldiers wch a crowne
of thornes and put it
on his head And they did
on him a purple garment
and sayd/hail kyng of the iewes And
they smote him on the face Pilate went
forthe agayne/and sayde vnto the/Be-
holde I bringe hym forth to you/that

The xix. Chapter.

ye maye knowe that I fynde no faulte
in him. Then ca Jesus forth the wearyn-
ge a crowne of thornes & a robe of pur-
ple. And Pilate sayd vnto the/Beholde
the man. Whē the hye prestes and mi-
nisters sawe hym they cryed sayinge
crucify hym: crucify hym. Pilate sayde
vnto the/Take ye hym and crucify him
for I fynde no cause in him. The iewes
answered him/We haue a lawe/and by
oure lawe he ought to dye: because he
made hym selfe the sonne of God.

When Pilate herde that sayinge/he
was the moare asayde/and went agay-
ne in to the iudgment house/and sayde
vnto Jesus/whence arte thou? Jesus
gaue hym none answer. Then sayde
Pilate vnto hym: Speakest thou not
vnto me? knowest thou not that I ha-
ue power to crucify the? & haue power
to loose the? Jesus answered/Thou shu-
dest haue no power at all agaynst me/
except it were geuen vnto the fro abo-
ue. Therfore he that deliuered me vnto
the/is moare in synne And fro then-
ce forth sought Pilate meanes to loo-
se him/but the iewes cryed sayinge: yet
thou let hym go/though arte not Cesar's
frende. Whosoever maketh hym selfe
a kyng: is agaynst Cesar.

When Pilate herde that sayinge he
brought Jesus forth/and late doune to
A.iii.



mat. xxiij.
mat. xxiij.
mat. xxiij.

The Gospell of S. Iohn.

gene sentence/in a place called the pa-
nemēt/But in the hebrue tonge/ Gaba-
batha. (yt was the sabotheuen whych
fallerh in the ester fest/and aboute the
sixe houre) And he sayde vnto the ie-
wes: Beholde youre kynge: They cry-
ed/awaye with hym/awaye with hym
Crucify hym. Pilate sayde vnto them
Shal I crucify youre kynge? The hye
prieskes answered: We haue no kynge
but Cesar. Then deliuered he hym vnto
them to be crucified.

mat. xxv. And they toke Iesus and ledde him a-
waye. And he bore hys crosse/and went
for the into a place called the place of
dead mennes sculles (whiche is named
in hebrue/Golgartha) where they cruci-
fied him And with him two other: on
either syde won/and Iesus in the middes
Pilate wrote his title/and put yt on the
crosse: The writinge was/ Iesus of na-
zareth/ kynge of the iewes. This title
ved many of the iewes for the place
where Iesus was crucified/ was neye
to the cite. And yt was writen in he-
brue/greke and latyn. The sayde the hye
prieskes of the iewes to Pilate write
not/kyng of the iewes: but that he say-
de/ I am kynge of the iewes. Pilate
answered: what I haue writen haue I
writen.

mat. xxv. The souldiers/when they had cruci-

The xix. Chapter.

And Iesus/toke hys garmentis ad ma. mar. xv. 6.
de foure partes/to enery souldier a par Luc. xxi. 18.
te/and also hys coote. The coote was
with out seme wouē vppō thowwe/and
thowwe. And they sayde won te ang-
the: Let vs not deuyde yt: but cast lot-
tes who shal haue yt That the scriptu-
re myght be fulfilled which sayth They psal. xxi. 18.
parted my rayment amonge them/and
on my coote did cast lottes. And the sou-
diers did so the thynges in dede.

There stode by the crosse of Iesus/
hys mother/and hys mothers syster/
Mary the wyfe of Cleophas/and Ma-
ry magdalene. When Iesus sawe hys
mother and the disciple stonde bynge who
he loued/he sayde vnto hys mothere
Woman beholde thy sonne. The sayde
he to the disciple: beholde thy mother.
And from that houre the disciple toke
her for his owne.

After that whē Iesus perceained that
all thynges were performed/that the
scriptures myght be fulfilled/he sayte
I thys. There stode a vessel full of ve-
neger by. They filled a sponge with ve-
negre/and wonde yt about with ylop-
pe/and put yt to his mouth. As soone as
Iesus had receaued of the venegre/he
sayd: It ys fynished/and bowed hys
head/and gaue vpp the goost.

The iewes the be cause yt was the

The Gospell of S. Iohn.

Both enē that the bodies shuld not remaine vpon the crosse on the saboth daye (for that saboth daye was an hye daye) besought Pilate that theyr legges myght be broke & that they myght be take doune. The cā the souldiers ad brake the legges of the fyrst / ad of the other which was crucified with Iesus. When they cam to Iesus and sawe that he was dead alreedy / they brake not his legges: but one of the souldiers with a speare / thrust hym in to the syde / and forth with cā there out blode & water. And he that sawe yt bore recorde / ad hye recorde ys true. And he knoweth that he sayth true that ye myght beleue also. These thinges were done that the scripture shulde be fulfilled: ye shal not breake a bone of hym. And agayne another scripture sayeth: They shal looke on hym / whom they pearced.

After that / Ioseph of Arimathea (whych was a discipule of Iesus but secrete for feare of the iewes) besought Pilate that he myght take doune the body of Iesus. And Pilate gaue hym licence. And there cā also Nicodemus whych at the begynnyng cā to Iesus by nyght / ad brought of myrrour ad aloes mingled to gerher aboute an hundred ponne wyght. Then toke they the body of Iesus and wond yt in linnen clo-

Exo. xii.
Nhe. ix. b.
gacha. xii.

mat. xxi.
mar. xii.
Luk. xxi.
Joan. ii.

The xx. Chapter.

Thes with those cōfessions as the maner of the iewes is to burye in the place whete Iesus was crucified was a garden and in the garden a newe sepulchre / wherein was newet man layde. There layde they Iesus be cause of the iewes saboth enen / for the sepulchre was nye at hande.

The xx. Chapter.



And the mornynge after the saboth daye cam Mary Magdalene early whē it was yet darcke vnto the sepulchre and sawe the stone rolled awaye from the tounbe. Then she ranne / and cā to Simon Peter / and to the other discipule whom Iesus loued / and sayde vnto them: They haue taken awaye the lord out of the tounbe and we cannot tell where they haue layde hym. Peter went forth and that other discipule / ad cam vnto the sepulchre. They ranne bothe to gether / ad that other discipule dyd out rāne. Peter and cam fyrst to the sepulchre. And he stooped doune and sawe the linnen clothes / yet went he not in. Then cam Simon Peter folowynge hym / ad wē into the sepulchre / and sawe the linnen clothes lye / and the naphyn that was aboute hye head not lyinge wth the linnen clothes / but wrapped togerher.

mar. xvi.
Luk. xxiv.

The Gospell of S. Iohn.

In a place by y^e silfe. Then went in also that other disciple whych cam fyrst to the sepulchre/ and he sawe/ and beleued for as yet they knew not the scriptures/ that he shulde rylle agayne from death. And the disciples wet awaye agayne vnto their owne home.

mat. xxiii Mary stode with out at the sepulchre **mar. xvi** whiche wepinge: As she wept/ she bowed her selfe into the sepulchre & sawe two Angels clothed in white sitting the one at the head/ and the other at the fete/ where they had layde the body of Iesus. They sayde vnto her: woman why wepest thou? She sayde vnto them: They haue taken awaye my lord/ and I wote not where they haue layde him. When she had thus sayde/ she turned her selfe backe and sawe Iesus standing/ and knewe not that y^e was Iesus. Iesus sayde vnto her woman why wepest thou? Whom seekest thou? She sayde: I suppose that he had bene the gardener/ sayde vnto hym: Syr yf thou haue buried hym hence tell me where thou hast layde him/ and I will take hym awaye. Iesus sayde vnto her: Mary. She turned her selfe/ and sayde vnto him: Rabbi which is to saye master. Iesus sayde vnto her: touche me not/ for I haue not yet ascended to my father. But go thou to my brethren and saye vnto them/ I

The xx. Chapter.

ascende vnto my father/ and y^eoure father: my God/ and y^eoure God. Mary magdalene cam/ and tolde the disciples that she had senethe lord/ and that he had spoken suche thinges vnto her.

mat. xxviii The same daye at nyght/ whych daye was the morowe after the laboure daye **mar. xvi. c** whē the tores were shut (there the disciples were assembled to gether for feare of the iewes) cam Iesus and stode in the myddes/ and sayde to them/ peace be with you. And when he had so sayde he shewed vnto them hys handes and his fete/ and sayde. Then were the disciples glad when they sawe the lord. He sayde vnto them agayne: peace be with you. As my father sent me/ euen so sende I you. Whē he had sayde that he blew on them/ and sayde vnto the Receaue the holy goost: whosoever synnes ye remyt/ they are remitted vnto them. And whosoever synnes ye retayne/ they are retayned. **mat. xxviii**

mat. xxviii Thomas one of the twelue called didimus/ was not with the whē Iesus cam. The other disciples sayde vnto him: we haue senethe lord. And he sayde vnto them: except I se in hys handes the print off the nayles/ and put my fyngers in the holes of the nayles/ and thruste my hōde into his syde/ I wil not beleue. And after vij. dayes agayne/ the disci-

The Gospell of S. Iohn.

iples were with in / and Thomas was with them. Jesus came when the doores were shut / and stode in the myddes and sayde: peace be with you.

Then sayde he to Thomas: put in thy finger here / and se my handes / and put forth thy hande and thrust it in to my syde / and be not without fayth but beleue. Thomas answered and sayde vnto hym / my lord / and my God. Jesus sayde vnto him: Thomas because thou hast seene me / therefore hast thou beleued: happy are they that haue not seene / and yet haue beleued.

And many other signes did Jesus in the presence of his disciples which are not written in this booke. These are written that ye myght beleue that Jesus is Christ the sonne of God and that ye in beleuinge myght haue life thorow his name. **The. xxi. Chapter.**



After that Jesus shewed hym selfe agayne at the see of Tyberias. And on this wyse shewed he hym selfe. There were to gether Simon Peter / and Thomas / which is called Didymus: and Nathanael of Cana a cite off galile / and the sonnes of zebedee / and two other of the disciples. Simon Peter sayde vnto them. I go a fyshynge. They sayde

The. xxi. Chapter

vnto hym: we also wyl go with the. They went their waye and entered in a shippe strayght waye / and that nyght caught they no thinge. When the morninge was now come / Jesus stode on the shore / neuerthelesse the disciples knewe not that yt was Jesus. Jesus sayde vnto them: Syng / haue ye any meate? They answered hym no. And he sayde vnto them: cast out youre net on the right syde of the shippe / and ye shall fynde. They cast out / and anon they were not able to drawe yt for the multitude of fyshes.

Then sayde the disciple whom Jesus loued vnto Peter: It is the lord. When Simon Peter herd that it was the lord / he gyrd his mantell to hym (for he was naked) and sprang in to the see. The other disciples came by shippe: for they were not farre from londe / but as yt were two hondred cubitis / and they drew the net with fyshes. As soone as they were come to londe / they sawe hot coles layde and fysh layde ther on / and bread. Jesus sayde vnto them: bringe of the fyshes which ye haue nowe caught. Simon Peter stepped forth and drew the net to londe full of greate fyshes / an hondred and. liii. And for all there were so many / yet was not the net broke. Jesus sayde vnto

The Gospell of S. Iohn.

to the: come and dyne. And none of the
disciples durste aske hym: what arte
thou? for they knewe that yt was the
loide. Jesus the cam and toke bread/ and
gaue the and fild the iphrowse And this is
nowe the thyrde tyme that Jesus ap-
peared to hys disciples/ after that he was
risen agayne from deeth.

When they had dynd/ Jesus sayde
to Simō Peter/ Simon Joanna/ louest
thou me more then these? He sayde vnto
hym/ ye loide/ thou knowest/ that I lo-
ue the. He sayde vnto hym/ fede my lā-
bes. He sayde to him agayne the secon-
de tyme / Simon Joanna / louest thou
me? He sayde vnto hym/ ye loide thou
knowest that I loue the. He sayde vnto
him/ fede my shepe. He sayde vnto him
the thyrde tyme/ Simō Joanna/ louest
thou me? Peter folowed because he
sayde the thyrde tyme/ louest thou me/
and sayde vnto hi/ Loide thou knowest
all thinge thou knowest that I loue the
Jesus sayde vnto hym/ fede my shepe.

¶. 10. et. 1. c.

Verely verely I saye vnto the/ when
thou wast yonge thou gerdest thy sp-
se and walkedst whether thou woldest
but when thou arte olde/ thou shalt stret-
che forth the thy handes and another shall
gyrde the and leade the whither thou
woldest not That spake he signyfinge
by what deeth he shalde glorify God.

The. xxi. Chapter.

And when he had sayde thus/ he sayde
to hym. ¶ folowe me. Peter turned
about/ and sawe that disciple whom Je-
sus loued folowynge (which also lenech
on his brest at souper) and sayde/ loide
which is he that shal betraye the. When
Peter sawe him/ he sayde to Jesus/
Loide what shal become of this man?
Jesus sayde vnto him: yf I wyll haue
him to tary tyll I come/ what is that to
the? folowe thou me. Then went they
sayinge abrode amonge the brethre that
that disciple shulde not dye. And Jesus
sayde not to hym/ he shal not dye/ but
yf I wyll that he tary tyll I come what
is that to the? The same disciple is he/
whych testifyeth of these thynges/ and
wrote these thynges/ And we knowe
we/ that his testimony is true.

There are also many other thy-
nges which Jesus did wh-
ych yf they shulde be wri-
ten euery wo/ I suppo-
se the worlde coulde
not contayne the
bookes that shul-
de be wyten.

**¶ Here endeth the Gospell
of Saynte Iohn.**

B. 1.

The Actes of the Apostles
**The Actes / off The
 Apostles.**

The fyrst Chapter.



Iamp
 fynde
 trea-
 tise /
 (wea-
 re fro
 be Theophylus) I
 hane writen of all
 that Iesus begā to
 do and teach vntyl
 the daye of the whiche
 he was take vp
 after that he thoro-
 rowe the holy go-

ost had geue comāndmentis vnto the
 apostles / whiche he chose to whom al-
 so he shewed hym selfe alpye after his
 passion by many tokēs / aperyng vnto
 them fourty dayes / and spake vnto the
 of the kyngdom of God / and gathered
 them to gether / and comāunded them
 that they shulde not departe fro Jeru-
 salem / but to waite for the promys of
 the father wherof ye haue herd of me
 for I hon baptised with water / but ye
 shalbe baptised with the holy goost and
 that within this fewe dayes.

Luc. xxiij

The .i. Chapter.

When they were come together / they
 spake of hym sayinge / Master wilt
 thou at this tyme restore agayne the
 kyngdom of Israel / he sayde vnto the
 It is not for you to knowe the tymes or
 the seasons / whiche the father hath put
 in his owne power / but ye shall recea-
 ue power of the holy goost which shall
 come on you. And ye shalbe wytnesses
 vnto me in Ierusalem / and in all Iew-
 ry / and in Samary / and euen vnto the
 worldes ende.

When he had spoken these thynges / whyll they behelde he was taken
 vp / and a cloude receaued hym vp out
 of their syght. And as they fastened
 their eyes in heaue / as he wēt / so two
 men stode by them in whyte clothynge
 which also sayde / ye men of galile / why
 stonde ye galyng vnto heaue / This
 same Iesus which is taken vp fro you
 in to heauen / shall so come / euen as ye
 haue seene him go into heauen.

Then returned they vnto Ierusalem
 from mounte oliuete / which is neye to
 Ierusalem / conteynyng a laboth dayes
 iorney. And when they were come
 in / they went vp into a parler / where
 abode both Peter and James Ihon and
 Andrew / Whilip and Thomas / Bartle-
 mew / and Mathew / James the sonne
 off Alphaeus / and Symon zelotes / and
 B. ii.

The Actes of the Apostles.

Judas James sonne. These all continued with one accord / in prayer / and supplication with the women / & Mary the mother of Iesu. And with his brethren.

✠ And in those dayes Peter stood up in the myddes of the disciples and sayde (The nymbre of names were aboute an hondreth and twenty) yemen and brethren / this scripture must nedes be fulfilled which the holy goost thow the mouth off Dauid spake before off Judas / which was gyde to them that toke Iesus. For he was nymbred wth vs and obtayned fellowship in this ministry. And he hath nowe possessed a plot of ground with the rewarde of iniquyte. And when he was hanged / his last sonde in the myddes / and all his howels gushed out. And it is knowen vnto all the inhabiteris of Jerusalem. In somoche that that felde is called in theyr mother tonge / Acheldenia / that is to saye the bloudy felde.

It is writen in the booke of psalmes wth this habitacion be boyde / and no man dwellynge therein / and hys bishopricke he let another take. Wherfore of these men / which haue companied wth vs (all the tyme that the lord Iesus went out and in amonge vs / begynnynge at the baptym off John vnto that same daye that he was taken by from vs)

psal. xl. c
Jo. xviij.

mat. xxviij

psal. lxxvij

psal. cxiij

The. ii. Chapter.

And one be ordeyned to be a wytnes / with vs of his resurrection.

And they apoynted two: Joseph called Barlabas (whose surname was Jus) and Mathias. And they prayed sayynge / Thou lord whiche knowest the heart of all men / shewe whether thou hast chosen of these two / that the one maye take the roume of this ministry / and apostleshippe from the which Judas by transgression fell / that he myght go to his owne place. And they gaue forth their lottes and the lot fell on Mathias. And he was counted wth the eleuen apostles. ✠

The. ii. Chapter. ✠



When the fiftēthe day was come / they were all with one accord gathered together in one place. And sodenly there came a sounde from heauen as yt had bene the commynge off a myghty wynde and yt filled all the house where they sate. And there apered vnto them clouen tonges / as they had bene fyre / and yt sate apon eache off them / and they were all fylled wth the holy goost / and began to speake wth othere tonges / euen as the spirite gaue them utteraunce.

These were dwellinge at Jerusalem B. iij.

The Actes of the Apostles.

Jewes/tenoute men/which were of all nations vnder heauen. When this was noyed aboute/the multitude came together & were astonied/because that every man herde them speake in his owne tongue. They wondred all and marvelled sayinge amonge them selues / Lo he are not all these which speake of galyle? And howe heare we every man his owne tongue where in we were borne? Parthians/Medes/and Elampitis and the inhabyters off Mesopotamia/of Jewry/Capadocia/Ponthus/and of Asia/Phrygia/Pamphilia and of Egypte/and of the parties of Libya whych is besyde Syrene/ And straungers off Rome/Jewes and Proselytes Grekes and Arabians. We haue herde them speake with oure owne tongues the greates workes of god. ¶ They were all amased / and wondred sayinge/ won to another/what meaneth this? Other mocked them sayinge. They are full of new wyne.

¶ Peter stepped forth with the eleven/and lift up his voyce/ and sayde vnto the. ye men off Jewry/ and all ye that inhabyt Ierusalem/be this knowe vnto you/ and wyth youre eares heare my wordes/these are not dronke as ye weene/ for yt ys yet but the thyrde houre of the daye: but this is that which was

The ii. Chapter.

Spoken by the prophet Iohel. It shalbe Iohel. ii. 3
in the last dayes (sayth God) of my spirit I will poure out vpon all fleshe. And poure sonnes/ and poure daughters shal prophesy/ poure yonge men shal be visioners And poure olde men shal draeme dreames. And on my seruantes/ and on my hande maydes I will poure out of my spirit in those dayes And they shal prophesy. And I will shewe wonders in heauen aboue & tokens in the earth. benete bloud and fyre and the vapour off smoke The sun shalbe turned into darknes/ & the moone into bloud/ before that greate and that notable daye of the lord come. And the tyme shal come that whosoener shal call on the name of the lord shalbe saued. ¶ ¶ Ye men of Israhel heare these wordes. Iesus of Nazareth/ a man approued of God amonge you wyth myracles / and wondres/ and signes whych God dyd by hym in the myddes of you/ as ye poure selues knowe/ him haue ye taken by the handes off vncyghtewes persones / after he was deliuered by the determyne counsell and fore knowledge off God/ and haue crucified and slayne hym whiche god hath raysed up/ & lowed the folowes of deeth / because yt was impossible that he shulde be holden of yt David speaketh of hym/ Afore hande Psal. xli. 2
B. iii.

The Actes of the Apostles.

Sawe I God all wayes before me. For he is on my ryght honde/that I shulde not be moued. Therfore did my herte toyce/and my longe was glad. No longer also /my fleshe shall rest in hope because thou shalt not leue my soule in hell/nether shalt suffre thy saynt to be corruption. Thou hast shewed me the wayes of life/Thou shalt make me full of love with thy countenance. ¶

¶ Then and brethre/let me frely speake vnto you of the patriarche Dauid/for he is both dead and buryed/and his sepulchre remaineth with vs vnto this daye. Therfore sayth he was a prophet and knewe that God had sworne with an othe to hym / that the frute off his loynes shulde syt on the seate. He sawe before/and spake of the resurrection of Christ/that his soule shulde not be left in hell/nether his fleshe shulde be corrupted. This Jesus hath God rayssed vpp/where of we all are witnesses.

¶ Sence nowe that he by the right honde of god exalted is/and hath receaued of the father the promys of the holy goost/he hath shewed forth that which ye now se and heare. For Dauid is not ascendid into heauē/but he sayde: The lord sayde to my lord/As on my right honde/vntill I make thy foes/thy foes to fele / So therfore let all the house

The .ii. Chapter.

of Israel knowe for a surety/that God hath made the same Jesus whom ye haue crucified/ Lorde and Christ.

¶ Whē they herde this/they were pricked in their hertes/and sayd vnto Peter/and vnto the other apostles: ye men and brethre/what shall we do? Peter sayde vnto them/Repent and be baptised euerp one of you in the name of Jesus Christ for the remission of synnes/and ye shal receaue the gyfte of the holy goost. For the promys was made vnto you/and to youre chyldre/and to all that are a farre/ euen as many as our lord God shall call. And wylth many other wordes bore he wytnes / and exhorted them saying. Saue youre selues from this vntowarde generation. They that gladly receaued his preaching were baptised / And the same daye/there were added vnto them/aboute a thie thousande soules.

¶ And they continued in the Apostles doctrine and fellowship/and in breakinge of the bread/and in prayer. And feare cam ouer enery soule. And many wonderes & signes were shewed by the apostles. All that beleued gathered the to gether/and had all thyngis commune. And solde their possessions and goodes and parted them to all men/as enery man had neede. And they continued dayly

The Actes of the Apostles
 with one accorde in the temple / and bish-
 he the bread in every house / & ate the
 pr meate to gether wyth gladnes / and
 ungliens of hert praysynge God / and
 had fauour with all people / and the lo-
 de added to the congregaciō dayly the
 that shulde be saued.

The.iii. Chapter.

Peter and Thon went by to
 gether into the temple at the
 nyghte houre off prayer /
 and there was a certayne
 man halt fro his mothers
 wombe / who they brought
 and layde at the gate of the temple called
 beautiful to aske his almes of the that
 entered into the temple. Whē he sawe Pe-
 ter & Thō / that they wolde go into the
 temple / he desyred to receaue an almes /
 Peter fastened his eyes on hym wyth
 Thon and sayde / loke on vs / and he gaue
 hede vnto the / trustynge to receaue so-
 me thinge of the. The sayd Peter / Sil-
 uer and golde haue I none / suche as I
 haue / geue I the / In the name off Iesu
 Christ of Nazareth / yse vppē & walke
 And he toke him by the right honte and
 lyfte him vppē / And immediatly his fe-
 te and ancle bones receaued strenght /
 and he sprang / stode / and also walked / and
 entred with the into the temple walkyn-
 ge and leappynge / and laubynge God

The.iii. Chapter.

And all the people sawe hym walke
 and laude God / And they knewe hym
 that yt was he whiche late and begged
 at the beautifull gate off the temple /
 And they wondered / and were sore asto-
 nished at that which had happened vnto
 him As the halt which was healed / he
 be Peter and Thon / all the people canne
 amased vnto the in Salomons haull.

Whē Peter sawe that / he answered
 vnto the people / Ye men off Israel
 why maruaile ye at this? Or why loke
 ye so stedfastly on vs / as though by ou-
 re owne power / or holynes we had ma-
 de this man go? God of Abraham / Isa-
 ac / and Jacob / the God of oure fathers
 hath glorified his sonne Iesus / whom
 ye betrayed / and denyed in the presence
 of Pilate / when he had iudged him to
 be lowed / but ye denyed the holy and
 iust / & desyred that he shulde geue you
 a motherer / and kyled the lord of ly-
 fe whom god hath rayled from deeth /
 off the whych we are wytnesses / And
 his name thow we the fayth of his na-
 me / hath made this mā sounde / who ye
 se and knowe / And the fayth whych ys
 by hym / hath to this mā geue this pers-
 onall healt / in the presence of you all.

And nowe brethre I wote wele that
 thow we ignoraunce ye haue done yt
 as dyd also youre fathers. But God

mat. xxviii.
 mar. xv. c.
 Lu. xiiij. c.
 ioh. xviij. g

The Actes of the Apostles.

whych shewed before by the mouth of
all his prophetis that Christ shulde suf-
fer/hath thus wylle fulfilled y^e. Keep
ye therfore and turne that youre synnes
maye be done awaye/ & when the ty-
me of comforte cometh/which we shal
haue of the presence of the lord/and
whē god shall sende hym/which before
was preached vnto you that is to wite
Jesus Christ/which must heuen recea-
ue vntill the tyme that all thyngis be
restored agayne which god hath spokē
by the mouth of all his holy prophetis
sence the worlde began.

Act. xlii.

For Moses sayd vnto the fathers/
A prophet shall poure lorde God raise
vp vnto you/won of youre brethren ly-
ke vnto me / hym shall ye heare in all
thingis whatsoever he shall saye vnto
you. For the tyme wylle come/that eue-
ry soule which shall not heare that sa-
me prophet/shalbe exiled fro the peo-
ple. Also all the prophetis fro Samuel
and thēce forth as many as haue spokē
haue in lyke wyse tolde of these dayes.
ye are the chyldre of the prophetis/and
to you pertayneth the testament that
god hath made vnto oure fathers say-
inge to Abraham/Even in thy seed shall
all the kynnedis of the erth be blessed/
For vnto you hath god raised vp his
sonne Jesus / and hym he hath sent to

Act. xlii.

The. llii. Chapter.

Blesse you/that every one of you shulde
turne from his wickednes.

The. llii. Chapter.



And they spake vnto the peo-
ple/the prestis & the ru-
lar of the temple/and the
saduces cam upon them/
takynge greueously that
they taught the people and
preached in the name of Jesus the re-
surreccion from deeth. And they layde
hondes on the/ & put the in holde vntill
the nexte daye/ for yt was nowe euen-
tyde. Many of them which herde the
wordes beleued/and the noubre of the
men was aboute fyne thousande.

It chaunced in the morowe that these
rulars and seniores/and scribes/as An-
nas the chefe preste/ and Cayphas/and
Jhon and Alexander/and as many as we-
re of the kynred of the hye preste/we-
re gathered to gether at Jerusalem/and
set the in the myddes/ & asked by what
power/or in what name haue ye done
thiss spys? Then Peter full of the
holy goost/sayd vnto the. ye rulars of
the people/and seniores of Israel/sith
we this daye be examined of the goo-
de dede done to the syrke man by what
meanes he is made whole/be yt kno-
wen vnto you all/and to all the people
of Israel/that in the name of Jesus

The Actes of the Apostles:

Christ of Nazareth/who ye crucified/
 mat. xxi. d and who god rayled from deeth agayn/
 mar. xii. a. fore you whoale/ This is the stone cast
 Luce. xx. ca. spde of you bilders which is set in the
 esa. xxviii. the place of the corner Neither is the
 1. Wet. ii. are health in eny other. Nor yet also is
 Act. ix. g there eny other name geuen to men/
 wherein we must be saued. R

When they sawe the boldnes of Peter
 and John/ And knew that they were
 vnlearned men & laye people/they mar-
 uelled/ and they knew them / that they
 were with Iesu. Serpge also the man
 which was healed stondynge with the
 they coulde not saye agaynst it/ but co-
 manded them to go a spde. out of the
 counsell / And comoned amonge them
 selues sayinge: what shal we do to the-
 se me? For a manifest signe is done by
 them/and is openly known to all the
 that dwell in Ierusalem/ and we cannot
 denye yt. But that yt be nopsed no fa-
 ther amonge the people/ let vs thica-
 then and charge them that they speake
 hence forth to no man in this name.

And they called them/ and commaun-
 ded them that in no wyse they shulde
 speake or teache in the name of Iesu.
 But Peter & John answered vnto the
 and sayde/ whiche yt be right in the sy-
 ght of god to obeye you more the god

The.iii. Chapter.

Judge ye. For we canot but speake that
 which we haue sene and herde/ So thica-
 atened they them and let them go/ And
 founde no thyng howe to punnysh
 them/ because of the people. For all me-
 lauded god for the myracle which was
 done. For the man was aboute forty
 yere olde on whom this myracle of
 healynghe was shewed.

As soone as they where let go they
 cam to thei felowes/ and shewed all
 that the hyghe prestes and elders had
 sayde. When they herdethat/ with one
 mynde they lyfted vp thei voyces to
 god & sayde/ Lorde thou arte god whi-
 ch hast made heauē and earth/ the see/
 and all that in them is / whych by the
 mouth of thy seruant Dauid hast sayd/
 Why did the heithē grudge and the peo-
 ple ymagen bayne thynges? The kyn-
 gis of the earth stode by and the rulers
 cam to gether agaynst the Lorde/ And
 agaynst his anoynted.

For of truerth agaynst thy holy chil-
 de Iesus/ whom thou hast anoynted/
 bothe by rote/ and also wanting to pla-
 ce with the gentyls/ and the people of
 Israel/ gathered them selues to ge-
 ther for to do whatsoever thy honde and
 thy counsell determyned before to be
 done. And nowe Lorde beholde thei
 threatenynge / and graunce vnto thy

Isa. 44. 24.

The Actes of the Apostles.
Bernabius with all confidence to speake
thy worde / So that thou stretch forth
thy hande that healyng / And signes and
wonders be done by the name of thy ho-
ly chyld Iesu. And as sone as they had
prayed / the place moued wheare they
were assembled to gether / And they we-
re all filled with the holy goost / And they
spake the worde of god boldly.

¶ The multitude of them that bele-
ued / were of won hert / And of won myn-
de. Also none off them sayde / that any
thinge of those which he possessed was
his owne / But had all thinges comon.
And with grete power gaue the Apo-
stles witness of the resurrection of the
Lorde Iesu. And grete grace was with
them all. Neither was there eny amonge
the that lacked. For as many as we-
re possessors of landes or houses / sold
them And brought the pryce of the thing-
is which were sold / And layde yt doune
at the apostles fete. And distribuci-
on was made vnto euery man accordyng
as he had neede. **¶**

And Ioses which was also called of
the apostles Barnabas (that is to saye
the sonne of consolacion / beyng a leu-
ite / and of the countre off Cyprus) had
lande / and sold yt / And layde the pryce
doune at the apostles fete.

The .v. Chapter.

The .v. Chapter.
A Certayne man named An-
anias with Saphira his
wyfe sold a possession / And
kepte awaye parte of the
pryce (his wyfe also beyng
of counsell) And brought
a certayne parte and layde yt doune
at the apostles fete. The sayde Peter /
Ananias how is yt that sathan hath fyl-
led thyne hert / that thou shouldest lye
vnto the holy goost / and kepe awaye
parte of the pryce of the lynclothe? Wer-
tayne yt not vnto the onely? And after
yt was sold / was not the pryce in thy
ne owne power? Howe is yt that thou
hast concealed thys thyng in thyne
herte? Thou hast not lyed vnto me / but
vnto God. When Ananias herde these
wordes / he fell doune and gaue vp the
goost. And grete feare cam on al the that
these thynges herde. And the yonge
men rose vp and put hym a parte / and
carped hym out / and buryed hym.

¶ It fortunied as yt were aboute the
space of .iiij. houres after / that his wy-
fe cam / ignorant off that which was
done. Peter sayde vnto her / Tell me /
solde ye the lode for so moche? And she
sayde / ye for so moche. Peter sayd vnto
her / why haue ye agreed to gether / to
tempt the spirete of the lorde? Lo / the fe-
te of the which haue buryed thy husbā.
C. j.

The Actes of the Apostles.

He was at the doore/and shall carry the one
the she fell donne strayght waye at his
feete and yelded by the goost. The yonge
men can make her dead/and carryed
her out and buryed her by her husbande
And great feare can on all the congrega-
cion And on as many as herde yt.

By the handes of the Apostles were
many signes and wonders shewed amo-
ge the people And they were all toge-
ther with one acorde in Solomons houl
And of other durst no man toyne hym
lyke to them/ but the people magni-
fied them. The nymbre of them that
belueued in the lorde bothe of men and
women grewe moare and moare in so-
meche that they brought their sick
to the stretes/ and layde them on bed-
des and pallets: that at the least waye
the shadowe of Peter when he cam by
myght shadowe come off them. There
can also a multitude out of the cites ro-
und about vnto Jerusalem: bringyng
with the their sick and the which we-
re vexed with vncleane spites. And they
were healed euery won.

The chiefe prieste arose by and they
that were with hym (which is the secte
of the Saducees) and were full of indig-
nation/and layde handes on the apostles
and put them in the comen prison/ but
the angell of the lorde by nyght open-

The .v. Chapter

And the prison doore/and brought the for-
the: and sayde/go stepe forth and speake
in the temple to the people al the wordes
of this lyfe. Whiche they herde that
they entred in to the temple erly in the
mornynge and taught.

The chiefe priest can and they that were
with him/and called a counsell to ge-
ther/and all the elders of the chyldren
of israel/and sent in the prison to fetch
them. When the ministers cam and fo-
unde them not in the prison/they came
agayne and tolde sayinge: The prison
we founde we shut with all diligence: and
the keepers stonde by with out before
the doores/ but when we had openned
we founde no man wyth in. When the
chiefe priest of all and the ruler of the tem-
ple/and the hye priestes herde these thinges/
they doubted of them/where but o-
therys welde growe.

Then cam won and shewed the: To
the men that ye put in prison stonde in
the temple/ and preache to the people.
The went the ruler of the temple wi-
th ministers: and brought them wyth-
out violence. For they feared the peo-
ple lest they shulde haue bene stoned.
And when they had brought the/ they
set them before the counsell. And the
chiefe prieste asked the sayinge: Did not
we straitely commaunde you that ye shulde
C.ij.

The Actes of the Apostles.

denot teache in this name: and beholde ye haue filled Jerusalem with youre doctrine/and ye intende to bringe this mans blond upon vs.

Peter and the other apostles answered/and sayde/ We ought moare to obey God the men. The God of oure fathers raysed vp Jesus whom ye slewe and hanged on tree. By hym beyng a ruler and a saueoure hath god exalted with his right honde/for to geue repentance to Israel and forgiveness of synnes. And we are his recordes as cōcernyng these thynges/and also the holy goost/whom God hath genen to them that obey hym. When they herde that they claued a sunder / and sought meanes to sleigh them. Then stode there by won in the counsell a pharisey named Gamaliell/a teacher of the lawe/had in auctorite amonge the people and commaunded to put the apostles a syde a lytell space/ And sayde vnto them/ Men of Israel take hede to youre selues what ye entrede to do as touchinge this man. Before these dayes rose vp one Theudas boasting hym selfe/to whom resorted a nombre of men/about a foure hundred/which was slayn/and they all which beleued hym were scatted abroad/and brought to nought. After this man arose there by won Judas of Ga-

The .vi. Chapter.

lle/in the tyme when tribute began/ and drewe awaye moche people after hym. He also perished/and all euen as many as hekened to hym are scattered abroad.

And nowe I saye vnto you / refrayne youre selues from these men: and let them alone/ for yf this counsell or werke be of men/ yt wyll come to nought/ but and yf yt be of God/ ye cannot destroye yt/lest haply ye be founde to stryue agaynst god And to hym they agreed/ and called the apostles/ and bete the and commaunded that they shulde not speake in the name of Jesu/ and lete them go.

And they departed fro the counsell reioysing that they were counted worthy to suffre rebuke for his name. And dayly in the temple/and in euery house they ceased not / teachinge and preachinge Jesus Christ. The .vi. Chapter.

In those dayes the nombre of the disciples grewe there arose a grudge amonge the grekes agaynst the ebriues/because they purposed they were neglece in the dayly almose dealinge. The twelve called the multitude of the disciples to gether & sayde: yt is not mete that we shulde leaue the worde of god and minister the almose/wherefore bre-

The Actes of the Apostles.

Then loke ye out amonge you seven men of honed reposte/full of the holy goost and wysdom/whiche we maye apoynte to this nedfull busynes/for we will geue oure selues continually to praye/and to the ministracion of the worde. And the sayinge pleased the whoale multitude wel. And they chose Steuen a man full of fayth/and of the holy goost and Iohannis and Prochorus: and Nicholas/and Timon/and Demetrius/and Nischolas a proselite of antioche/whiche they set before the apostles: and they prayed and layde their handes on them.

And the worde of god encreasyd/and the noumbre of the disciples multiplied in Ierusalem greatly/And a grete company of the prestes were obedient to the saythe. ¶ Steuen full of saythe and power did grete wonders/and myracles amonge the people. Then there arose certayne the stole or college/whiche are called libertines/and Sireneus and Alexandrians/and Cicians/and Asiatics/and disputed with Steuen. And they coulde not resist the wysdom:and the spirit:with which spirit he spake. Then sent they in men whiche sayd/ we have herde hym speake blasphemous wordes agaynst Moyses/ and agaynst god/ and they moued the people/and the elders/and the scribes/ and they caught hym

The. vii. Chapter.

and caught hym/and brought hym to the counsell/and brought forth false witnessess/whiche sayde/This man ceaseth not to speake blasphemous wordes agaynst this holy place and the lawe/for we herde hym saye This Iesus of Nazareth shall destroye this place:and shall change the ordynances whiche Moyses gaue vnto vs. And all that sate in the counsell looked rebfully on hym/and sawe his face as yt had bene the face of an angell.

The. vii. Chapter.



And he spake the these prestes ys yt even so? And he sayde/ye men/brethren and fathers/harken to/The God of glory apored vnto oure father Abraham/whyle he was yet in Mesopotania: before he dwelt in Charran/and sayd vnto hym/come out of thy countrey/and from thy kynred/and come into the lande whiche I shall shewe vnto the. Then cam he out of the lande of caldey and dwelt in charran. And after that as soone as his father was dead/he brought hym into this lande/where in ye now dwell/and he gaue hym none inheritance in yt: no not one fote off grounde. And promised that he wolde geue yt to hym and to his seed after him

C.iii.

Act. vii. 2

when as yet he had no chyldre.

Gen. xv. c God berelyspake on thys wyse / the seed shal be a dweller in straunge londe / and they shall put them in bondage and shall entreate them euyl. iiii. C. yeares. And the nation to whom they shalbe in bondage / will I puneshe (saye de god) and after that shall they come forth / and serue me in this place. And

Gen. xvi. g gane him the covenant of circuncision
Gen. xxi. a and he begate Isaac / and circuncised him
Gen. xxii. the. viii. d dave / and Isaac begate Jacob
Gen. xxix. f and Jacob the twelue patriarchis.

and. xxx. a And the patriarchis haunge indigna-
ad. xxxv. c cion solde Joseph into Egypte / and God
Ge. xxxvi. i was with him / and deliuered him out /

Gen. xli. e euen and wysdom in the sight of Phara-
rao kynge of Egypte. And Pharao ma-
de hym gouernour ouer Egypte / and ou-
er all his housholde.

Gen. xlii. a Then ca there a dearth ouer all Egypt /
and Canaan / and gret affliction / and
our fathers founde no sustenance / whē
Jacob herde that there was come in
Egypte / he sent oure fathers first and
when he had sent them the secounde
Gen. xlii. a tyme / Joseph was knowen of his bre-
thren / and Josephs kyndred was made
knowne vnto Pharao. Then sent Jo-
seph and caused his father to be brou-
ght and all hys kynne / the scole and

xv. sonles. And Jacob descended in to
Egypte / and deped bothe he and oure
fathers and were translated into Sichem
and were put in the sepulchre that Abia-
ham bought for money off the sonnes
of Emor / at Sichem.

C When the tyme of the promes dre
nye (which God had promysed with an
othe to Abraham) the people grewe and
multiplied in Egypte vntill another kyn-
ge arose which knewe not off Joseph
The same deale cruelly withoure kyn-
red / and euyl intreated oure fathers /
and made the to cast awaye their chyld-
dre / that they shulde not remayne aly-
ue. The same tyme was Moses borne
and was a pryncer chyldre in the sight
of God which was nourished by in his
fathers house thre monethes. When
he was cast out / Pharaos daughter to-
ke hym by / and nourished hym by for
her owne sonne. And Moses was lear-
ned in all maner of wysdom of the Egi-
ptians / and was myghty in dedes and
in wordes.

When he was full forty yeaere olde /
yt came into his hert to visit his brether /
the chyldren of Israel. And when he sa-
we one off them suffer wronge / he de-
fended hym / and auenged hys quarrell
that had the harme done to hym / and
smote the egyptia. For he supposed hys

The Actes of the Apostles.

Brethren wolde haue vnderstonde her
we that God by his hondes shulde ge-
ue the health: but they vnderstode not.

Exod. ii. c And the next daye he shewed him al-
le vnto them as they stroue/and wolde
haue set them atone agayne sayinge.
Spirite beate brethren why hurte ye wo
another: but he that did his neighbour
wronge / thrust hym awaye sayinge.
Who made the a ruler and a iudge a-
monge vs: What wilt thou kill me/as
thou diddest the Egyptian yster daye?
Then sed Moses at that worde / and
was a stranger in the londe of Madia
where he begate two sonnes.

Exo. iii. a. When xl. yeares were expired / the
reapered to hym in the wilderness off
mounthe Sina the angell of the Lorde
in a flam of fyre in a bushe. Whē Mo-
ses sawe yt he wondered at the sight / and
dru neare to beholde it. And the voyce
of the Lorde spake vnto hym: I am the
God of thy fathers / the God of Abra-
ham / the god off Isaac and the God off
Jacob. Moses trembled and durst not
beholde. Then sayde the Lorde to him
Put out thy shewes from thy fete / for
the place where thou stondest ys holy
grounde. I haue perfectlysene the af-
fliction of my people which is in Egipt
te / and haue herde theyr gronyng and
come downe to deliuer the. And no:

The. vii. Chapter.

we come ad I wil sende the into egipte

E The same Moses whom they forso-
ke sayinge: who made the a ruler / and
a iudge: God sent bothe a ruler and a
deliuerer / by the hondes of the angell
whych apered to hym in the bushe.
Thys man brought the out shewyng
wonders and signes in Egipte / and in
the red see / and in the wilderness. xl. ye. xliii.
aues. This ys that Moses whych say. **Exo. xvi. a**
be vnto the chyldren off Israel: A pro-
phet hal youre loide God saye bp vn. **De. xviij. e**
to you of youre brethren lyke vnto me
hym shall ye heare.

This is he that was in the cōgrega-
cion / in the wilderness with the angell
whych spake to hym in the mofite Sina
ad with oure fathers. This man recea-
ued the worde off Iste to gene vnto vs
so who oure fathers wolde not obeye. **Exo. xxxij.**
But cast yt fro the / and in their herres
turned backe agayne in to Egipte say-
inge vnto Aaron: Make vs goddes to
go before vs. For we wote not what is
become of this Moses that brought vs
out of the lode of Egipte. And they ma-
de a calfe in those dayes / and offered sa-
crifice vnto the ymage / and reioysed in
the workes of theyr owne hondes.

Then God turned hym asyde / and ga-
ue them bp / that they shulde worshippe
the starres of the heuyn as it is writen in

The Actes of the Apostles.

Amos. v. g. the boke of the prophetis: O ye of the house off Israel: haue ye gotten vnto me offerynges or sacrifices / by the space of .xl. yeares in the wilderness? And ye toke vnto you the tabernacle of moloch / and the starre of youre god Remphan / fygures which ye made to worshippe them: And I wyl translate you beyonde Babilon.

Exo. xxxv. Oure fathers had the tabernacle off **Deut. viii.** be the cownant in wilderness / as he had apoynted the speakyng vnto Moses / **Josue. ii.** that he shulde make yt accordyng to the fashion that he had sene / which tabernacle oure fathers receaued / and brought yt in with Josue in to the possession of the gentyls / which gentyls god drewe out before the face off oure fathers vnto the tyme of Dauid / whiche founde fauour before god / and desired that he myght fynde a tabernacle for the God off Jacob. And Solomon **1. Ke. vi.** b. ylt hym an house.

But he that ys hyest of all dwelleth not in temples made with hondes / as **Esa. lvi.** sayth the prophete. Heaue is my seate and erth is my fote stole / what house will ye blyde for me sayth the lord: or what ys my restyng space? hath not my honde made all these thynges? ye are stiffnecked and of vncircuncised eares / ye haue all wayes re-

The. vii. Chapter.

sted agaynst the holy goost: as your fathers did / so do ye. Whych off the prophetes haue not your fathers persecuted? And they haue slayne them / which shewed before of the comyng of that iust whom ye haue betrayed and mordred And ye also haue receaued a lawe by the ordinaunce off angels and haue not kept yt.

6 When they herde these thynges / these hartes cloued a sunder / and they gnashed on hym wyth theyr tethe. He beyng full off the holy goost looked vp wyth his eyes into heaue and sawe the maieste off God and Iesus stondyng on the ryght honde of god / and sayde: lo / I see the heauens open / and the sonne of man stonde on the ryght honde of god. Then they gaue a shute wyth a loude voyce / and stopped their eares and ranne apon hym all at once / and casted hym out of the cite / and stoned hym. And the witnesses layde doune their clothes at a yonge manes fete named Saul. And they stoned Steuen callyng on and sayyng: Lorde Iesu receaue my spire. And he kneled doune and cryed wyth a loude voyce: lord impute not this synne vnto the / for they were not wyllyng at theyr do. And when he had thus spoken he fell a slepe. **R**

The. viii. Chapter.

The Actes of the Apostles.

Saul had pleasure in his death. At that tyme was there a gret persecution/ agaynst the congregacion which was at Jerusalem and they were all scattered abroad thurouthe regions of Jewry and Samaria/except the apostles. Then deuout men dressed Stenen/and made gret lamentacion ouer him. Saul made hauocke of the congregacion entrepyng into euery house/and drewe out bothe man and woman/ and thrust them into prison. They that were scattered abroad went euery where preaching the worde. Then came Philip in to a cite of Samaria/ and preached Christ vnto the. And the people gaue heed vnto those thingis which Philip spake with one acorde/ in that they heard and sawe the miracles which he did. For vnclene spites cryinge with lowde voyce came out of many which were possessed off them / Many taken with palseys/ & many that halted were healed. And there was gret ioye in that cite. There was a certayne mā called Simon / whych before tyme in the same cite vled withe craft and bewitched the people/sayinge: that he was a man that coulde do grete thinges. Whom they regarded/ from the lest to

The viii. Chapter.

The grettest saynge it his is that power of god/ which is called grete wim the set moche by / he cause off longe tyme with sorcery he had deluded their wittes. As sone as they belened Philip- pes preachinge of the kingdom of God and of the name of Iesu Christ/ they were baptised bothe men and women. Then Simon hym self belened and was baptised/ And continued with Philip/ and wondered beholdyng the miracles and signes/ which were shewed.

When the Apostles which were at Jerusalem herd saye that Samaria had receaved the worde of God: they sent vnto them Peter and Ihon/ which whē they were come/ prayed for them/ that they myght receaue the holy goost for as yet he was come on none off them. But they were baptised only in the name of Christ Iesu. The sayde they thei lay hondes on them/ and they receaved the holy goost.

When Simon sawe that thurouwe layinge on of the Apostles hondes on them/ the holy goost was geue: he offered them money sayinge: Geue me also this power/ that on whom soeuer I laye hondes/ he maye receaue the holy goost. Then sayde Peter vnto hym Verily thou and thy money together for thou weneest that the gyfte of god/

The Actes of the Apostles.

maye be obteyned wyth money: thou
neither parte nor fellowshipe in
this business. For thy hert is not ryght
in the syght of god. Repent the therfo-
re off thys thy wickednes/ and praye
God that the thought off thyne herte
maye be forgiven the. For I perceave
that thou arte full off bitter gall: and
wrapped in iniquyte.

The answered Simon and sayde/ Wia-
pe ye to the lord for me that none off
these thinges which ye have spoken fall
on me. And they whē they had testified
and preached the worde of the lord re-
turned to Ierusalē and preached the go-
spell in many cites of the Samaritans.

✠ The angell of the lord spake un-
to philip sayinge/ Arise and go towar-
des midde daye vnto the waye which
leadeth fro Ierusalē vnto Gaza which
is in the desert. He arose and whēt on
and beholde a man of ethiopia which
was gelded/ and of grete auctorite with
Candace quene of the ethiopiās whi-
ch had the rule of al her treasure; cā to
Ierusalē for to praye/ as he returned
home agayne syttinge in hys charet
he redde & say the prophet.

The spiret sayde vnto philip / Go
neare and tope thy sylfe to yonder cha-
ret. philip ranne to hym / and herde
hym rede & say the prophet and sayde/

The. viij. Chapter.

Understondest thou what thou reddest?
And he sayd/ howe can I/ except I had
a gyde? And he desyred philip that he
wolde come bp and sit with him. For the
mater of the scripture which he redde
was this. He was ledde as a shepe to
be slayne/ And lyke a lambe dom befo-
re hys therer / so opened he not hys
mouth/ in that he submitted him sylfe/
his iudgement was exalted/ who shall
declare his generacio for his lyfe is ta-
ken from the erthe. The gelded mā an-
swered philip and sayde/ I praye the of
whom speaketh the prophet thys/ off
him sylfe? or of some other man?

philip opened his mouth/ & began
at the same scripture and preached vnto
hym Iesus. And as they went on their
waye/ they cam vnto a certayne water
and the gelded man sayde/ Se here ys
water/ what shall let me to be baptised?
philip sayde vnto hym/ If thou bele-
ue wyth all thyne hert/ thou mayst. He
answered sayinge/ I beleue that Iesus
Christe is the sonne of God. And com-
maunded the charet to stode still. And
they went downe bothe into the water/
bothe philip/ and also the gelded man.
And he baptised him. As soone as they
were come out of the water the spire-
te of the lord caught philip/ And the
gelded mā sawe hym no moare. And he

The Actes of the Apostles
went on his waye reioysinge/ but whi-
lyp was founde at Azotus. And he walk-
ed thorow out the cōfite preachynge
in their cites till he cam to Ceserea. ¶

The .ix. Chapter. ¶

Galat. 3. c.



1. cor. 15. b
4. cor. 12. a

Saul yet brethynge out th-
reatnyngis and slaughter
against the disciples of the
Lorde/ went vnto the hie
prieſte/ and deſired of him
letters to Damascō to the
ſynagoges that yf he founde any of this
waye whether they wer/ men or wemen
he might bynge them bounde vnto Je-
ruſalem. As he went on hys iorney/ yf
fortuned that he shoulde come to Damascō/
and ſoderly there ſhyned rounde about
hym a lyght from heauen/ And he fell
to the earth/ and herde a voyce ſayinge
to hym/ Saul/ Saul/ why perſeuteſt
thou me? And he ſayde/ what arte thou
Lorde? The Lorde ſayde/ I am Jeſus
whom thou perſeuteſt/ it ſhalbe harde
for the to hyke agaynſt the prycke/ he
bothe tremblynge and aſtonyed ſayde
Lorde what wilt thou haue me to do?
And the Lorde ſayde vnto hym/ Arise
and go into the cite/ and yt ſhalbe tolde
the what thou ſhalt do.

The men which accompanied him on
his waye ſode amased/ for they herde
a voyce/ but ſawe no man. Saul aroſe

The .ix. Chapter.

from the earth/ And whē he had opened
hys eyes he ſawe no man. Then ledde
they him by the hande/ and brought him
into Damascō. And he was .iii. dayes
with out ſight/ neither ate nor dranke.

There was a certayne diſciple at Da-
maſcon named Ananias: to hym ſpake
the Lorde in a viſion/ Ananias/ And he
ſayde I am here Lorde. And the Lorde
ſayde vnto hym/ Arise and go into the
ſtreete which is called ſtraight and ſeke
in the houſe of Judas after one called
Saul of the cite of Tarſus/ for he hol-
de he prayeth. And hath ſene in a viſion
a mā named Ananias cōpyng in vnto
him/ And puttynge hys handes on hym/
that he myght receaue his ſight.

Ananias answered Lorde I haue her-
de by many of thys man/ howe moche
hurte he hath done to thy ſayntes at
Jeruſalem and in thys place he hath an-
cōtrote off the hie prieſtes/ to bynde all
that call on thy name. The Lorde ſayde
vnto hym. Go thy wayes/ for he is a
choſen veſſell vnto me to beare my na-
me before the gentyls and kynngis/ and
the chyldre of Iſrael/ for I will ſhewe
hym how gret thynges he muſt ſuffre
for my names ſake.

Ananias went his waye and entred
vnto the houſe and put hys handes/
on hym and ſayde/ brother Saul the
D. 11.

The Actes of the Apostles.

tolde that apperyd vnto the in the waye as thou canst sent me vnto the that thou mightest receaue thy sight and be fylled with the holy goost. And immediately there fell fro his eyes as yr had bene scales and he receaued his sight/ and arose ad was baptised. And receaued meate and was comforted.

Then was Saul certayne dayes with the disciples which were at Damascou. And streyght waye he preached Christ in the Synagogis howe that he was the sonne off God. All that herde him wer amased & sayde/ is not this he that spoylled the whych called is this name in Ierusalē? And cam hytherfor the entent that he shulde brynge them bounde vnto the hye prestes? Saul increased in strenghte/ And confounded the jewes which dwelte at damascō affor mynge that this was very Christ. ¶

After a good whyle the jewes toke counsell amonge the selues to kyll him. But their layinges awayte were known of Saul. And they watched at the gothis daye and nyght to kyll him. The disciples toke hym by nyght/ and put hym thorowe the wall and let him doune in a basket.

Whē Saul cā to Ierusalē he assayde & to cople him sife with the apostles/ ad they were all afrayde of him & beleued

The. ix. Chapter.

Not that he was a disciple/ But Barnabas toke him ad brought him to the apostles & tolde the how he had sene the lorde in the waye & had spokē with him ad how he had done boldly at damascō in the name of Iesu. And he had his conuersation with the at Ierusalē & quye him sylfe boldly in the name of the lorde Iesu. And he spake & disputed wpth the grekis ad they went aboute to slep him. When the brethē knewe of that/ they brought him to Cesarea/ and sent him forth to tharsus. The had the congregaciōs rest thorow out all iewry & galile & samary/ & wer edifyed/ & walked in the feare of the lorde/ And multiplied by the cōfoite of the holy goost

¶ It chaunced that as Peter walked throughout all quarters he cam to the sanctis which dwelt at Lidda & there he founde a certayne mā named Eneas/ which had kepte his bed. viij. yere sycke of the palsey. Then sayde Peter vnto hym: Eneas/ the lorde Iesus Christ make the whoale. Aryse and make thy bed. And he arose immediately. And all that dwelt at L ydda ad Assaron/ sawe him/ and tourned to the lorde.

There was at Joppa a certayne woman (which was a disciple named Tabitha/ which by interpretation is called Dorcas) she was full of good wurkis/ D. iij.

The Actes of the Apostles.
And almes dedes which the dm. Jc chā
unfed in those dayes that he was sick
and dyed. When they had washed her
ād layd her in a chāber. Because lydda
was nye to Joppa: ād the disciples had
herde that Peter was there/they sent
vnto him/despyng hym that he wld
not be greued to come vnto them.

Peter arose & cam with thē/whē he
was come they brought hym into the
chamber/& all the wydows stode rōn
de aboute hym wepyng ād shewyng
the cotis and garmētis whych doctas
made whill he was with them. Peter
put them all forth ād kneled doune and
prayde & turned him to the body/& say
de/Tabitha aryse. She opened her ey
es & whē she sawe Peter she sat vppe.
And he gaue her his honte & lysted her
vppe/ād called the sanctis and wydow
es ād shewed her alpye. And yt was
knowne thowout all Joppa and ma
ny beleued on the Lorde/And yt fortu
ned that he tarped many dayes in Jop
pa with one Simon a tanner.

The .x. Chapter.



There was a certayne mā
in Cesarea called Come
ling: a captaine of the sou
diers of Italy/a deuoute
man/ād won that feared
God wpth all hys hous

The .x. Chapter.

holde/which gaue moche almes to the
people/ād prayde God alwaye/The sa
me man sawe in a byson evidently ab
oute the nythe houre off the daye the
angell of God commynge in vnto hym
and sayinge vnto him/Cornelius/whē
he looked on hym/he was afrayde/ and
sayde/what is yt lorde? He sayde vnto
hym. Thy prayers and thy almes are
come vppe in to remembraunce in the
presence of God/And nowe sende men
to Joppa/and call for one Symon na
med also Peter/the lodgeth with won
Simon a tanner/whose house is by the
see syde. We shall tell the / what thou
oughtest to do. When the angel which
spake vnto Cornelius was departed/
he called two of his housholde / and a
deuoute souldier of them that wayted
on him/in whom he tolde all the mates
and sent them to Joppa.

On the morowe as they wēt on the
pylonney/and drew nye vnto the cite/
Peter went vppe in to the vppermost
parte of the house to praye about the
bi. houte/Thē waxed he and hongred
ād wolde haue eaten: while they made
redy for him. He fell into a traunce/ād
sawe heauē opned/ād a certayne bes
sell come doune vnto hym / as yt had
bene a greate shere/kynt at the .iiij. cor
ners/and was lett doune on the erth/
W. iij.

The Actes of the Apostles.

where in were all maner of. iiii. footed
beastes of the erth & berme & womes
and foules of the ayer. And a voyce spake
vnto hym from heauen. Rise Peter/
kill and eate. Peter sayde/God forbid
lorde/for I haue neuer eaten eny thyng
ge that ys comen out of vncleane. And the
voyce spake vnto hym agayne the secon
de tyme/What God hath clensed that
make thou not comen. This was done
thysse/ And the vessel was receaved
vppen agayne into heauen.

Whyle Peter mused in hym selfe/
what this visio whych he had sen me-
ant/ beholde/ the men which were sent
fro Cornelius/ had made inqurye for
Simons house/ and stode before the dore
And called oute wone. asked whether
Simons which was also called peter we-
re lodged there/ Whyl Peter thought
on this visio/ the spytet sayde vnto hym
Lo/ men seke the/ Arise therfore/ get
the dore/ and go with them/ and doute
not/ for I haue sent them. Peter went
dore to the men whych were sent vnto
hym from Cornelius/ and sayde/ Lo
I am he/ whome ye seke/ What is the cau-
se wherfore ye are come? They sayde
vnto hym/ Cornelius the caprayne a iu-
de man/ and won that feareth God/ and
of good repute amonge all the people
off the iewes was warned by an holy

The .x. Chapter.

angel/ to sende for the into his house/
and to heare wordes of the. The called
he them in/ and lodged them.

On the morowe Peter went with
them/ and certayne brethren fro Joppa
accompanied hym. And the thyrde da-
ye entred they into Cesarea Cornelius
waited for them/ and had called to ge-
ther his kynsmen/ and spectall frendes
And as yt chaunced Peter to come in/
Cornelius met hym/ and fell dore at
his fete/ and reuerenced hym. Peter to-
ke hym vppen/ sayinge/ Euen I my selfe
am a man. And as he talked with hym
he cam in and founde many that were
come to gether. And he sayde vnto the/
ye do knowe howe that yt is an vnlaw-
full thyng for a man beynge a Jewe to
company or come vnto an aliait. But
god hath shewed me that I shulde not
call eny man comen out of vncleane/ therfore
am I vnto you with oute scruple as so-
ne as I was sent for/ I aske you therfore
for what intet/ haue ye sent for me?

And Cornelius sayde/ This daye we-
re. iiii. dayes I fasted/ & at the nyghte
houre I prayde in my house & beholde
a man stode before me in bryght clothyn-
ge/ and sayde. Cornelius thy prayer is
herde and thyne almes debes are had in
remembraunce in the sight of god/ sende
therfore to Joppa/ and call for Simon

The Actes of the Apostles

Whych is also called Peter. He is low-
ged in the house of won Simon a tan-
ner by the seelyde / the which as soon
as he is come / shall speake vnto the.
Then sent I for the immediately / & thou
hast well done for to come / Nowe are
we all here present before God to hea-
re all thynges that are commaunded vnto
the of God.

Den. 2. d. Peter opened his mouth and sayde
ti. pa. xix. c Of a truth I perceaue / that God is not
Job. xxxiii parcial / but in all people he that fea-
Sapie bi. b reth hym and worketh ryghtewesnes /
ecc. xxxv. is accepted with hym.

Roma. ii. b ye knowe the preachynge that God
Gala. ii. b. sent vnto the childre of Israel preachin
ephe. vi. b. ge the peace by Jesus Christe (whych
col. iii. d is orde oute al thinges) / which prea-
ti. Pet. i. c. chynge was publyshed thowout all
Iewy and began in galile after the bap-
tism preached by thou / After that God
had anoynted Jesus of Nazareth with
the holy goost / & wth power / he went
aboute boyng goode / and healyng all
that were oppressed with deuiles. For
God was wth hym / And we are wy-
nesses of al thinges which he did in the
lande of the Iewes & at Ierusalem / wher
they slew / & hounge on tree. Whym God
rayled vppon the thyrde daye / & shewed
him openly not to all the people but vnto
so by wytnesses chosen before of God /

The xi. Chapter.

which ate & dronke wth hym / after
he arose fro deeth. And he commaun-
ded vs to preache vnto the people & to
testifye / that yt is he that is ordeyned
of God a iudge of quyet & dead. To
hym geueth all the prophetes wytnes
that thow his name shall receaue re-
missiō of synes al that beleue in him.

Whyle Peter yet spake these wor-
des / the holy goost fell on all the which
herde his preachynge / And they of the
circuncision which beleued were astony-
ed / as many as cā wth Peter / because
that on the gentylis also was shed ouer
the gyfte of the holy goost. For they her-
de them speake with tonges and mag-
nify God. Then answered Peter / can
any mā forbyd water that these shulde
not be baptised / whych haue receaued
the holy goost as wele as we? And he cō-
maunded the to be baptised in the name
of the lorde. Then prayde they hym
to tary a fewe dayes.

The xi. Chapter.

A Cā to the eares of the a-
postles and brethren which
wer in Iewy / that the he-
thē also had receaued the
worde of god / wher Peter
was come vnto Ierusa-
lem / they of the circuncision dysputed
with him sayinge Thou wētest in vnto

The Actes of the Apostles.

men vncircūcised/ād a tēst wth them.
 Peter begā and expounde the thyng
 ge in order to them sayinge / I was in
 the cite of Joppe prayinge/ād in a tra-
 uince I sawe a vilon/ A certē besell de-
 scende as yt had bene a large lymyn
 clothe/let dūne from heuyn by the fo-
 wer corners/ And yt cā to me/into the
 whych when I had fastened myn eyes
 I cōsidered and sawe foure footed bea-
 stis of the erth/ād vermin and wormes
 and foules of the ayer. I herd also a
 voyce/ sayinge vnto me/ Arise Peter/
 slep & eate/ And I sayd/ god forbid lo-
 de for nothyng comē o^r vncleane hath
 at eny tyme entred fro my mouth The
 voyce answered me agayne from hea-
 uen count not thou those thingis vncle-
 ne/ which God hath clesed/ And thys
 was done thre tymes. And all were ta-
 kyn vppe agayne into heauē.

And beholde immediatly were thre
 mē come vnto the house where I was
 sent fro Cesarea vnto me/ And the spi-
 rete sayde vnto me/ that I shulde go wth
 th^{em}/ without doutynge/ Moreover
 these sixe breth^{re} accompanied me. And
 we entred into the māns house. And he
 shewed vs/ howe he had sene an angell
 in his house/ whych stod and sayde to
 hym. Send men to Joppe/ and call for
 Symō/ named also Peter he shall tell

The xi. Chapter.

the wordes/ wher by both thou and all
 thyn house shalbe saued/ As I begā to
 preach / the holy goost fell on them/as
 he dyd on vs at the begynnyng/ Then
 cā to my remēbrance the wordes of the
 lord howe he sayde/ I hō verely bapti-
 sed with water/ but ye shalbe baptised
 with the holy goost. For as moche thē
 as god gaue thē lyke gyftes/ as he dyd
 vnto vs/ when we beleued on the lord
 Jesus christ/ what was I that I shulde
 haue withstōde god? whē they herd th^{is}
 is they helpe their peace & glorified god
 sayinge. Th^{is} hath God also to the gen-
 tyls graunted repētaunce vnto lyfe.

They which were scattered abroad
 thorow the afflictio that arose aboute
 Antioche/ walked thorowoute tyll they cā
 vnto Phenices and Cypers and Antio-
 che/ preachynge the worde to no man/
 but vnto the iewes only. Some of thē
 were men of Cypers and off Syrene/
 which whē they were come into Antio-
 che/spake vnto the grekis/ & preached
 the lord Jesus / And the honde off the
 lord was with thē ād a greate nob^{le}
 beleued ād turned vnto the lord.

¶ Tydynge of this cā vnto the eares
 of the cōgregatio/ which was in Jeru-
 salem/ And they sente forth Barnabas
 that he shulde go vnto Antioche/ whi-
 ch whē he was come/ and had sene the

The Actes of the Apostles:
 grace of the lord / was glad / and exhorted
 them all / that with purpose of heart
 they wolde continually cleane vnto the
 lord. For he was a perfecte man / and
 full of the holy goost and of faith. And
 moche people was added vnto the lord.
 The departed Barnabas to Tarfus
 for to seke Saul / and when he had founde
 him / he brought him vnto Antioche. It
 chaunced that a whole yere they had
 their conuersacion with the congregacion
 there / and taught moche people in so mo-
 che that the disciples of Antioche were
 the first that were called christe. In those
 dayes came prophetis from Ierusalem vnto
 Antioche / Ther stode by won of them na-
 med Agabus / and signified by the spirit
 that there shoulde be gret dearth throughe
 oute all the world which came to passe in
 the emperours Claudius dayes. Then the
 disciples every man accordinge to his
 habilitie / purposed to sende socour vnto
 the brethren which dwelt in ierusalem / whi-
 ch thinge they also did and sent it to the
 elders / by the hands of Barnabas and
 Saul.

The .xii. Chapter.



In that tyme. Herode the
 kynge laved his robes on cer-
 tayne of the congregacion /
 to bere them / He killed Ja-
 mes the brother of Iohn /
 with a swerde / and because

The .xii. Chapter.

he sawe that yt pleased the iewes / he
 proceeded forth / to take Peter also.
 The were the dayes of vnleued bread
 and when he had caught him / he put hym
 in prison / and deliuered hym to .iiii. qua-
 terns of souldiers to be kepte / enten-
 dyng after etter to bringe hym forth
 to the people. Then was Peter kepte
 in prison / But prayer was made with-
 out ceasinge off the congregacion vnto
 god for him. When Herod wolde haue
 brought him oute vnto the people / the
 same nyght. Kepte Peter bytwene .ii.
 souldiers / bounde with two chaynes / and
 the keepers before the doore kepte the
 prison. And beholde the angell off the
 lord was there present / and a light shyn-
 ed in the lodge. And he smote Peter
 on the syde / and waked hym vppre sayinge
 Arise vppre quickly. And the chaynes
 fell off from his handes / and the angel sayd
 vnto him. Gynge thy sylke and bynde on
 thy sandalles / And so he did And he sayd
 vnto him / Cast on thy marel aboute
 the / and folowe me / And he came out and folo-
 wed him / and wist not that it was truely
 whych was done by the angell / but thou-
 ght he had sene a vision. When they
 were past the first and the seconde wat-
 che / they came vnto the yeron gate that
 ledeth vnto the cite / which openned to
 them by hym owne accorde. And they

The Actes of the Apostles.

went oute & passed thow we wō strete/
by and by the angel departed fro hym.

And whē Peter was come to him selfe he sayde nowe I knowe of a surety that the lord hath sent his angel/ & hath deliuered me fro the honde of Herode/ & fro all the wayringe foze of the people of the iewes. ¶ And as he considered the thinge/ he came to the house of Mary the mother of one Jhon/ which was called marke also / where many were gathered to gether in prayer. As Peter knocked at the entrey wā a damsell came forth to herke/ named Rhoda. and whē she knewe Peters voyce/ she opened not the entrey for gladnes but ran in/ & told howe Peter stood before the entrey/ And they sayd vnto her thou arte mad. And she bore the downe that yt was enen so/ Thē sayde they/ It is his angel. Peter continued knocking. When they had opened the doze/ & sawe hym/ they were astonied/ & beckened vnto the with his hōde to holde their peace/ & tolde the by what means the lord had brought him oute of prison. ¶ And sayde/ Ido shewe this vnto James and to the brethren. And he departed & went into another place.

As soon as yt was daye there was no tumulte amonge the souldiers what was become of Peter/ When Herode

The xiii. Chapter.

had called for him & founde hi not/ he excomyned the keepers/ & commaunded to reparte. And he descended fro Jewry to Cesarea: & there abode. Herode was displeased with the of Tyre & Sydo/ And they came all at once/ & made intercession vnto blakus the kingis chamberlein / and desired peate/ by cause the countrey was noysshed by the kingis londe. And a daye apoynted/ the kynge arrayed hym in royall apparell/ and set him in his seate/ & made an oraciō vnto them. And the people gaue a shute/ sayinge/ It is the voyce of a god & not of a mā. And immediatly the angell of the lord smote hym: because he gaue not God the honoure/ & he was caryd of wormes / and gaue vpe the goost.

The worde of god grewe and multiplied. And Barnabas and Saul returned to Ierusalē/ & fulfilled their office/ & toke with the Jhō which was also called Marcus. The. xiii. Chapter.



There were at antioche/ in the congregaciō/ prophetis and doctours / as Barnabas & Simon called Myger/ And lucius of cerene/ & Manahen Herodes the tetrarchis noryelowe/ & Saul. As they serued God/ and fasted/ The holy goost sayd/ Put a parte for me Barnabas &

The Actes of the Apostles.

Saul for the worke were vnto I hane called the. Then fasted they and prayed: and put their handes on them/and lete them go. And they after they wer sent of the holy goost /cam vnto seleucia/ and from thence they sayled to cyprius/ And when they wer come to salamine/ they shewed the worde of god in the synagogis vnto the iewes. And they had Ihon to their minister.

When they had gone ouer all the ple vnto the cite of Waphos/they founde a certayne sorcerer a false prophet which was a iewe/named Bariesu/which was with the ruler of the countre won Sergius paulus a prudent man. The same ruler called vnto hym Barnabas and Saul/and desired to heare the worde of god. The Sorcerer Eleas (for so was hys name by interpretation) with stode the/and sought to turne away the ruler fro the fayth. The Saul which also is called Paul beinge full of the holy goost/set his eyes on hym/ and sayde/ O ful of all subtiltie and disceyfulnes the chyld of the deuyll: and the enemy of all righteousness thou cease not to peruerthe strayght wayes of the lord. And now we beholde the honde of the lord is upon the/and thou shalt be blynde and not se the sunne for a season. And immediatly fell on hym a my-

The .xiiij. Chapter.

He ad a darthnes/ And he went aboute sekynge/ the that shulde leade hym by the honde. The ruler whē he sawe what had hapened: belened / and wounded at the doctryne of the lord.

Whē Paul and they that were with hym had shipped fro Waphus/they cam to Werga a cite of Waphilia There departed Ihon from the/ and returned to Jerusalem But they wandred thoro we the countres/ from Werga to Antioche a cite in the countre of Syria/ and wet into the synagoge on the sabbath daye/ and satte doune. After the lecture of the lawe and the prophetis / the rulers of the synagoge sent vnto them sayinge/ ye men ad brethren/ yf ye haue eny lesmon to exhorthe the people/saye on.

Paul stode vpp and beckened with his honde and sayde/ Men of Israel/ and ye that feare God/geue audience. The God of this people chose oute fathers and exalted the people/whē they dwelt as strangers in the londe of Egypt: Exo. i. & and with a mighty arme brought them out of yt/ and aboute the tyme of .xl. yea Exo. xvi. & they suffred he their maners in the wilderness. And destroyed .vii. nations in the londe of Canaan/ and deuided the lode to the by Lot. And afterwarde he toke .xiiij. gane vnto the iudges aboute the space of .iiiij. c. ad .l. yeres vnto the tyme of Iud. iij. & .iiij.

The Actes of the Apostles:

f. ee. viii. a Samuel the prophet. And after that
1. reg. ix. c they despyred a kynge iad God gaue vnto
and. x. a to them Saul the sonne of Cis/ a man
 of the tribe of Benjamin/by the space
 of. xl. yeres. And after he had put hym
 doune / he set vppre Dauid to be they
 kynge/to whome he gaue witness/say
1. rex. xviij. a I haue founde Dauid the sonne of
1. reg. xviij. a Jesse/a man after myne owne hert/he
 shall fulfyll all my wyl.

Esa. xli. a Of this manes sede hath God (accor
 dinge to hys promys) brought forth to
 the people of Israel a sauour/wch Iesus
 whē Jhō had fyrst preached before his
mat. xliij. a cōmyng the baptim of repentance to
Mar. i. a Israel. And whē Jhon had fulfilled his
Luc. iii. a course/he sayde/Whom ye thinke that
Joan. i. c I am the same am I not? but beholde
Mar. i. a there cometh wch after me/whose sho
 es of his fete I am not worthy to lose.
 I ye men ad brethre/chyldren of the
 generation of Abraham/and whosoener
 amōge you feareth God/to you is this
 worde of helth sent. The inhabiter of
 Jerusale/and their rulers because they
 knewe hym not/not yet the voyces of
 the prophetis whychare redde euery
 sabbath daye/hane fulfilled the in con
 dempnge him. And whē they founde
 no cause off deeth in hym / yet despyred

mat. xviij. a they wylate to kyll hym. And whē they
mar. xv. b had fulfilled al that were writē of him/

The. xliij. Chapter.

they toke him dūne from the tree and **Luc. xxiii. x**
 put hym in a sepulchre/But God ray- **ioan. xix. c**
 sed hym agayne from deeth/and he was
 sene many dayes of the/whych cā with
 hym from galile to Jerusalem whych **mat. xxviij. a**
 are hys witnesses vnto the people. **mat. xviij. a**

And we declare vnto you/howe that **Luc. xxiii. a**
 the promes made vnto the fathers / **Joan. xix. c**
 god hath nowe fulfilled vnto vs the
 chyldren/in that he reysed vppre Iesus
 agayne. I Euen as yt is witten in the
 fyrste psalme/Thou arte my sonne this **psal. ii. b**
 same daye begate I the Ag cōcernynge **heb. i. b**
 that he so reysed hym vppre fro deeth/
 nowe no more to retorne to corruptiō
 he sayd on this wyse/The holy promi
 ses made to Dauid I wyl kepe sayth **Esa. lv. b**
 I fulfyll herfore he sayth also in another
 place/Thou shalt not soffre chy sancte **psal. xvi. b**
 to se corruptiō. For Dauid after he had
 in his tyme fulfilled the wyl of god he **1. reg. ii. b**
 slepte and was layd with his fathers and
 sawe corrupcion. But he whom god
 reysed agayne/sawe no corrupcion.

f We yt knowe vnto you therfore ye
 men ad brethre/that thorowe thys mā
 ys preached vnto you the foryeuene
 of synnes/And by him are al that bele
 ue iustified from all thynge from the
 which ye coulde not be iustified by the
 lawe of Moyses. We ware therfore lest
 that fall on you: whiche is spoken of in **Ab. i. b**
E. iij.

The Actes of the Apostles.

the prophetis Beholde ye despisers / and wonder and perishe ye / for I be a worke in youre dayes : whych ye shall not beleue yf a man wolde declare yf you.

When the Jewes wer gone oute of the Synagoge : the gentyls besought the that they wolde preache the worde of god to the bitwene the sabbath dayes with the congregacion was broght bppe / many of the Jewes and vertuous profelitis folowed Paul & Barnabas which spake to the and exhorted them to continue in the grace of god. And the nexte sabbath daye cam almost the whole cite to gether to heare the worde of god. When the Jewes sawe the people / they were full of indignacion and spake agaynst those thingis which were spoke of Paul / They spake agaynst yt / and dyspayned yt / raylynge on yt. The Paul and Barnabas were bolde / and sayde yt was mete that the worde of god shulde firste have bene preached to you / But seinge ye put yt fro you / and thinke youre selves unworthy of everlastinge lyfe / lo / we tourne to the gentyls for so hath the lord comanded us / I have made the a light to the gentyls that thou be helth vnto the ende of the worlde.

The gentyls herde / and were glad and glorified the worde of the lord and belevede as many as were ordered vnto

The xiii. Chapter.

eternallye / and the worde of the lord was published thowre oute al the regio. But the Jewes moved the worship full and honorable wem / and the chiefe men of the cite. And reysed persecuciō agaynst Paul & Barnabas / And expelled them oute of their cōstis. But they shooke of the duste of their fete agaynst the and cam vnto Iconium. And the disciples were filled with ioye and with the holy goost. The xiii. Chapter.

A



And fortunēd in Iconium that they were both to gether in to the Synagoge of the Jewes / and so spake / that a gret multitude both of the Jewes and also of the gentyls beleued. But the unbeleuinge Jewes / steryd bppe and buyeted the myndes of the gentyls agaynst the brethren. Longe tyme abode they there and quit them selves boldly with the helpe of the lord the which gaue testimony vnto the worde of his grace / And caused signes and wonders to be done by theyr hōdes. The people of the cite were deuided : and parte helde with the Jewes / and parte with the apostles.

When there was a saute made both of the gentyls and also of the Jewes with theyr rulers to put them to shame and so stōne the / they were ware off yt / and

Æ. iiii.

Act. xlii. b

The Actes of the Apostles.

Went vnto listra and derba/cities of Licaonia/ and vnto the regio that lyeth round about/ and there preached the gospel. And there sat a certayne man at listra/ weake in his fete/ beyng halfe dead by anothers wylle/ and neuer walkyd. The same herde Paul preache/ which beheld hym/ and perceaued that he had faith to be whole/ and sayd with a loude voyce: stond vpp and ryght on thy fete. And he stert vpp and walked: when the people sawe what paul had done/ they lifte by their voyces/ sayinge in the speache of Lynconia: Goddes are come downe to vs in the lyknes of men. And they called Barnabas/ Jupiter. And Paul mercurius/ because he was the preacher. The Jupiters preste/ whych dwelt before their cite/ brought oxen and garlandys vnto the churche porche/ and wolde haue done sacrifice with the people.

Whē the apostles Barnabas & Paul herde that/ they rent their clothes/ and ran in amonge the people/ cryinge and sayinge: syrs/ why do ye this? We are men lyke vnto you/ and preache vnto you that ye shulde turne from these vanities vnto the lyvinge god/ whych made heauē and erth and the see and all that is in the is/ the whych in tymes past suffered al nacions to walke in their owne wayes. Neuerthelesse leste not hym

The xliij. Chapter.

Wise withouten wyles in that he shewed his benefaictes/ in genyng by grace from heauē/ and frutful seasons/ fillinge oure hertis with fode and gladnes. And with these sayings/ scale restrained they the people/ that they had not done sacrifice vnto them.

Ther came certayne ierues from Antioch and Iconium/ and obtayned the peoples consent and stoned Paul/ and blew hym oute of the cite/ supposinge he had bene dead. As the disciples stood rounde aboute hym/ he arose vpp and came into the cite. And the nexte daye departed with barnabas to derba. After they had preached to that cite & taught many/ they returned agayne to listra/ and to Iconium/ and Antioche/ and strengthened the discyples soules exhortinge them to continue in the faith/ assuringe that we muste throuwe moche aduersite entre into the kynghō of god. And whē they had ordeined the seniores by election in every congregacion/ after they had prayde and fasted/ they comended them to god on whom they belened.

And they went ouer all Iudicia and came into Maphilia/ and whē they had preached the worde of god in Perga/ they descended into Attalia/ and thence departed by shippe to Antioche/ fro whēce they were deliuered vnto the grace

Mal. xliij.
Apo. xliij.

The Actes of the Apostles.
of god to the worke which they had fulfilled. Whē they were come & had gathered the congregacion to gether/they rehearsed al that god had done by thē and howe he had opened the doore of fayth vnto the gentyls. And there they abode longe tyme with the disciples.

The. xv. Chapter.

And there cā certayne freewill and taught the brethren: excepte ye be circumcised after the maner of moyses ye cā not be saued. There arose there dissencion and disputinge not a little vnto Paul & barnabas agaynst thē. And they determined that Paul & barnabas & certayne other of thē shulde ascēde to Ierusalem vnto the apostles & seniours aboute this questiō. After they were brought on their waye by the congregaciō/they passed ouer Phenices & Samaria/declaringe the conuersaciō of the gentyls/and they brought gret ioye vnto all the brethren. Whē they were come to Ierusalem they were receaued of the congregacion & of the apostles and elders. And they declared what thynges god had done by them. Then arose there vppon certayne of the secte of the pharises/which dyd beleue sayinge that yt was needful to circuncise thē & to inioyne

The. xv. Chapter.
them to kepe the lawe of Moyses. The apostles and the elders cam to gether to reason of this matter.

When there was moche disputinge Peter rose vppon and sayd vnto thē/ye men & brethren/ye knowe howe that a goode whyle agoe/God chose amonge vs that the gentyls by my mouth shulde here the worde of the gospell & beleue/And god which knoweth the herte/boothē witness/and gaue vnto thē the holy goost enū as he dyd vnto vs/& he put no differēce betwene thē & vs/and with fayth purified their hertes. Nowe therfore why tēpte ye god/that ye wolde put a yoke on the disciples neckes/which neither our fathers nor we were able to beare/But we beleue that thoue the grace of the lord Iesu christe we shalbe saued as they do. Then all the multitude was peased and gaue audience to Barnabas and Paul/whych tolde what signes & wonders god had shewed amonge the gentyls by them. As sone as they helde their peace James answered sayinge: Men & brethren/herken vnto me. Simeon tolde howe god at the beginninge dyd visit the gentyls/and receaued of thē people vnto his name & so this agreith the wordis of the prophetis as yt is witen after this I wil retorne/and wil bilde agayne

The Actes of the Apostles.

Amos. ix. the tabernacle of David which is fall
doun/and that which ys falle in beke
of yt wyl I bulde agayne and I will set
yt hye/that the residue of men myght
take after the Lorde/and also the gentyls
bypon who my name is called on saith
the Lorde/which doth all these thinges
knowe vnto God are all hye werkes
from the begynnyng off the worlde.
Wherfore my sentece is/that we trou-
ble not them which of the gentyls are
turned to God: but that we write vnto
them that they abstayne the selues fro
filthines of ymages/from fornication/
fro stranglyd/and fro bloud. For Mo-
ses of olde tyme in euery cite hath the
that preache hym/and he is rede in the
synagogis euery sabbath daye.

The pleased yt the apostles and the
elders with the whole congregacion to
send chosyn men of their owne company
to Antioche with Paul and Barnabas.
They sent Judas called also Barnabas
and Silas which were chiefe men amonge
the brethre and gaue the letters in their
hōdis after this maner. The apostles/and
elders and brethre send gretynges vnto
the brethre which are of the gentyls in
Antioche Syria & Cilicia. For as moche
as we haue herde that certayne which
departed from vs / haue troubled you
with wordes/and cobred youre myndes

The. x. Chapter.

sayinge: ye must be circūcised and kepe
the lawe/to who we gaue no soche com-
maundement. It seemed therfore to vs a
goode thinge/whē we were come to ge-
ther with w^{ch} accorde/to sende chosyn
men vnto you/withoure beloued Bar-
nabas and Paul/men that haue seoper-
ded theyr lyues / for the name off oure
lorde Iesus Christ. We haue sent ther-
fore Judas/and Silas/which shall also
tell you / the same thynges by mouth.
For yt seemed goode to the holy goost and
to vs/to put no greuous thynges to you
more the these necessary thynges/ that
is to saye that ye abstayne fro thynges
offered vnto the ymages/from bloud/
from strangled/and fornication. From
which if ye kepe youre selues/ye shal
do well So fare ye well.

Whē they were departed/they cā to
Antioche and gathered the multitude to-
gether & deliuered the pistle whē they
had redde yt they reioysed of that cōso-
lacion. Judas and Silas beinge prophe-
tes / exhorted the people with moche
preachynge/and strengthened the. After
they hadde tarped there a certayne spa-
ce/they were let go in peace of the bre-
thre vnto the apostles. Not withstā-
dynge yt pleasid Silas to abyde the-
re still. Paul and Barnabas continued in
Antioche teachynge / and preachynge

The Actes of the Apostles.
 The worde of the lorde with other many
 But after a certayne space Paul sayd
 he vnto Barnabas. Let vs go agayne
 & visite oure brethre in enery cite where
 we haue shewed the worde of the lorde
 And se how they do. Barnabas gaue con-
 unsell to take wyth the Jho called also
 Marke. But Paul thought it not meete
 to take him vnto their company which
 departed fro the at Pamphilia & wet
 not with them to the worke. So thar
 was the dissencion bitwene the that they
 departed a sunder won fro the othen
 & Barnabas toke marke & sayled vnto
 Ciperis. Paul chose Sylas & departed
 deliuered of the brethre vnto the grace
 of god & he wet thowre all cyria & sa-
 lucia / stablishinge the congregacions.

The .xvi. Chapter.

Then cam he to Derba and
 to Listra / And beholde a
 certayne discipule was the-
 re named Tymotheus a
 womans sonne which was
 a iewe & belened / but his
 father was a greke of whom reported
 well the brethre of Listra / and Iconi-
 um. Paul wolde that he shulde go forth
 with him / and toke and circumsised him be-
 cause of the iewes which were in those
 quarters / for they knewe all that bys
 fathers was a greke. As they went the

The .xvi. Chapter
 howe the cytes / they deliuered the the
 decrees for to kepe / ordeyned of the a-
 postles and elders which were at Je-
 rusalem. So were the congregacions
 stablished in the faith / and encreased in
 nombie dayly. When they had gone
 thowre out whigia / and the region of
 Galacia / and were forbydden of the holy
 goost to preach in Asia / they ca to Asia-
 na / and sought to go into Bethunia & the
 spirete suffered the not / when they had
 gone ouer Asia / they ca wune to Tro-
 ada and a vision apered to Paul in the
 nyght. There stode a man of Macedo-
 nia & prayed hym sayinge / Come into
 Macedonia and helpe vs. After he had
 sene the visio immediately we prepared
 to go into Macedonia certified that the
 Lorde had called vs for to preache the
 gospel vnto them. Then loosed we forth
 fro Troada / and with a strayght cours-
 se came we to Samothracia / the nexte
 daye to Neapolum / & fro thence to Philo-
 lippos / which is the cheffest cite in the
 partes of Macedonia and a fre cite.

We were in that cite abidinge a cer-
 tayne dayes & on the saboth dayes / we
 wet out of the cite besydes a riuer whe-
 re men were wont to praye / and we sat
 doune and spake vnto the womā which
 thither resorted / & a certayne womā na-
 med Lydia / a seller of purple / of the cite

The Actes of the Apostles:
of Thiatira whych worshipped God/
gaue vs audieñce/whose heart god open-
ned that she attended vnto the thynges
whych Paul spake/Whē she was bapti-
sed/ān her housholdr she besought vs
sayinge/ yf ye thynke that I beleue on
the lord come into my house/ ās aby-
de there And she instanted vs.

It fortuned as we went to prayer: a
certayn damsell possessed with a spite
that prophesied met vs which brought
her master and maistres moche vanta-
ge with prophesyinge. The same follo-
wed Paul and vs sayinge These men
are the seruauntis of the most hye god
whych shewe vnto vs the waye of hel-
th. And this dyd she many dayes But
Paul not conſēt turned about and sayd
to the spite I commaunde the in the na-
me off Iesu Christ that thou come out
of her/and he came out the same houre.

When her master and maistres sawe
that the hope of their gaynes was go-
ne / they caught Paul and Silas: and
brought the into the market place vn-
to the rulers / and deliuered them to
the officers sayinge/ These men trouble
oure cite/ which are Iewes and shewe
newe decrees / whych are not lawfull
for vs to receaue / nether to obserue
seyng we are Romans. And the peo-
ple ranne on hem/ and the officers rent

The .xviij. Chapter.
their clothes/ and commaunded them to
be beaten with rodde and when they
hadde beaten them sore/ they cast them
into prison commaunding the ioyler to
kepe them surely. Which when he had
receaued suche commaundment trusted
them into the inner prison / and made
their fete fast in the stocks.

At mydnyght Paul & Silas prayed
and lauded god/ and the prisoners herde
the. Sodenly there was a greate earth-
quake so that the foundation of the pri-
son was shaken/ & by & by the doores o-
pened & euery manes bondes were lo-
sed. When the keeper of the prison wa-
ked out of his slepe/ & sawe the prison
doores open/ he drue out his swerde and
wolde haue killed himselfe supposyng
the prisoners had bene fledde. Paul
cryed with a lowde voyce sayinge. Wo-
thy selfe no harme for we are all here.

¶ He called for a light and sprang in/
and came tremblyng / and fell doune
before Paul and Silas and brought
them out/ and sayde/ Syng what must I
do to be saued? And they sayde/ beleue
on the Lorde Iesus/ and thou shalt be
saued and thy household. And they pre-
ached vnto him the worde of the lord/
and to all that were in his house. And
he toke the same houre of the night
and washed their woundes/ and was ba-
ptized.

The Actes of the Apostles
filled with all that belonged unto him
straight waye: When he had brought
them into his house he set meate befo-
re them/and ioyed that he with all his
householde beleued on God.

And when yt was daye the officers
set the ministers sayinge Let those men
go. The keepers of the prison tolde this
sayinge to Paul/the officers haue sent
worde to lose you/ Nowe therfore get
you hence and go in peace. Then sayde
Paul vnto them: They haue beaten vs
openly but condemned/ for all that we
are Romans/ and haue cast vs into pri-
son/ & now wolde they sende vs awaye
penuely: Naye not so/ but let the come
the selues and fet vs out. The ministers
solde these wordes vnto the officers &
they feared when they herde that they
were Romans and came & besought the
and brought the out/ and desired them to
departe out of the cite. They went out
of the prison and entred into the house
of Lidia/ & when they had sene the bre-
thren/ they comforted the and departed.

The. xlii. Chapter.



And they made thei iorney
thorowe Amphipolis/ & A-
polonia they ca to Thessalo-
nica where was a synagoge
of the iewes/ Paul as his
maner was went in vnto

The. xlii. Chapter
them/ and the sabbath dayes declared of
the scripture vnto the openynge & alle-
gyng that Christ must nedes haue suf-
fered and risen agayne fro deeth. And
that this Jesus was Christ who (sayde
he) I preache to you. And some off the
beleued and came and companied with
Paul and Silas. Also of the honoura-
ble grekis a greete multitude/ and off
the these women/ not a fewe.

¶ The iewes which beleued not haue
ge indignacion toke vnto the euill me-
which were bagabodes and gathered a
company/ & set all the cite on a roore/ and
made a saute vnto the house of Jason/
and sought to bringe the out to the peo-
ple/ and when they founde the not/ they
drew Jason & certayne brethren vnto the
heades of the cite crying: These that
trouble the worlde are come hyther al-
so whych Jason had receaued penuely/
and these all do contrary to the ordina-
cons of Cesar affirmynge another kyn-
ge/ won Jesus. And they troubled the
people and the officers of the cite when
they herde these thinges/ And when they
were sufficiently answered of Jason/ and
of the other they lete them go.

The brethren immediately sent awaye
Paul and Silas by nyght vnto Berea.
When they were come thither they
entred into the synagoge of the iewes

The Actes of the Apostles.

There were the noblest amonge the of
Thessalonica which receaued the worde
with all diligēce of mynde / and seached
the scriptures dayly whether those thi
ges were euē so. And many of the bele
ued & of worshipful wemē which were
greekis and of mē not a feawe. Whē the
iewes of Thessalonica had knowledge
that the worde of god was preached of
paul at berrea they cā thither & moued
the people and the by and by the brethē
sent away paul to go vnto the see / but
Silas and Timotheus abode there still.
They that gyded paul brought him vn
to Actes & receaued a cōmaundmēt vn
to Silas and Timotheus / for to come
so hym at once. And cam their waye.

While paul wayted for the at Actes
his spirete was moued in him to se the
cite genē to worshippinge of ymages
The he disputed in the Synagoge with
the iewes / & with the deuout persones
And in the market dayly with the that
cam vnto him. Certayne philosophers
of the Epicures / and of the Stoicis dis
puted with him. And some there were
which sayde what wilt this babler say
ye. Other sayd / he seemeth to be a tydyn
ges bynnger off newe deuyls because
he preached vnto the Iesus / and the re
surreccion / and they toke him & brought
hym into Marsse strete sayinge / maye

The xxij. Chapter.

we not knowe whatis thys newe do
ctrine wherof thou speakest? for thou
byngest strange tydynge to oure ea
res. We wolde knowe therfore what
these thyngis meane. For all the Atte
nians & straungers which were there
gaue the selues to nothyng els but o
ther to tell or to heare newe tydynge
Paul stode in the myddes of Marsse
strete and sayde / yemen off Attens / I
perceane that in all thingis ye are som
what superstitious. For as I passed by
and behelde the māner howe ye wor
shipp youre goddes / I founde an aultre
wer in was writē / vnto the vnknowen
god. Whom ye then ignorātly worship
him shewe I vnto you. God that made
the worlde / and all that are in yt / seynge
that he is lord of heauē and earth / he
dwelleth not in temples made with hō
des neither is worshipped wth men
nes bondes / as though he neede of any
thinge. For as moche as he geueth to
all men lyfe and breth enery where and
hath made of one bloud all nations off
men / for to dwell on all the face off the
erthe. And hath assigned tymes appoy
nted before. And the endes of their inha
bitaciō that they shulde seke god yf they
might sele & fynde hym though he be
not farre from eury one off vs. For in
him we lyue / moue and haue oure beyn
ff. (14).

The Actes of the Apostles.

As certayne off your owne poetes
sayde for we are also his generaciō: for
as moche the as we are the generaciō
of god ought not to thynke that the
godhead is like vnto golde siluer or stone
grauē by craftē and ymaginaciō of mā.

And the tyme of this ignorāce god
regarded not / but now he biddeh all
me euery where repēt / because he hath
apoynted a daye / in the whych he will
iudge the worlde accordyng / to ryghte
welnes / by that mā / whō he hath apoynted
and hath geue fayth to all mē / after
that he had raysed him from deeth.

Whē they herde off the resurrecciō
frō deeth / some mocked / and other sayde
we wyl heare the agayne of this mat-
ter. So Paul departed frō amonge the
Certayne mē cleane vnto Paul & bele-
ued amonge the which was Dionysius
a senatour / and a womā named Dama-
ris / and other wyth them.

The. xliij. Chapter.

After that Paul departed
from Athens / and cam to
Corinthum / and founde a
certayne Jewe named A-
quila: borne in Pontus
lately come frō Italy wyth
his wyfe Priscilla (because that the
Emperour Claudius had commaunded
all iewes to departe frō Rome) and he

The. xliij. Chapter.

blewe vnto them. And because he was
of the same craftē he abode wyth them
and wrought (their craftē was to make
tentes) and he preached in the synagoge
euery sabboth daye / And exhorted the
iewes and the gentyls.

When Silas & Timotheus were co-
me frō Macedonia / Paul was payned
in the spirete as he testifyed to the i-
ewes that Iesus was Christ / when they
sayde contrary and blasphemed / he shoke
his raiment & sayde vnto them / your
bloud apōn your owne heebbes. for
hence forth I go vnto the gentyls / and
departed from them / and entred in to
a certayne manes house named Justus
whych worshipped god / whose house
ioyned harde to the Synagoge. Now
Crispus a ruler of the Synagoge bele-
ued on the lordē with all his household
And many of the Corinthiāns gaue au-
diēce and beleued / and were baptised.

The spake the lordē to Paul in the
nyght by a bysson / be not afraid / but
speake / & holde not thy peace / for I am
with the / and no man shall inuade the
that shall hurte the. for I haue moche
people in this cite. And he rested there
a yere and sixe monethes / and taught
them the worde of God.

Whē Gallio was ruler of the cōtre
off Achaia / The iewes made insurrec-
tiō.

clon with one acorde agaynst Paul and
brought him to the iudges seate saying
This man teacheth to worship god co-
trary to the lawe/ As Paul was about
to open hys mouth Gallio sayde vnto
the iewes/ yf ye were a mater of wron-
ge/ or an euill dede (o ye iewes) reason
wolde that I shulde heare you/ but yf
ye be a questiō of wordes/ or of names
or of poure lawe / loke ye to ye poure
selues. For I wyl be no iudge in soche
matters/ & he draue them fro his seate.
Then toke all the grekes Sosthenes a
sular of the synagoge/ and smote hym
before the iudges seate/ And Gallio ca-
red for none of tho thingis.

Paul after thys/ taried there yet a
goode whyle/ and then toke his leaue of
the brethre/ and sayled thence into Syria
Priscilla and Aquila accompanyinge him
after that he had shorne his head in Ce-
sarea/ For he had a vowe. And he cam
to Ephesus and lefte the there/ but he
hym selfe entred into the synagoge/ and
reasoned with the iewes/ When they de-
sired him to tary longer tyme with the
he consented not/ but bad them fare wel
sayinge/ I must nedes at this feast that
cometh be in Jerusalem/ but I wyl re-
turne agayne vnto you yf God wyl/
And departed fro Ephesus / & ca vnto
Cesarea/ & ascended & saluted the com-

gregation/ and departed vnto Antioche
and when he had taried there a whyle
he departed and went ouer all the coun-
tre off Galacia and Iudgya by order/
strenghtynge all the Disciples.

¶ A certayne iewe named Apollos bo-
ne at Alexandria ca re Ephesus. An elo-
quent man/ & myghty in the scriptures
The same was informed in the waye of
the lord & he spake feruently in the spi-
rit/ and taught diligently the thyngis
of the lord/ and knewe but the baptim
of Ihon only. And begā to speake bol-
dely in the Synagoge. When Priscilla
and Aquila had herde hym / they toke
hym vnto them / And expounded vnto
hym the waye of god more perfectly.

¶ When he was disposed to go into A-
chaia/ the brethre exhorted hym therto
and wrote vnto the Disciples that they
shulde receaue hym. After he was co-
me thither he holpe the moche whych
had beleued thorow grace. And mygh-
tely he ouerca the iewes opely shewin-
ge by the scriptures that Iesus was
Christ.

The xix. Chapter.



Paul was at Corinthum / thas
Paul passed ouer the by-
percorres/ and cam to E-
phesus/ and founde certay-
ne Disciples/ and sayd vnto

The Actes of the Apostles.

thē haue ye receaved the holy goost after ye beleued? And they sayde vnto hi / No / neither haue we herde yf there be eny holy goost or no. And he sayd vnto thē / Wherwyth were ye thē baptised? And they sayd / with Jhōs baptim: Thē sayde Paul / Jhon verely baptised with the baptim of repētance / sayinge vnto the people that they shulde beleue on hym / which shulde come after hi / That is on Christ Jesus. When they herde that / they were baptysed in the name of the lord Jesus / and whē Paul layde his hōdes apō thē / the holy goost cā on them. And they spake with tongis and prophesied / All the mē were about. xij.

And he went into the synagoge / and behaued him selfe beldey for the space of thre monethes / disputynge / & geuyng the exhortacion of the kyngdom of God. F. Whē diuers wexed hard hearted / and beleued not / but spake euyl of the waye of the lord before the multitude / he departed fro them / And leuered the discyples awaye / And taught daily in the scole of won called Tyrannus / And thys continued by the space of two yeaeres / So that all they which dwelt in Asia herde the worde of the lord Jesus / bothe Jewes and Grekes. And God wrought not small myracles by the honde of Paul / So that from

The xij. Chapter.

hys body were brought vnto the sicke / naphyns or partlettis / and the diseases / and euyl spirites departed from them.

C Certayne of the bagabonde Jewes exorcistes / toke upon them to call ouer them which had euyl spittes the name of the Lorde Jesus sayinge / We aduise you by Jesus whō Paul preacheth. There were seuen sonnes off one Senna a ruler of the synagoge which dyd so / and the euyl spite answered and sayde: Jesus I knowe / and Paul I knowe / but who are ye? And the man in whom the wicked deuyl was / cane on them / and ouercam them / and preuayled agaynst thē / so that they fledde out of the house naked and wounded. Thys was knowen to all the Jewes and grekes also / which dwelt at Ephesus / and feare came on thē all / And they magnified the name of the lord Jesus.

D And many that beleued came and confessed and shewed their workes / Many off them whych vsed curyous craftes / brought their booke and burned them before all mē / & they counted the price of them / and founde it fyfey thousande spluerlinges: So myghtely grewe the worde of god / and preuayled. After these thynges were ended Paul purposed in the spite / to passe ouer Macedonia and Achaia to go to Jerusalem sayinge,

The Actes of the Apostles.

After I haue herde bene I must also se
Rome. So sent he into Macedonia two
of the that ministered vnto him / Timo-
thens and Erastus / but he himselfe re-
mained in Asia / for a season.

The same tyme there arose no lytell
ado aboute that wape / for a certayne
man named Demetrius / a goldsmith
which made siluer schypnes for Diana
was not a litel beneficial vnto the cra-
ftes men: which he called to gether with
the worke men of lyke occupaciō & sayd
Syr ye knowe that by this crafte we
haue banntage / Moreover ye see and he-
are that not alone at Ephesus but al-
most thorowout all Asia / this Danie-
tyseth / and turned awaye moche people
saying / that they be not goddes which
are made with hōdes / so that not only
this oure crafte cometh into perill to
be set at nought / but that also the temple
of greate Diana shulde be despised And
her maieste shulde be destroyed / which all
Asia / and the worlde worshippeth.

Whē they herde these sayinges / they
were ful of wrathe / & cryed out saying
Greate is Diana of the Ephesians. And
all the cite was on a roore / & they rus-
hed into the comen hault with one assē
and caught Gaius and Aristarcus / men
of Macedonia / Danilus companions /
Whē Paul wolde haue entred in vnto

The .xix. Chapter.

the people / the disciples suffered hym
not Certayne also of the chefe of Asia
which were his frendes / sent vnto him
desyringe hym that he wolde not prea-
che into the comen hault / Some cryed
won thinge / and some another and the
congregation was all out of quiete / and
the moare parte knewe not wherefore
they were come to gether.

Some of the company dyne forth A-
lexander (the iexwes thrustinge hym for-
wardes) Alexander beckened with his
honde / and wolde haue geue the people
an answer / When they knewe that he
was a iewe / there arose a shute almost
for the space of two houres of al mē cry-
inge / greate is Diana of the Ephesians.

When the tūne clatke had ceased
the people he sayd / ye men of Ephesus
what mā is he that knoweth not howe
that the cite of the Ephesians is a wor-
shipper of the grete goddess Diana / and
of the ymage which came heauē? Se-
pyng then that no man sayth here ag-
ynst / ye ought to be content / and to do
no thinge rashly / for ye haue brought
hither these men / which are nether rob-
bers of churches / nor yet despisers of
youre goddes. Wherefore yf Demetrius
and the craftes men which are with him
haue eny sayinge to say mā / the lawe
is open / and there are rulers / let them

The Actes of the Apostles:
accuse wth another. If ye go about any
wther thinge/it maye be determined in
a lawfull congregacion/for we are in
leopardy to be accused off thys dayes
busynes. For as moche as there is no
cause wherby we make gene a rehenice
of this cōcourse of people. And whē he
had thus spokē/he let the cōgregacion
departe.

The. xx. Chapter.



After the rage was ceased
Paul called the disciples
vnto him/ & toke hys lea-
ue of thē/ & departed for
to go into Macedonia/ & when he had gone ouer
those parties/ & geuen them large ex-
hortacions/he cā into grece/ And there
abode. iij. monethes/ When the iewes
layde wayte for hym as he was about
to sayle into Syria. He purposed to re-
turne thowhe Macedonia. There accom-
panied hym into Asia/ Sopater of Be-
roen/ And of Thessalonica Aristarcus &
Secundus/ & Gaius of Derba/ & Ti-
motheus/ Out of Asia Tychicus/ & Tro-
phimus/ These went before/ & tarped
vs at Troas/ We sayled awaye from
Philippes after the ester holy dayes/
and cam vnto them to Troas in fyue
dayes/ & there abode seuen dayes.

On a sabboth daye the disciples cā to
gether for to breke bread: & Paul pre-

The. xx. Chapter.

ched vnto them (redy to departe on the
morrowe) and cōtinued his preachynge
vnto mydnyght. There were many ly-
ghtes in the chamber where we were
gathered to gether/ and there sate in a
wyndowe a certayne yonge mā named
Eutychus/ fallē into a depe slepe/ And
as Paul declared he was moare ouer-
come with slepe/ and fell doune fro the
thyrd lofte/ & was takē by head/ Paul
went doune & fell on him/ & embra-
sed him/ & sayde/ Make no thinge a do. for
his lyfe is in him/ When he was come
vp agayne/ he brake the bread & talked
and cōmoned a longe while euē tyl the
mornyng & so departed. They brought
the yonge man a lyue/ & were not a ly-
tell cōforted. Then toke we shippynge
& departed vnto Asson/ there to recea-
ue Paul/ for so had he apoynted & wol-
de him selfe go be londe/ When he was
come to vs vnto Asson/ we toke him in
and cā to Mytilenes/ And sayled then-
ce/ & cam the nexte daye ouer agaynst
Chios. And the day folowinge we arri-
ued at Samos/ & taried at Trogilion.
The nexte daye we cam to Milerō: for
Paul had determined to leane Ephe-
sus as they sayled/ because he wolde
not spende the tyme in Asia. for he has
sted to be (yf yt were possible) at Jeru-
salem in the feaste of penthecostes.

The Actes of the Apostles.

From Miletum he sent to Ephesus
and called the elders of the congrega-
tion. When they were come to him he
sayde vnto the / ye knowe fro the first
daye that I cam vnto Asia / after what
manner I haue bene with you at all sea-
sons / scrupinge God with all humbles-
nes of mynde / and with many teares /
ad tentations / whiche happened vnto
me by the layingis awayte off the ie-
wes / and howe I kept backe nothyng
that myght before youre proffet / but
that I haue shewed you / ad taught you
openly / & at home in youre houses wit-
nessynge bothe to the iewes / ad also to
the grekes / the repentance toward
god and faith towarde oure lord Iesu
And nowe beholde I go bounde in
the spirite vnto Jerusalem / ad knowe
not what shall come off me there / but
that the holy gost witnesseth in every
cite sayinge / that bondes and trouble
abyde me / But none off the thynges
moue me. Neither is my lyfe tere vnto
my lyfe / that I myght fulfill my cou-
se with ioye / & the ministracion which
I haue receaued off the lord Iesu to
testify the gospel of the grace of god.
And nowe beholde / I am sure that
hence forth ye all (thorow whome I ha-
ue gone preachynge the kyngdome off
god) shall se my face no more / wherfo-

The .xx. Chapter.

So I take you to recorde this same daye
that I am pure fro the blood of all me.
For I haue kepte nothyng backe : but
haue shewed you all the counsell of god
Take hede therefore vnto youre selues /
and to all the flocke / wher off the holy
gost hath made you ouersheers to rule
the congregacion of god / which he hath
purchased with his blood. For I am su-
re of this / that after my departinge I shall
greuously cansshing wolues entre in a-
monge you / which wil not spare the flo-
cke And of youre owne selues shall men
arise speakinge peruerse thynges / to dis-
we disciples after the Therefore awake
ad remeber that by the space of .iii. yea-
res I ceased not to warne every one of
you both night and daye with teares.
And nowe dere brethre I comende you
to god & to the worde of his grace whi-
ch is able to bilde further / and to geue
you an inheritaunce amonge all the whi-
ch are sanctified I haue desired no mans
syluer / golde / or bestur / ye knowe well
that these bondes haue ministered vnto
my necessites / & to the that were with
me I haue shewed you all thingis / ho. i. c. c. l. a. ii. &
we that so laboringe ye ought to recea. i. c. c. l. a. iii.
ue the weake / & to remeber the wordes
of the lord Iesu howe that he sayde It
is more blessed to geue then to receaue
When he had thus spoken / he kneeled
B. l.

Thes Actes of the Apostles.

bonne ad prayed with the all. And they wept all aboundantly/ And fell on pauls necke/ and kissed hi sorrowynge most of all/ for the wordes/ which he spake that they shoulde se his face no more/ And they accompanied hym vnto the shippe.

The. xxi. Chapter.

And it chaunced that as longe as we had launched forth/ and were departed fro the/ we cam with a straight course vnto Choon/ and the daye folowynge vnto the Rhodes/ and fro thence vnto Patara. And we founde a shippe redde to saile vnto Phenices. And wet a boorde and set forth. The apered vnto vs Cyprus/ and we leste it on the lefte honde and sailed vnto Siria/ and cam vnto Tice. For there the shippe unladed her burthen. And whē we had founde brethren: we tarried there. vii. dayes: and they tolde Paul thowoe the spiritethat he shuld not go vnto Ierusalem. And whē the dayes were ended we departed/ and went oure wayes and they all brought vs on oure waye/ with their wyues & childre till we were come out of the cite/ and we kneled doune in the shoure and prayde and whē we had take oure leaue one of another/ we toke shippe: and they returned home agayne.

The. xxi. Chapter.

When we had full ended the course fro Tice we arriued at Itholomaida/ and saluted the brethren and abode with the one daye. The nexte daye: we that were of Pauls company cam vnto Cesarea & we entred into the house of Iohelip the euangelist: which was one of the senē: and abode with him. The same man had fower daughters virgens which did prophesy And as we tarried there a good many dayes/ there cam a certayne prophete from Jewry/ named Agabus. When he was come vnto vs/ he toke pauls girdell/ and bounde his hondez and fete and sayde/ Thus sayth the holy goost/ So shall the Jewes at Ierusalem/ bynde the man that oweth this gyrdell/ and shall deliuer him into the hondez of the gentyls.

When we herde this/ both we and other of the same place/ besought hym that he wolde not go vnto Ierusalem The paul answered & sayd/ What to ye wepyng & breakyng myne hert? I am redy not to be bounde only/ but also to dye at Ierusalem for the name of the lord Iesu When we coude not turne his minde/ we ceased sayynge/ The will of the lord be fulfilled After those dayes we made oure selves redy/ and wet by to Ierusalem. There went with vs also certayne of the Disciples off Cesarea/ and

The Actes of the Apostles.

brought with the wen Amason of Cyprus / an olde disciple / with whō we shulde lodge. And when we were come to Jerusalem / the brethren receaved us gladly. On the morowe Paul went in with the vs vnto James. And all the elders came to gether. And whē he had saluted them / he tolde by order / what thyngs God had wrought amonge the gentyls by his ministracion / whē they heere yt they glorified the lord and sayde vnto hym / Thou seyst brother / howe many thousande Jewes there are whych beleue / and they are all zelous ouer the lawe: and they are informed off the that thou teachest all the Jewes which are amonge the gentyls to forsake Moses and sayst that they ought not to circuncise their childre nether to liue after the customes. What is yt therfore? The multitude must nedes come to gether. For they shall heare that thou arte come. Do therfore this that we saye to the.

We haue. iiii. men / which haue a vowē on the / Them take and purifye thy sylfe with them / and to cost on the that they maye haue their heeddes / and all shall knowe that the thynges whych they haue herde off the are no thyng but that thou thy sylfe also walked and kepest the lawe. As touchinge the gentyls whiche beleue we haue writē and

The xxi. Chapter.

concluded / that they obserue no soche thynges / but that they kepe the selues fro thynges offered to ydoles / fro bloud from strangled / and from fornicacion. The the nexte daye Paul toke the men and purifyed hym sylfe with them / and entered into the temple / declaringe the fulfillinge of the dayes of purificacion vntyll that an oblation shulde be offered for euery one of them.

And as the seven dayes shulde haue bene ended: the iewes which were off Asia when they sawe him in the temple / they moued all the people and layde handes on him cryinge / Men of Israel helpe / This is the man that teacheth all men euery where agaynst the people / and the lawe and his place. Moreover also he hath brought grekes in to the temple / and hath polluted this holy place. For they sawe won Trophimus an Ephesian with him in the cite / whō they supposed Paul had brought in to the temple. And al the cite was moued / and the people swarmed to gether. And they toke Paul / and drue him out of the temple / and forth with the doores were shut to.

As they wēt about to kyll him / tydus ges cam vnto the hye captayne of the souldiers / that all Jerusalem was moued / whych immediately toke souldiers and vndercaptaynes / and ran downe

The Actes of the Apostles.

Unto the which they sawe the byppocrite
capteyn and the souldiers. They leste sur-
ryse of Paul. The capteyn came
re: & toke him and commaunded him to be
bounde with two chaynes/ and demaun-
ded what he was/ and what he had done.
Whiche cryed this/ another that / amonge
the people. And when he coulde not
knowe the certayne / for the rage / he
commaunded hym to be caried into the
castle. Whiche he cam vnto a grece / yf for-
tuned that he was boine off the sou-
diers for the violence of the people. The
multitude of the people folowed after
cryinge / a waye with hym.

And as paul shulde hane bene caried
into the castle / he sayde vnto the byp-
ocrite: Alaye I speake vnto the?
Whiche sayde / Cast thou speake greke?
Arte not thou that Egyptian which be-
fore these dayes / made an bypocrite / and
ledde out into the wilderness about. till
thousand men that were motherers?
Paul sayde I am a man which am a ier-
we of Tharsus a cite in Cilic / a citie syn-
of no byle cyte / I beseeche the soffer me
to speake vnto the people. Whiche he had
geuen hym licence / Paul stode on the
steppes / and beckned with his hande vnto
the people / and there was made a
greate silence. And he spake vnto the in
this maner sayinge. The .xxij. Chapter.

The .xxij. Chapter.



And men brethren: and fathers
heare myne answer whiche
I make vnto you. Whiche
they herde that he spake
in this maner / they kepte
the more silence / And he
sayde / I am verely a man which am a ier-
we / boine in Tharsus / a cite in Cilic /
neverthelesse yet brought bypocrite in this
cite / at the sete off Gamaliel / and infor-
med diligently in the law of the fathers
and was feruēt mynded to God warde /
as ye all are this same daye / and I per-
secuted this waye vnto the deeth / byn-
dinge / and deliueringe into prison bo-
th the men and women / as the cheefe priest do-
th beare me witnes: & all the seniours
of whom also I receaued letters vnto
the brethren / and went to Damascus to
byng the which were there bounde vnto
Jerusalem for to be punnyshed.

And it fortuneth that as I made my
ioiney / and was come nye vnto Damas-
cus / aboute none / suddenly there shone
fro heuen a greatelyght rounde abou-
te me / and I fell vnto the erth / and her-
de a voyce sayinge vnto me / Saul / Sa-
ul / why persecutest thou me? And I an-
swered / what arte thou lord? and he sa-
yde vnto me. I am Iesus of Nazareth
whom thou persecutest. And they that
were with me sawe verely a lyght and
D. iii.

The Actes of the Apostles.

were a frayde / but they herde not the
voyce of hym that spake with me. And
I sayd / what shall I do lord? And the
lord sayde vnto me / aryse and go into
Damascō and there it shalbe tolde the
of all thingis which are apoynted for
thee to do / and whē I sawe nothyng for
the brightnes of that light / I was led
by the honde of thē that were with
me / and cam into Damascō.

Wion Ananias a perfecte man / and
as pertaynyng to the lawe haunynge
goode repute of all the Jewes which
there dwelt / cam vnto me / and stode and
sayd vnto me / Brother Saul receaue
thy sight. And that same houre I recea-
ued my sight and sawe hym. And he say-
de vnto me / the God of our fathers
hath ordeyned the before / that thou sh-
uldest knowe his will / and shuldest se
that which is right / and shuldest he-
are the voyce of thy mouth / for thou
shalt be his witness vnto all men of tho-
se thingis which thou hast sene and herde
And now / why tarrest thou? Arise and
be baptised & washe awaye thy synes
in callynge on the name of the lord.

And it fortuneth / whē I was come a-
gayne to Jerusalem and prayde in the
temple / that I was in a traunce / And
sawe hym sayinge vnto me / Make ha-
ste and get the quickly out of Jerusalem

The xxiij. Chapter.

For they will not receaue the witness
that thou bearest of me. And I sayde /
lord they knowe that I persecuted / and
kete in every synagoge them that bele-
ued on the and when the blood of thy
witness Steuē was shed I also stode
by / and consented vnto his deeth / and kept
the rayment of thē that slewe hym. And
he sayde vnto me / departe for I wil sen-
de thee farre hence vnto the gentils.

They gaue hi audience vnto this wor-
de / and lifted vppe their voyces and say-
de / awaye with soche a felowe fro the
earth it is pitie that he shulde liue. And
they cryed and cast of their clothes / and
threw dust into the ayer. The captayne
bade hym to be brought into the castle /
and commaunded hym to be scourged and
to be examined that he myght knowe
wherefore they cryed on him. And as
they bounde hym with chongis. Paul
sayde vnto an vnder captayne is it lau-
ful for you to scourge a Roman vnto
deprived? Whē the vnder captayne he-
de that / he went to the upper captayne
and tolde him sayinge / What intendest
thou to do? This man is a Roman.

The upper captayne cam to hym / and
sayde / Tel me / arte thou a roman? He
sayde / yee / And the captayne answered /
With moche money obtayned I thys
freedom / And Paul sayde / I was fre

The Actes of the Apostles.
borne. Then strayght waye departed
fro him they which shulde haue exami-
ned hym/ And the caprayne also was a
frayde / after he knewe that he was a
Romayn/ because he had bounde hym.

On the morowe he lowled him from
his bondis desireinge to knowe the cer-
taynte for what cause he was accused
of the iewes / & comaunded the hye pre-
stes and all the counsell to come toge-
ther/ and brought Paul/ and set hym be-
fore them.

The. xliij. Chapter.

Paul behelde the counsell
and sayde: Men and bre-
thren / I haue liued in al
goode consciēce before god
vntyl this daye. The hye
preste Ananias comaunded
them that stode by / to smyte hi on the
mouth / Then sayde Paul to him God
shall smyte the thou payntyd wal Sit-
test thou and iudgest me after the la-
we/ and comaundest me to be smitten co-
trary to the lawe? And they that stode
by sayde: Kenylest thou Goddes hygh
preste? Then sayd Paul I will not bre-
thren/ that he was the hye preste. For
Exo. xxij: it is writte thou shalt not speake euyl
to the ruler of thy people.

When Paul perceained that the one
parte were Saduces/ and the other pha-
risees/ he cryed oute in the counsell: Men

The. xliij. Chapter.
and brethren I am a pharisee/ the sonne
of a pharisee. Of hope/ & of the lyf
of the dead I am accused. And when he
had so sayde / there arose a debate by-
twene the pharisees & the Saduces/
and the multitude was deuidd. For the
saduces saye that there is no lyf after
this/ nether angel/ nor spirit. But the
pharisees graunt bothe. And there a-
roose a gret crye/ and the scribes which
were on the phariseis parte stroue say-
inge: We fynde none euyl in this man.
Though a spirete/ or an angel hath appe-
red to hi/ let vs not stryue agaynst god.

And whē there arose greate debate/
the capayne fearinge lest Paul shuld
haue bene plucked asondre of the coma-
unded the souldiers to go doune/ and to
take hym fro amonge them/ and to bin-
ge hym into the castle. The nyght follo-
wyng god stode by hym and sayd. We
of goode cheare paul: for as thou hast
testified of me in Ierusalem/ so must thou
pleche me at Rome/ Whē daye was co-
me/ certayn of the iewes gathered the
selues to gether & made a bowe saynge
that they wolde nether eate nor drinke
til they had killed paul. They were about
te. xl. which had made this conspiraciō.
And they ca to the chiefe prestes and se-
niours/ and sayde: we haue bounde oure
selues with a bowe that we will eate

The Actes of the Apostles.

nothyng but yll we haue slayne Paul
nowe therfore geue knowlege to the
upper captayne/and to the counsell that
he bringe hi forth vnto vs to morrow/
as though we wolde knowe some thin-
ge more perfectly of hym. But we (or
euer he come neare) are redy i the me-
an season to kil him.

Whē Pauls sisters sonne herde of
their laying awayte/he went and en-
tered into the castle/and tolde Paul. And
Paul called one of the vndercaptaynes
vnto him/and sayde Wrynge this youn-
ge mā vnto the captayne/for he hath a
certayne thinge to shewe him And he to-
ke him/and ledde him vnto the hye cap-
taine/and sayd Paul the prisoner cal-
led me vnto hym and prayd me to brin-
ge this younge mā vnto the/which hath
a certayne matter to shewe the.

The hye captayne toke hi by the hōd
and went a parte wpth him out off the
waye/and asked him/what hast thou to
saye vnto me? And he sayd / the iewes
are determined to desire the that thou
wouldest bringe forth Paul to morrowe in
to the counsell as though they wolde en-
quyre somwhat of hi more perfectly/
But folow we not their mindes for there
laye awayte for hym off the/moo then
xl. men/ which haue bōde them selues
with a bowe/that they will nether ca-

The xxiii. Chapter.

te nor drinke til they haue killed hym.
And nowe are they redy/ & loke for hy-
promes. The upper captayne lete the
yolige mā departe & charged hym say-
inge/ Se thou tel no mā that thou hast
tolde me this/ And he called vnto hym
two vnder captaynes sayinge / Make
redy two hōdied souldiers to go to Ce-
sarea/and horsmen threescore & ten. And
spere me two hōdied at the thyrde hou-
re of the night/ And be sure the beastes
that they maye put Paul on / and brin-
ge hym safe vnto Felix the hye debite/
And wrote a letter in this maner.

Claudius Lysias vnto the most my-
ghty ruler Felix sendeth gretyngeys.
This man was taken of the iewes/and
shulde haue bene killed of them/the cā
I with souldiers/and receued hym / and
perceaued that he was a Roman And
when I wolde haue knowē the cause/
wherfore they accused hym I broughē
hi forth into their counsell There perce-
aued I that he was accused of questi-
ōs of their lawe/ but was not gilty of
eny thinge worthy of deeth/or of bōdes.
Afterwarde when yt was shewed me
howe that the iewes layde wayte for
the man/I sent hym straght waye to
the/ and gaue cōmandmēt to hye ac-
cusars/ys they had aught agaynst him
to tel yvnto the/safe wel.

The Actes of the Apostles.

The souldiers as it was comānded bñ
to the / toke Paul ād brought: hñ by ny-
ght to Antipatras. On the morowe th-
ey leste the horsmē to go with hñ / & re-
turned bñto the castle: whē they cā to
cesarea they deliuered the pistle to the
debite / & presented Paul befoze hñ / whē
the debite had redde the letter / he asced
of what countre he was / ād whē he vñ-
derstode that he was of Cilic I will hea-
re the (sayd he) whē thine accusars are
come also. And comānded hñ to be kept
in herodis pallis. The. xxiij. Cha.

After. v. days Ananias the
hpe preste descended / with
seniours / and with a cer-
tayne orator named tar-
tullus / & enformed the ru-
lar agaynst Paul: when

Paul was called forth / Tartullus began
to accuse hñ sayng: Seynge that we li-
ue in gret quyetnes by the meanes off
the & that many goode thingis are do-
ne vñto this naciō thow thñ prouidē
ce: that alowe we euer ād in all placis /
most mighty Felix with al thākes: not
withstondinge / lest I be cedeous vñto
the / I praye the / that thou woldest hea-
re vs of thy curtesy a fewe wordes.

We haue founde this mā a pestilent
felowe / ād a mouer of rebate amonge
the iewes thowout the world. And a

The. xxiij. Chapter.

Baitayner of the secte of the Nazarens
whych also hath enforced to pollute
the temple / whō we toke ād wolde ha-
ue iudged acordinge to oure lawe: bus
the hpe captayne Lisias cā apō vs ād
with gret violence toke hñ out of oure
hōdes / comādinge his accusars to co-
me vñto the / off whom thou mayst (yf
thou wilt enquire) know the certayn-
te of al these thingis wherof we accuse
hñ. The iewes lyke wyse assermed /
sayinge that it was euen so. The Paul
(after that the rular him selfe had beco-
men vñto him that he shulde speake)
answered I shall wyth a moare quyet
mynde answer for my selfe / for as moch
as I vñderstode that thou hast bene of
many yeres a iudge vñto thys people
because that thou mayst knowe that
there are yet but. xij. dayes sere I wēt
by ppe to Ierusalē for to praye And that
they nether founde me in the tēple dis-
putinge with eny mā / other rayfynge
by the people nether in the sinagoges
nor in the cite / Nether can they proue
the thinges wher of they accuse me.

But this I cōfesse vñto the / that af-
ter that waye (which they call heresy)
so worshippe I the god of my fathers /
beleninge all thyngis which are writē
in the lawe and the prophetis hauinge
hope in god off the lyfe that the dead

The Actes of the Apostles.

that haue both iust and buriuste/ which
 yf they their selues loke fore And the
 fore Audy I to haue a cleare consciēce
 towarde god/ and towarde man also.
 Many yeares a go I cam and brought
 almes to my people and offeringis in
 the which they founde me purifyed in
 the tēple/ nether with trouble: nor yet
 with iniquities. There were certayn
 iewes out of Asia which ought to be
 here present before the/ and accuse me/
 yf they had ought agaynst me/ or els
 let these same here saye/ yf they haue
 founde any euill doinge in me while I
 stonde here in the counse/ excepte yt be
 for this one voyce/ that I cryed stōdin-
 ge amonge thē of the lyfe off the dead
 am I accused of you this daye.

Whē Felix herde that he differde the
 for he knewe very wele of that waye
 and sayde/ whē L. iulias the captayne is
 come/ I wyll knowe the vtmost of you-
 re matters and he commaunded an in-
 tercaptayne to kepe Paul and that he
 shuld haue rest/ and that he shulde for-
 byd none of his aquayntaunce to minis-
 ter vnto hym/ or to come vnto hym.

After a certayne dayes cā Felix and
 his wyfe Drusilla which was a iewe
 and called forth Paul/ and herde hym of
 the faith which is to ward Christ. And
 as he preached of Justice/ tēpētaunce/

The. xxb. Chapter.

and iudgement to come/ Felix trembled/
 and answered/ thou hast done ynough at
 this tyme/ departe/ whē I haue conue-
 nient tyme/ I will sende for the. He ho-
 ped also that money shulde be geuē him
 of Paul that he myght loose hym wh-
 erfore he called hym the oftēner/ and
 comoned with him. After two yeares cā
 Festus docting into Felix coume & Fe-
 lix wyllynge to shewe the iewes a pleas-
 ure lest Paul in prison bounde.

The. xxb. Chapter.



Whē Festus was come into
 the prouice/ after thre da-
 yes/ he ascended fro Cesa-
 rea vnto Jerusalem. The
 enformed him the hye prie-
 stes/ and the chiefe off the
 iewes agaynst Paul/ & they entreated
 him: and desired fauour agaynst hym
 that he wolde sende for him to Jerusalem
 and layde awayte for him in the waye to
 kill hym. Festus answered that Paul
 shulde be kept at Cesarea/ but that he
 him selfe wolde shortly departe thither
 Let them therefore (sayde he) whiche
 amonge you are able to do it come dou-
 ne with vs and accuse hym/ yf there be
 any faute in the man.

Whē he had taried there moare the
 ten dayes he departed vnto Cesarea/ &
 the nexte daye late done in the iudge-
 ment.

The Actes of the Apostles
ment seate/and commaunded Paul to
be brought. When he was come the ier-
wes which were come fro Jerusalem
about him and layde many and greuous
complayntes agaynst Paul/whych they
coude not proue as longe as he answer-
ed for him selfe that he had nether a-
gaynst the lawe of the ierwes/nether a-
gaynst the temple / nor yet agaynst Ce-
sar offended eny thyng at all.

Festus willinge to do the ierwes ple-
asure/answered Paul and sayde/wylte
thou go to Jerusalem / & there be iudged
of these thynges before me? The sayde
Paul I stonde at Cessars iudgemēt sea-
te where I ought to be iudged. To the
ierwes haue I no harme done/as thou
very well knowest. If I haue hurte the
or comitted eny thyng worthy of death
I refuse not to dye. If none off these
thyngis are/where of they accuse me/
no man ought to deliuer me to them/I
appeale vnto Cesar. Then spak festus
with deliberacion/and answered/
Thou haste appealed vnto Cesar/vnto
Cesar shalt thou go.

After certayne dayes kynge Agrip-
pa and Bernice came vnto Cesarea to wel-
come festus. And when they had bene
there a good season. festus reherseb
Pauls cause vnto the kynge sayinge.
There is a certayne man sette in prison

The xxv. Chapter:
of Felix a about whō when I came to Jeru-
salem the hygh prestes & senyors of
the Jewes enformed me/and desired to
haue iudgement agaynst him. To whō
I answered: It is not the maner of the
Romains to deliuer eny man that he
shulde perishe before that he which is
accused/haue his accusars before hym
and haue lience to answer for hym selfe
as pertainyng to the cryme wher off
he is accused/whē they were come hy-
ther without delaye on the morowe: I
sate to geue iudgemēt/and commaunded
the mā to be brought forth agaynst whō
when the accusars stode by/they brou-
ght none accusacion of soche thynges
as I supposed But hadde certayne que-
stions agaynst him of their owne super-
sticion & of one Iesus which was dead
whom Paul asyrmmed to be alive. Be-
cause I doubted of the questions I asked
hym whyther he wolde go to Jerusalem/
and there be iudged of these matters.
Then when Paul had appealed to be
kept vnto the knowledge of Cesar / I
commaunded him to be kept tyl I might
sende hym to Cesar.

Agrippa sayd vnto festus/ I wolde
also heare the man myselfe. To morow
we (sayde he) thou shalt heare him. On
the morowe whē Agrippa was come/
and Bernice with greute pompe & were
w. 11.

The Actes of the Apostles.
entreate into the counsell house wyth
the captaynes and chese men of the cite
at festus commaundement Paul was
brought forth/and festus sayde/hynges
Agrippa & all men which are here pre-
sent with vs/ye se this man about whō
all the multitude of Jewes hath bene
with me both at Jerusalem & also here
cryng that he ought not to lyue any
lenger. yet founde I nothyng worthy
of deeth that he hath committed. Neuer
thelesse seynge that he hath appealed
to Cesar/ I haue determyned to sende
him. Of whō I haue no certayne thyng
ge to wyte vnto my lord/ wherfore
I haue brought him vnto you/and spe-
cially vnto the/hynges Agrippa/that
after examinacion had/I myght haue
sumwhat to wyte/for me thinketh yt
vncreasonable for to sende a prisoner/
and not to shewe the causes/which are
layde agaynst hym.

The. xxi. Chapter.
 Agrippa sayde vnto Paul
Thou arte permytted to
speake for thy selfe. Then
Paul stretched forth his
honde/ and answered for
him selfe/I thynke my selfe
happy hynges Agrippa/because I shall
all answer thyng daye before the off all
the thyngis where off I am accused of

The. xxi. Chapter.
the Jewes/namly because thou arte ex-
perte in all customes/& questios which
are amonge the Jewes wherfore I besee-
che the to heare me patiently.
B My lyuynge of a chylde/which was
at the fyrst amonge myne owne naciō at
Jerusalem knowe all the Jewes which
knewe me fro the begynnynge/ys they
wolde testifie it for after the most stra-
yed secte of our lawe lined I a phari-
sape and now I stonde and am iudged for
the hope of the promes made of God/
vnto our fathers vnto which promes
oure. xii. tribes instatly seruyng God
daye & night/hope to come. for which
hopes sake/hynges Agrippa am I accu-
sed of the Jewes why shulde it be thou-
ght a thyng vncredyble vnto you yf
God raise agayne the dead?
C I also verely though in my selfe to do
many contrary thyngis clene agaynst
the name of Iesus of Nazareth/which
thinges I also dyd in Jerusalem. And ma-
ny of the sainctis shut I in prison Blo-
rouer I receaued auctorite of the hygh
priesles/And whē they wer put to deeth
I gaue the sentence/ And I punnyshed
thē ofte in euery synagoge/ & cōpelled
thē to blaspheme/& was yet more mad
apon them and persecuted thē/enē vnto
straunge cites/About the which thyng-
es as I went to Damascō with aucto-
ry. iij.

The Actes of the Apostles.

este / and comission from the hygh ptes-
tes/euen at myd dape (kynge Agrip-
pa) I sawe in the waye a lichte fro hea-
uen/aboue the byghnes of the sunne
shyne rounde about me and them/wh-
ych ioined with me.

When we wer all fallē to the erth/I
herde a voyce speakinge vnto me/& say-
inge in the ebrue tōge Saul Saul/why
persecutest thou me? It is harde for the
to luche against the pricke. And I sayde
Who arte thou lord? And he sayde/I
Jesus who thou persecutest But ryle &
stōd bp on thy fete/for I haue apered
vnto the for this purpose/ to make the
a minister & a witnes both of tho thin-
ges which thou hast sene/ & of tho thin-
ges in the which I will apere vnto the/
deluyerynge the from the people/and
fro the gētyls/vnto the which nowe I
sende the/to open their eyes that they
myght turne fro darchnes vnto lyght/
and fro the power of Satā vnto God/
that they maye receaue forgeuenes of
synnes/and inheritaunce amonge them
which are sanctified by fayth in me.

Wherfore kynge Agrippa I was not
disobediēt vnto the heauēly bysson:but
shewed first vnto the of wamascō/& at
Jerusalem/& thowout all the costes of
Jewry/& to the gētyls that they shulde
repent/& turne to God/and do the right &

The .xxij. Chapter.

workes of repētaunce. for thys cause
the iewes caught me in the tēple & wēt
about to kil me/Neuerthelesse I obta-
yned helpe of God/and stōd vnto this
dape witnessyng bothe to smal and to
greate saying none other thynges the
Whose which the prophetis and Moyses
did saye shulde come that Christ shulde
suffre/and that he shulde be the first that
shulde ryle from deeth/& shulde shewe
light vnto the people/& to the gentyls.

As he thus answered for hym sylfe/
Festus sayde with a loude voyce. Paul
thou arte besides thy selfe. Moche lea-
nyng had made the mad. And Paul
sayde/I am not mad most dere Festus/
but speake the wordes of truethe and so-
bernes. The kynge knoweth off these
thynges before whom I speke frely ne-
ther thynke I that eny of these thyngis
are hyde from hym. for thys thyng
was not done in a corner kynge Agrip-
pa beleuest thou the prophetes? I wo-
te wele thou beleuest / Agrippa sayde
vnto Paul / Sumwhat thou byngest
me in mynde/for to be come christen/
And paul sayd/I wolde to god that not
only thou/ but also all that heare me to
dape/ were not sumwhat only/ but also
gether soche as I am except these bon-
des. And whē he had thus spoken/ the
kynge rose vp/ & the debite & Bernice/
p.iiij.

The Actes of the Apostles.

and they that sat with the. And when they were gone aparte/they talked betwene them selues sayinge/ This man weth nothyng worthy of death/ nor of bondes/ The sayde Agrippa vnto Festus This man myght haue bene lowsed yf he had not apealed vnto Cesar.

The. xxv. Chapter.

4. cor. xj. f.



When it was concluded that we shulde sayle into Italy/ they deliuered Paul/ and certayne other prisoners vnto w^{ch} named Julius/ an vnder captayne of Cessars souldiers/ and we entred into a shippe of Adramictiu/ and lowsed from Ioud/ appointed to sayle by the costes of Asia/ w^{ch} Aristarcus out of Macedonia of the countre of Thessalia/ beyng with vs. The nexte daye ca^m we to Sidon/ & Julius courteously entreated Paul/ & gaue him liberte to go vnto his frendes and to refresh the him selfe/ And from thence lanchyd we & sayled harde by Cypers/ because the windes were contrary. The sayled we ouer the see of Cicil/ & w^{ch} Pamphylia/ & cam to Myra a cite in Lycia. And there the vndercaptayne founde a shippe of Alexandrye redy to sayle into Italy/ & put vs there in/ & w^{ch} we had sayled slowly many dayes/ & scarce we re come ouer agaynst Gnydon (because

The. xxvi. Chapter.

the wynde with stode vs) we sayled hase by the costes of Cady/ ouer agaynst Salmo/ and with moche worke sayled beyonde yt/ and cam vnto a place called Goode porte/ w^{ch} where vnto was a cite called Lasea. W^{ch} moche tyme was spent/ and saylinge was nowe desperdeous/ because also that we had ouerlode fasted/ Waul put the in remembrance/ and sayde vnto them/ Syng I perceane that thys hyage wylbe w^{ch} hurte and damage/ not of the ladyng and shippe only/ but also of oure lyues. But the vnder captayne beleued the gouerner/ and the master better then the thingis which were spokē of Waul. And because the haue was not comodi^{us} to wynter in/ many toke counsell to departe thence/ yf by eny meanes they might atayne to Venices/ & thence to wynter/ which haue pertayneth to Cady/ and seruieth to the south west and north west wynde/ When the south wynde blew/ they supposed to obtayne their purpose lowsed vnto Alon/ and sayled paste all Cady.

But anon after there arose (agaynst their purpose) a flawe of wynde out of the northeast w^{ch} the shippe was caught/ and coude not resist the wynde/ we lete her go and dawe w^{ch} the wyther. We came vnto an yle named

The Actes of the Apostles
Claudia/ And had moche worke to come by afore which they toke byppe and blessed helpe vndergerdyng the shippe/ fearyng lest we shulde haue falle into Spites/ and we lete doune a bessel & so were caryed. The nexte daye when we were tossed with an exedyng tempest they lyghtened the shippe/ & the thyrde daye we cast out wrythoure owne handes the tacklyng of the shippe. Whē at the last nether sunne nor starre in many dayes apered/ And no final tempest laye apō vs/ all hope that we shulde be saued/ was taken awaye.

Then after longe abstinēce Paul stood forth in the myddes of them and sayde/ Syis ye shulde haue herde me/ and not haue departed frō Cauby/ nether to haue brought vnto vs chys harme and losse. And nowe I exhorte you to be of goode chere/ for there shalbe no losse of eny mans lyfe amonge you. But of the shippe only / for there stode by me this nyght the angell of God/ whose I am/ and whom I serue/ sayinge/ feare not Paul/ for thou must be brought before Cesar/ And so/ God hath geue but to the all that are in the shippe wryth the/ wherfore Syis be of goode chere/ for I beleue God that so ye shalbe euen as yt was tolde me/ and we must be cast into a certayne plonde.

The xxv. Chapter.

But whē the fourtenthe nyght was come as we were caryed i Adria about mydnyght the shypmen demed that they shuld apered some countre vnto them/ and they sounded/ and founde .xx. feddōs. They went a lytell further and sounded agayne/ and founde .xx. feddōs. The fearyng lest they shulde haue falle on some rocke/ they cast .iii. ancrees out off the sterne and wytyed for the daye. As the shypmen were about to fle out off the shippe/ & had let doune the bote into the see vnder a colour as though they wolde haue cast ancrees out of the fore shippe: Paul sayd vnto the vnder captayne & the souldiers/ Except these abyde in the shippe ye can not be safe/ The souldiers cut of the rope of the bote/ and let yt fall awaye.

And in the meane tyme/ hit wixt that and daye/ Paul besought the all to take meate/ sayinge/ This is the fourtenthe daye that ye haue tarped and continued fastyng receauyng no thinge at all/ wherfore I praye you to take meate. for this no dout is for yowre helth/ for there shall not an heare fall frō the head off eny off you. And when he had thus spokē/ he toke bread/ and gaue thanks to God/ in presence of them all/ and brake yt/ and began to eate. Then were they all off good cheare/ and they

The Actes of the Apostles.

also toke meate: We were all to gether
in the shyppe two hōdyed ād thre scope
and sixtene soules/ whē they had eatē
prough/ they lyghtened the shippe ād
cast out the wheate into the see.

Whē it was daye they knew not the
londe/ but they spied a certayne reache
with a bāke/ into the which they were
mynded (yf yt were possible) to thynk
in the shippe/ And when they had takē
bppe the ankers/ they cōmitted the sel-
ues vnto the see/ ād lowsed the rudder
bondes & hoysed bppe the mayne sayle
to the wynde ād dyne to londe/ ād they
fell into a place/ whych had the see on
borhe the sydes/ ād thrust in the shippe/
and the soore parte sticke fast/ ād mo-
ued not/ & the hynder parte brake with
the violence of the waves.

The soudears counsell was to kyll
the presoners lest eny of them/ whē he
had swome out shulde fle awaye/ but
the vnder captayne wyllynge to save
Paul kept them from theyr purpose/
and cōmaunded that they that coude
swym shulde cast them selues fyrst into
the see/ & scape to londe. And the other
he cōmaunded to go some on boordes/
and some on broken peces of the ship-
pe/ ād so cam yt to passe/ that they cam
all safe to londe.

The .xxviii. Chapter.

The .xxviii. Chapter.



And whē they were scaped
they knewe that the ple
was called Melita / The
people of the countre shew-
wed vs no lytell kyndnes
for they kindled a fyre/ ād
receaued vs euery one because off the
present rayne/ & because of colde. Whē
Paul had gathered a boundle off styc-
kes/ And put thē into the fyre/ a byper
(because of the het) crept out and lepe
on his honde/ Whē the men of the coun-
tre sawe the woyme hange on his hon-
de/ they sayde amouge the selues: this
man must nedes be a noxherer/ Whō
(though he haue escaped the see) yet
vengeaunce suffreth not to lyue/ And he
shoke off the byper into the fyre / and
felt no harme / They wayted when he
shulde haue swolne or fallē doune dead
sodely But after they had loke a grea-
te whyle/ and sawe no harme come to
hym/ they chaunged theyr myndes / ād
sayde that he was a God.

In the same quarters/ the chiefe mā
off the ple/ whose name was Publius/
had a lordshippe/ whych receaued vs/
and lodged vs thre dayes courteously/
It fortunēd that the father off Publi-
us laye sycke of a fiuer/ & of a bluddy
fluxe to whom Paul entred in/ & pray-
de/ and layde hys handes on hym/ and

The Actes of the Apostles:
healed him/Whē this was done other
also which were diseased in the ple/cā
and were healed/and they did by great
honour/And when we departed/they
laden us with thyngs necessary.

After thre monethes we sayled in a
shippe of Alexandry which had wyntred
in the ple/ whose badge was Castor and
Pollux/And when we came to Ciracusa/
we tarped there. iij. dayes/ fro whence
we sayled about and came to Regia/ and
after wone daye the south wynde blew
and we came the next daye to Pontolus
where we founde brethren/ & were de-
spoyed to tary with the seven dayes/ and
so came we to Rome. And from thence
when the brethren herd of us/ they
came to Apphorum/ and the taverns/
and met us/ When Paul sawe them he
thanked God/ and waxed bolde. When
we came to Rome/ the vnder captayne
deliuered the prisoners to the chiefe
captayne off the host/ But Paul was
suffered to dwell alone with wone sol-
dier that kept hym.

It fortuned that after thre dayes
Paul called the chiefe of the Jewes to-
gether/Whē they were come/ he sayde
vnto them/ Brethren and brethren/ though I
haue committed no thyng agaynst the
people/ or lawes off oure fathers/ yet
was I deliuered prisoner fro Jerusa-

The xxiii. Chapter.
I am sent into the bondes off the Romayns/
Whych when they had examened me
wolde haue let me go/ because they fo-
unde no cause of death in me/ but when
the Jewes cryed contrary/ I was con-
strayned to appeale vnto Cesar/ Not
because I had ought to accuse my peo-
ple of. For this cause haue I called for
you to se you/ and to speake with you.
For I because of the hope of Israel am
bounde with this chayne.

And they sayde vnto him/ We nether
receaue letters out of Jewry partay-
ninge vnto the/ nether came any off the
brethren that shewed or spake enphar-
me of the/ But we wol heare of them
what thou thinkest/ For we haue herd
of thy secte/ that every where ye ye
spoke agaynst/ When they had apoynted
hym a daye/ there came many vnto
him into his lodginge/ to whō he expo-
unded/ & testified the kyngdom of God
and preached vnto them off Jesu/ both
by the lawe off Moyses/ and also by the
prophetis from moynyng to nyght/
And some beleued the thynges whych
were spoken/ and some beleued not.

When they agreed not amonge them-
selues/ they departed/ after that Paul
had spokē one worde: wel spake the ho-
ly gost by & say the prophet vnto oure
fathers/ sayinge/ Go vnto thys people

The Actes of the Apostles.
 And saye with your eares shal ye hea-
 re / and shall not vnderstande / and with
 your eyes shall ye see and shall not per-
 ceave. For the herte off this people is
 mat. xij. b. waxed grosse / & their eares were thyn-
 mar. iij. b. ke of hearinge / & their eyes haue they
 Lu. viij. f. closed lest they shulde see wth their e-
 Ioan. xij. f. yes / and heare with their eares / and vnder-
 stande. xj. b. derstande with their hertes / and shulde
 be conuerted / and I shulde heale them.
 Be yt knowen therfore vnto you / that
 this consolacion off God ys sent to the
 gentyls / and they shall heare yt / And
 when he had sayde that the iewes de-
 parted from hym / and had grete despi-
 sions amonge them selues.

But Paul dwelt two yeaeres in this
 lodgyng. And receaued all that cam
 to hym / preaching the kyngdom
 of God / and teachinge those
 thingis which concerned the
 lord Jesus / with all confi-
 dence / no man forbyd-
 dyng hym.

**There endeth the Actes of
 the Apostles.**



**The Epistles of the
 Apostle. S. Paul.**

To the Romans.
 To the Corinthians. ii.
 To the Galathians.
 To the Ephesians.
 To the Philippians.
 To the Colossians.
 To the Thessalonians. ii.
 To Timothy. i.
 To Titus.
 To Philemon.

The Epistles of S. Peter. ii.
 The Epistles of S. Iohn. iij.

The Epistle vnto the Hebrewes.
 The Epistle of S. James.
 The Epistle of Jude.

The reuelacion of Iohn.



The Epistle of the Apo- le Paul/ to the Romayns.

The first Chapter. ✠

2



And the
ser-
uants
of Je-
sus Christ / cal-
led into the office
of an Apostle
put a parte to
preache the gos-
pel of god / whi-
ch he promysed
afore by his pro-

phetis in the holy scriptures that ma-
ke mentio of his sonne / the which was
begotten of the seade of maund / as per-
taining to the flesh: and declared
to be the sonne of God by power by the Joā .i. xvj.
holy ghost that sanctifieth / and also in xvj.
that that Jesus Christ oure lord rose
agayne from deeth / by whome we haue
receaued grace and apostleshippe / that
all gentles shulde obeye to the sayth
which is in his name / of the which no-
umbe are ye also / which are Jesu chris-
tes by vocation. ✠

To al yon of Rome beloued of God
24.4.

To the Romanys.

Ad sanctes by callinge. Grace be with
you and peace from God our father/
and from the lord Jesus Christ.

I pray verely I thank my god thorow
Jesus Christ for you all / be cause you-
re fayth is published through out all
the worlde for god is my witness / who
I serue in my spirit / in the gospell of
his sonne that with out ceasinge I ma-
ke mencio of you all wayes in my pra-
yers beseechinge that at one tyme or a-
nother a prosperous journey (by the wil-
of god) myght fortune me to come vnto
you for I longe to se you / that I
myght bestowe amonge you some spiri-
tual gifte / to strengthe you with al (that
ys) that I myght haue consolacion to-
gether with you / through the comen
fayth which bothe you and I haue.

I wolde that ye shulde knowe bre-
thren : howe that I haue often tymes
purposed to come vnto you (but haue
bene let hitherto) to haue some frute
amonge you / as I haue amonge other
of the gentyls. for I am better both to
the grekes / and to them which are no
grekes : vnto the learned and also vnto
the vnlarned. 2. yf wyle as moche as
in me is : I am redy to preache the gos-
pell to you of Rome also.

for I am not ashamed of the gos-
pell of Christ / be cause it is the power

The .i. Chapter.

of God vnto saluacion to all that bele-
ue / namely to the iewe / and also to the
gentyle / for by it the ryghtewesnes
which cometh of God is opened / fro
faythe to faythe. As it is written / The
iust shall liue by fayth.

Roma. i. 17.
Heb. x. 9
Gala. iii. 12

C for the wrath of god of heauē ap-
reth agaynst all vngodlynes and vnrigh-
tewesnes of men; which with holde
the trouth in vnrighthewesnes : seynge
that that thyng which maye be kno-
wen of god is manifest amonge the for
God did shewe it vnto the. for his in-
uisible thyngis (that is to saye / his e-
ternall power and godhed) are vnder-
stonde and sene / by the workis from the
creacio of the worlde So that they are
with out excuse / in as moche as when
they knewe God they glorified him not
as god nether were thankfull / but were
red full of vanities in their ymagina-
cions / And thei folow the hertes were
blynded. When they counted then sel-
ues wyle / they be cāfoles & turned the
glory off the immortal God / vnto the
similitude of the ymage of mortal mā
and of bydes and foure footed beastes
and serpentis.

ephe. i. 17

for this cause god gaue the vppre vnto
their hertes lustes / vnto vncleannes
to defile their owne bodies bitwene
them selues / wh. ch touned his trouth

Roma. i. 21

To the Romayns.

unto a lye/ and worshipped and serued
the creatures more then the maker/
whych ys blessed for ever Amen.

For this cause god gaue the bpe bnd
to shamfull lites. For enē their wemē
dyd chaunge the naturall vse bnto the
unnaturall. And lyke wyse also the mē
lefte the naturall vse of the woman/ād
brēt inlust wōn another amonge the
selues And mā with mā wrought althp
wes & receaued in the selues the rewar
de of their errour as it was acordinge.

And as it seemed not good vnto them
to be a knowen of god/ euen so god de
liueryd the bpe vnto a leawde mynd/
that they shulde do cho. thynges which
were not comely: beyng ful of all un
righteous doynges/ of fornicaciō/ wic
kednes/ coueteousnes/ maliciousnes/
full offennite/ moxther/ debate/ disayte
euyl condicioned/ whisperers/backby
ters/ haters of God/ doers of wronge
proude/ boasters/ byngers bpe of euyl
thyngis/ disobedient to theyr fathers
ād mothers/ with out bnderstōdyng
conenaūte breakers/ vnlovyng/ skou
boine ād meriles/ which men/ though
they knew the ryghtewesnes off God
howe that they which soche thingis cō
myt are worthy off deeth/ yet not only
did they the same/ but also had pleasu
re in the that did the. The. ij. Chapter

The. ii. Chapter.

Wherfore arte thou in exch
sable o mā whosoever thy mat. vii. 2.
on be that iudgest. For in
that same where in thou
iudgest another/ thou con
demnest thy sylfe. For th
on that iudgest doest euen the same al
se thynges. But we are sure that the
iudgement off God ys accordyng to
trueth/ agaynst the which cōmyt soche
thynges. Thyntest thou o mā that
iudgest them whych do soche thynges
ād yet dost enē the very same/ that thou
shalt escape the iudgement off God?
Other despisest thou the riches of hys
goodnes and patience/ād longe suffe
rance/ and remēbest not how that the
kindnes of God ledith the to repētaūce
But thou after thyne harde herte th
at cannot repent: heapest the to gether
the treasure of wrath agaynst the da. mat. xvi. 2.
pe of vengeance: whē shalbe openned
the rightewes iudgemēt of god which
will rewarde euery man accordinge to
his detes/ that is to saye prayse/ honou
re/ād immortalite to the whych conti
nuyng in gode doynges/ seke eternall
lyfe/ But vnto the that are rebellious
and disobey the trueth/ yet folowe in
quytie/ shall come indignacion ād wra
the/ tribulation and anguyshē apōn
the soule of euery man that doth euyl
Aa. iiii

To the Romayns.

Of the Jewes/ And also of the gentyl. To every mā that doeth good shall come prayse/ honour & peace/ to the Jewe fyrst/ and also to the gentyll. For **Den. x. d.** there is no parcialite with god: But **1. par. xix.** whoso ever hath synned without lawe **Iob. xxxv.** shal perishe with out lawe And as mā **Actu. x. e.** ny as haue synned vnder the lawe: shal be iudged by the lawe. For before god **Mat. vij. d.** they are not righteous which heare the lawe: but they which do the lawe **Jaco. i. d.** shal be iustified. For if the gētyls wh. ich haue no lawe/ do of nature the thynges contayned in the lawe: the they haunge no lawe are a lawe vnto them selues which shewe the dede of the lawe write in theyr hertes/ Whyle their cōscience beareth witnes vnto the/ & also their thoughtes/ accusynge won another/ or excusynge at the daye when god shal iudge te secretes of mē/ by Iesus Christ accordynge to my Gospel.

Beholde/ thou arte called a Jewe/ and trustest in the lawe & reioysist in God/ and knowest his will/ & hast experience of good & bad in that thou arte informed by the lawe: And beleuest that thou thy self arte a gyde vnto the blynde/ a lyght to them which are in dercknes/ an informer of them which lacke discrecion/ a teacher of the vnlearned/ which hast the ensample of that

The ii. Chapter.

which ought to be knowen/ and off the trueth in the lawe. Nowe teachest thou another: but teachest not thy selfe/ Thou preachest/ a mā shulde not steale: and yet thou stealest. Thou sayst/ a mā shulde not commit aduoutry: and thou breakest wedlocke. Thou abhorrest ymages/ & yet robbest God of his honour. Thou reioysist in the lawe/ & thou sow breakyng the lawe dishonourest god. For the name off god is euill spoken of amonge the gentyls thou come you as it is written.

Circūcision verely anapleth yf thou kepe the lawe: But if thou breake the lawe thy circūcision is made vncircūcision. Therefore yf the vncircūcised kepe the right thinges contayned in the lawe shal not his vncircūcision be counted for circūcision: And shal not vncircūcised which ys by nature (yf it kepe the lawe iudge the which beynge vnder the lawe & circūcised) dost transgresse the lawe: For he is not a Jewe/ which is a Jewe outwarde. Neither is that thinge circūcised which is outward in fleshe: but he is a Jewe which is hid within & the circūcision of the herte is the true circūcised which is in the sprete/ & not in the letter: whose prayse is not of men but of god.

The. iij. Chapter.

To the Romayns.

W

hat preferment the hath a
the Jewe? other what a
nastageth circumcision?
Surely verymuche. For
nt unto them was com-
mitted the worde of God.

3os. iii. d.
psal. cxv. a
psal. i.

What the though some off the did not
beleue? shall their vnbeleue make the
promes off god with out effecte? god
forbid. Let god be true & alme lyars/
as it is writen: That thou myghtest be
iustified in thy sayngis & shuldest ouer-
come whē thou arte iudged: ifoure vn-
rightewesnes make the rightewesnes
of god more excellent: what shal we
saye? ys God but righteous which ta-
keth vengeance? (I speake after the
maner off men) God forbid. For howe
then shal god iudge the worlde? if the
veritie of god apere more excellēt tho
row my lye vnto his prayse/ why am I
hēce forth iudged as a synner? & saye
not rather (as men euill speake of vs/
and as some asserme that we saye) let
vs do euill that good maye come ther-
of: whose damnacion is iuste.

Gala. iii. d.
psal. xii. a

What saye we then? Are we better
then they? no/ in no wyse: for we haue
all redy proued how that both Jewes
and gentyls are vnder synne/ as it is
writen: There is none righteous / no
not one: There is none that vnderston-

The. iii. Chapter.

With / there ys none that seeketh after
God/they are all gone out off the wa. psal. b. c.
ye/they are al made vnprofitable/ the and. xii. b.
re is none that doth good/ no not wō. psal. cxxix
Their throte is an open sepulchre/ with psal. ix. c.
their tonges they haue disceined/ the Esa. lix. b.
poyson of Aspes is vnder their lippes psal. xii. b.
whose monthes are full of conrynge
ad bitternes. Theyr fete are swyfte to
shed bloud. Destruction and wretche-
dnes are in their wayes: And the wa-
pe of peace haue they not knowē. The-
re is no feare of god before their eyes

¶ ye ad we knowe that wharsoeuer
the lawe saith/ he sayth it to the which Gala. ii. d
are vnder the lawe/ That all monthes
maye be stopped/ and al the worlde be
subdued to God / be cause that by the
detes of the lawe/shal no fleshe be ius-
tified in the sight of god. For by the la-
we commeth the knowledge of synne.

Nowe verely is the rightewesnes
that cometh of God declared with out
the fulfyllinge off the lawe haupnge
witnes yet of the lawe ad off the pro-
phetis. The rightewesnes no dout wh-
ich ys goode before God: cometh by
the sayth off Iesus Christe vnto all/
and vpon al the that beleue.

For there is no differēce / al are syn-
ners/ & lacke the prayse that is of valo-
r in befoze god but are iustified freli by

To the Romayns.

his grace/through the redēcion that is
in Christ Jesu/ whō God hath made a
seate of mercy thow faith in his bl-
oud/to shewe the rightewesnes whi-
ch before him is of valoure/in that he
forgiveth the synnes that are passed/
which god did suffre to shewe at this
tyme: the rightewesnes, that is a lo-
wed off hym that he myght be cofited
inste/ and a iustifiar of hym which be-
leueth on Jesus. ¶

Where is then thy velopynge? it
is excluded. By what lawe? by the la-
we off workis? Naye but by the lawe
of fayth.

We suppose therfore that a mā is iu-
stified by fayth with out the dedes off
the lawe ys he the god of the iewes on-
ly? ys he not also the god off the gen-
tyls? He is no doute god also off the
gētyls. For it is god only which iustifi-
eth circūcision which is of faith: & vn-
circūcision thow fayth. Do we thē de-
stroye the lawe thow fayth? God for-
bid. We rather mayntayne the lawe.

The. iij. Chapter.



What shal we say thē/that
Abraham oure father as
parayninge to the flesh-
lye dyd liue? if Abraham
were iustified by dedes/
thē hath he wher in to re-

The. iij. Chapter.

toyce: but not with god. For what sa-
yth the scripture? Abraham beleued god Gen. xii. &
it was cofited vnto hi for rightewes: Gala. iii. &
nes To hi that worketh is the rewar: Jaco. ii. &
de not reckened of fauour: but of due-
ty Tho hi that worketh not / but bele-
ueth on hym that iustifieth the vngod-
ly/ is fayth counted for rightewesnes.
Eue as Dauid describeth the blessed-
fulnes of a man / vnto whom God as- psal. xxxij.
cribeth rightewesnes without dedes
Blessed are they/ whose vnrightewes-
nes is forgivenē / & whose synnes are co-
uered. Blessed is that man to whō the
loyde imputeth not synne.

¶ Cā this blessednes thē apō the circū-
cised or apō the vncircūcised? We saye
verely howe that faith was reckened
to Abraham/for rightewesnes. Howe
was it reckened? in the tyme of circū-
cisiō? or in the tyme before he was cir-
cūcised? Not in tyme of circūcisiō but
whē he was yet vncircūcised And he
receaued the signe of circūcision as a
seale of that rightewesnes which is by
fayth which fayth he had yet beynge vn-
circūcised/that he shulde be the father
of al them that beleue/though they be
not circūcised / that rightewesnes my-
ght be imputed to thē also / And that he
myght be the father of the circūcised:
not because they are circūcised only:

To the Romayns.

but because they walke also in the step-
pes of faith/ which was in our father
Abraham before the tyme of circuncision.

For the promes that he shulde be the
heire of the worlde was not geuen to
Abraham/ or to his seed thow the la-
we: but thow the rightewesnes whi-
ch cometh of faith. For yf they which
are of the lawe be heyres/ the is faith
but vaine & the promes of none effecte
Because the lawe causeth wrath. For
where no lawe is/ there is no trasgres-
sion. Therefore by faith is the inherita-
unce geuen/ that it myght come of fa-
uour/ & that the promes myght be su-
re to all the seed. Not to the only which
are off the lawe: but also to the which
are of the faith of Abraham which is
the father of vs all. As it is writen: I ha-
ue ordeyned the a father to many na-
tions/ before God whom thou hast be-
lieued/ which quickeneth the deed and
calleth those thyngis which be noth-
ing as though they were.

Which Abraham/ contrary to hope/
belieued in hope / that he shulde be the
father of many nations accordynge to
that which was spoken: So shal thy
seed be/ and he faynted not in the faith
nor yet considered his owne body/ whi-
ch was nowe deed/ euen when he was
almost an hundred yere olde. Neither

The. v. Chapter.

considered he the baraines of Sara he
sackered not at the promes of god tha-
rowe vnbefe: But was made stronge
in the faith/ and gaue honour to God/
and stedfastly breiued that he which
had made the promes was able also to
make it good: and therefore was it reco-
kened to hym for rightewesnes.

It is not writen for hym only/ that he
was reckened to him for rightewesnes
but also for vs/ to whom yt shalbe con-
firmed for rightewesnes so we beleue on he
that raysed vpps Iesus our lord fro
deeth which was deliuered for our
synnes/ & rose agayne for to iustifie vs.

The. v. Chapter.



Therefore be cause that we
are iustified by faith we
are at peace with god tha-
row our lord Iesu christ
by whom we haue awa-
pe in thow faith vnto
this fauour wherein we stand & reioyse
in hope of the prayse that shalbe geue
of God. Neither to we so only: but also
we reioyce in tribulacion for we know
that tribulacion bringeth pacience/ paci-
ence bringeth felynge / felynge bringeth
hope & hope maketh vs not a shamed
be cause the loue that God hath vnto
vs/ is the end abode in our hearts/ by
the holy goost/ which is geue vnto vs.

For whye we were yet weak & sick

Jacob. i. 1.

To the Romayns.

Hebrie. ix d bynge to the tyme: Christ dyed for vs
1. pet. ii. c. which were vngodly. A man wil shant
 gladly dye whē he must iustely dye: but
 for a vantage paradventure he dare
 put him sylfe in paryl of deeth. But
 God setteth out his loue that he hath
 to vs: Seinge that whyle we were yet
 synners/Christ dyed for vs. Moche mo-
 re then now (seynge we are iustified
 in his blood) shall we be preserved fro
 wrath thow hyn.

For yf whē we were enemyes/we we-
 re reconciled to God by the deeth of his
 sonne/moche more/seynge we are re-
 conciled/we shal be preservyd by his ly-
 fe. Not only so/but we also ioye in God
 by the meanes of oure lord Jesu Christ.

For by whom we haue receaued this at-
 tonnēt. Wherefore as by one man syn-
 ne entred in to the worlde and deeth by
 the meanes of synne: And so deeth wet
 ouer all men / in somoche that all men
 synned. For euen vnto the tyme of the
 lawe was synne in the worlde but syn-
 ne was not regarded/as longe as the-
 re was no lawe / neuerthelesse deeth
 raygned from Adā to Moses/euē ouer
 the also that synned not/with lyke tras-
 gression as did Adam: which ys the sy-
 militude of hym that was to come.

But the gyfte ys not lyke as ys the
 synne. For yf thow the synne off one/

The. v. Chapter.

many be dead/moche more plenteous
 apou many was the fauour of God and
 gyfte by fauoure whych fauoure was
 geuen by one man Jesus Christ.

And the gyfte is not ouer one synne
 as deeth cam thow one synne of one
 that synned. For damnaciō cam off one
 synne vnto cōdemnation. But the gyfte
 cam to iustify fro many synnes. For
 yf by the synne of one/deeth raygned
 by the meanes of one/moche more shal
 they which receaue aboundaūce of fa-
 uour and of the gyfte of rightewesnes
 raygne in lyfe by the meanes off one
 (that is to saye) Jesus Christe.

For lyke wyse then as by the synne
 of one/condemnation cam on all men/
 euen so by the iustifyinge off one com-
 meth the rightewesnes that byngeth
 lyfe/apou all men. For as by one man-
 nes disobedience many be cam synners/
 so by the obedience off one shall many
 be made ryghteous.

The lawe in the meane tyme entred
 in that synne shulde encrease. And whē
 ere aboundaūce off synne was/there
 was more plenteousnes of grace. That
 as synne had raygned vnto deeth/euē
 so myght grace raygne thow we ryght-
 ewesnes vnto eternal lyfe/by the hel-
 pe of Jesu Christ.

The. vi. Chapter.

2 b. 1.

To the Romayns.



What shall we saye then? Shall we continue in synne / that there maye be a bofidaunce of grace? God forbid. Howe shal we that are dead as touchynge synne lyue any longer therin? Remember ye not that all we which are baptised in the name of Christ Jesu / are baptised to dye with hym? We are buryed with hym by baptim for to dye / That as Christ was raysed up fro deeth by the glory of the father / even so we also shulde walke in a newe lyfe. For yf we be graft by deeth lyke unto hym / even so must we be lyke hym in resurreccion. Thus we must remember that oure olde mā ys crucified with hym also that the body of synne might bitterly be destroyed / that hence forth we shulde not be servauntis off synne. For he that is dead / is fre from synne.

Wherefore yf we be dead with Christ we beleue that we shall lyue with hym remembrynge that Christ once raysed from deeth / dieth no more. Deeth hath no more power over hym. For as touchynge that he dyed: he dyed as cōcernynge synne once. And as touchynge that he lyueth / he lyueth unto god. Likewyse ymagyn ye also / that ye are dead as cōcernynge synne but are alpye

The. vii. Chapter.

unto God thow we Jesus Christ oure lord. Let not synne raygne therfore in youre mortall bodyes that ye shulde there vnto obey in the lustes of yt. Neither geue ye youre members as instrumētis of vntyghtewelnes vnto synne / But geue youre selves vnto God / as they that are alpye fro deeth. And geue youre members as instrumētis off tyghtewelnes vnto God. Synne shall not haue power ouer you. For ye are not vnder the lawe / but vnder grace.

What then? Shall we synne because we are not vnder the lawe / but vnder grace? God forbid. Remember ye not howe that to whōsoeuer ye cōmyt youre selves as servauntis to obeye his seruāntis ye are to whō ye obeye whether ye be off synne vnto deeth / or off obedience vnto rightewelnes? God be thanked / ye were once the seruāntis of synne / But now we haue obeyed wth youre hertes vnto the forme of doctrine where vnto ye were deliuered ye are chā made fre fro synne / and are become the seruāntis of rightewelnes. I will speake grossly because of the infirmite of youre fleshe. As ye haue geuen youre members seruāntis / to vncleannes and to iniquitie / from iniquitie / vnto iniquitie / even so now we geue youre members seruāntis vnto

Joā. viii. d
ii. 10e. ii. d

To the Romayns.

rightewesnes: that ye maye be sanctified. For whē ye were the seruāntis of synne ye were not vnder rightewesnes. What frute had ye then into thyngis/ where of ye are nowe ashamē? For the ende of tho thyngis is deeth. But nowe are ye deliuered from synne/ and made the seruāntis of God/ and haue you the frute that ye shulde be sanctified/ and the ende euerlastyng lyfe. For the rewarde of synne is deeth/ but eternal lyfe is the gyft of God/ thow Jesu Christ oure Lorde. R

The. vii. Chapter.



Remember ye not brethren (I spake to them that knowe the lawe) how that the lawe hath power ouer a man/as longe as yt endureth/ For the womā which is in subiection to a mā is bounde by the lawe to the mā/ as longe as he lyueth: If the man be dead she is loosed fro the lawe of the man. So then yf while the mā lyueth she couple her sylfe with another man/ she shalbe counted a wedlocke breaker. But yf the man be dead she is fre from the lawe/ so that she is no wedlocke breaker / though she couple her sylfe with another man.

Euen so my brethren ye also are made dead as concernyng the lawe by the

1. cor. vii.

8 is in subiection to a mā is bounde by the lawe to the mā/ as longe as he lyueth: If the man be dead she is loosed fro the lawe of the man. So then yf while the mā lyueth she couple her sylfe with another man/ she shalbe counted a wedlocke breaker. But yf the man be dead she is fre from the lawe/ so that she is no wedlocke breaker / though she couple her sylfe with another man.

The. vii. Chapter.

body of Christ that ye shulde be coupled to another (I meane to him that is risen agayne from deeth) that we shulde bringe forth frute vnto God/ Whē we were in the fleshe/ the lustes off synne whiche were stered by the lawe/ reigned in oure members / to bringe forth frute vnto deeth. But now are we deliuered fro the lawe/ & dead from ye where vnto we were in bondage/ that we shulde serue in an newe conuersation of the spirete/ and not off the olde conuersation of the letter.

What shall we saye then? ys the lawe synne? God forbid / But I knewe not what synne meant/ but by the lawe: For I had not knowe what lust hadde meant: excepte the lawe hadde sayde thou shalt not lust. But synne took an occasion by the meanes of the cōmandment/ & wrought in me all māner off concupiscence. For verely without the lawe synne was dead. I once lyued without lawe/ but when the cōmandment came/ synne reuyued & I was dead. And the very same cōmandment whiche was ordeyned vnto lyfe was founde to be vnto me an occasiō of deeth. For synne took occasion by the meanes off the cōmandment and so disceaued me/ and by the sylfe cōmandment slewe me/ wherfore the lawe is holy/ and the

Exe. xx. c.
Deut. v. b

1. Tim. i. b.

26 b. iii.

To the Romayns.

commaundment holy / rust / and good.
 Was that then which ys good made
 death vnto me? God forbyd. Naye syn
 ne was death vnto me / that yt myght
 apere how that synne by the meanest
 of that which is good / had wrought de-
 eth in me / that synne whych ys vnder
 the commaundment / myght be out of
 measure synfull / for we knowe that
 the lawe is spirituall / but I am carnall
 solde vnder synne / be cause I wote not
 what I do for what I wold / that do I
 not / but what I hate / that do I. If I w
 nowe that whych I wolde not / I gra-
 unte to the lawe that yt ys good. So
 then nowe yt ys not I that do yt / but
 synne that dwelleth in me. for I kno-
 we that in me (that is to saye in my fle-
 she) dwelleth no good thyng. To will
 is present with me but I fynde no mea-
 nes to performe that whych ys good.
 for I do not that goode thyng which I
 wold / but that euill do I / which I wol-
 de not. finally / yt is to that I wolde not
 then ys yt not I that do yt / but synne
 that dwelleth in me doeth yt. I fynde
 then by the lawe that when I wolde do
 good / euill is present with me. I delite
 in the lawe of God / as concerninge the
 inward man. But I see another lawe in
 my members rebellynge agaynst the
 lawe of my mynde / and subduynge me

The. viii. Chapter.

vnto the lawe of synne whych is in my
 members. O wretched man that I am /
 who shal delyuer me from this body of
 death? I thanke God by Iesus Christ
 oure lord. So then I my selfe in my
 mynde serue the lawe of god and in my
 flesh the lawe of synne.

The. viii. Chapter. ✠

There is then no damnatio-
 on to them whych are in
 Christ Iesu: which walke
 not after the flesh / but
 after the spiret. for the la-
 we of the spiret / wherein
 is lyfe thorow Iesus Christ hath deli-
 uered me fro the lawe of synne & death
 for what the lawe coulde not in as mo-
 che as yt was weake be cause of the
 flesh / that performed God / & sent his
 sonne in the similitude of synfull flesh
 and by the oblacyn for synne he pou-
 red synne in the flesh / that the righte
 welnes requyred of the lawe might be
 fulfilled in vs / whych walke not after
 the flesh / but after the spiret.
 For they that are carnal are carnal-
 ly mynded / and they that are spiritu-
 all are goodly mynded. To be carnally
 mynded is death / and to be spirituall
 mynded is lyfe / and peace ✠ because
 that the fleshly mynde is enemye agay-
 nst God / for yt is not obedient to the
 B. viii.

lawe of God nether can yt be. So then they that are geuen to the flesh / can not please God.

But ye are not geuen to the flesh / but to the spirite / If so be that the spirit of God dwel in you / If there be eny mā that hath not the spirite of Christ / the same is none of his. If Christ be in you / the body is dead be cause of synne. But the spirite is lyfe for ryghtewesnes sake / Wherefore yf the spirite off hym that raysted vyppē Iesus from deeth / dwell in you / euen he that raysted vp Christ from deeth / shall quyen your mortal bodyes / because that his spirite dwelleth in you.

¶ Therfore brethren we are now det-
ters / not to the flesh / to lyue after the
flesh / For yf ye lyue after the flesh /
ye must dye / But yf ye mortifie the
des of the body by the spirite / ye shall
lyue / for as many as are ledde by the
spirite of God / are the sonnes of God /
for ye haue not receaued the spirite
of bondage to feare eny moare / but ye
haue receaued the spirite of adopcion
wherby we crye Abba father / The sa-
me spirite certifyeth oure spirite that
we are the sonnes of God / If we be
the sonnes / we are also the heyres (the
heyres I meane off God) and heyres
anexed wth Christ / If yf so be that

¶. tīm. j. b.

gala. iij. a

we suffer to gether / that we maye be glorified together.

¶ For I suppose that the afflictions of this lyfe are not worthy of the glori which shalbe shewed upon vs. Also the seruēt desyre of the creatures abyeth lokynge when the sonnes of God shal apere because the creatures are subdu- ed to banite agaynst their wyll / but for his wyll which subdued them in hope. For the very creatures shalbe deliue- red fro the bondage off corrupciō / into the glorious libertie of the sonnes off God / for we knowe that euery creatu- re groweth with vs also / and trauayleth in payne euen vnto this tyme.

¶ Not they only / but euen we also wh- ich haue the first frutes off the spirite morne in oure selues and wayte for the adopcion / and loke for the deliuerance oure bodies. ¶ For we are sauid by hope / But hope that is sene is no hope for howe can a man hope for that wh- ich he seyth? but and yf we hope for that we se not / the do we wth patien- ce abyde for yt.

¶ Lyke wyse the spirite also helpeth oure infirmities for we know not wh- at to desire as we ought / but the spirit maketh intercessiō mightely for vs w- th grownyngis which can not be expres- syd wth tonge / And he that searchyth

To the Romayns.

The herte knoweth what is the meannynge off the spirete/ for he maketh intercession for the sayntes accordinge to the pleasure of god. ✠ For we know wele that all thingis workes for the best vnto the that lone god/ which also are called of purpose for those which he knewe before he also ordeyned before that they shulde be lyke fashioned vnto the shape of his sonne/ that he myght be the first begoten sonne amonge many brethren. Forouer which he apoynted before/ them he also called. And which he called them also he iustified/ whych he iustified/ them he also glorified.

What shall we then saye vnto these thinges? yff god be on oure syde/ who can be against vs? which spared not his owne sonne / but gaue hym for vs all/ howe shall he not wryth hym geue vs all thingis also? Who shall laye eny thinge to the charge of goddes chosen? It is God that iustificeth/ who the shall contempne? It is Christ which is dead yet rather which is risen agayne/ which is also on the right honde of god/ and maketh intercession for vs.

Who shall separate vs from goddes lone? shall tribulation? or angurthe/ or persecution/ other honger? other nakednesse? other perrell? other swearde? As it is writen. For thy sake are we hyl-

The. ix. Chapter.

led all daye longe / and are counted as psal. xliij. these apoynted to be slayne. neuerthelesse in all these thingis we overcome strongly thow his helpe that loned vs ye and I am sure that nether deeth/ nether lyfe / nether angell / nor rule / nether power / nether thinges present / nether thinges to come / nether heeth / nether lowth / nether eny other creature shall be able to departe vs from Goddes lone / which ys in Christ Jesu oure lord. ✠

The. ix. Chapter.

Tel you the trueth in Christ and I praye not / in that where of my conscience beareth me witness in the holy goost / that I haue grete heynnes and continual sorowe in my hert / for I haue wysshed my lyfe to be cutted from Christ for my brethren / whych are my kynsmen as partayninge to the fleshe / whych are the Israelites / to whom partayneth the adopcion and the glory / and the testament / and the ordinaunce of the lawe / and the seruice of God / and the promyses / whose also are the fathers / and they of whose me (as concernynge the fleshe) Christ came / whych is God ouer all thinges blessed for euer / Amen.

I spake not these thingis as though the wordes of God toke none affecte.

To the Romayns.

For they are not all Israelites whych
 cam of Israel: Nether are they all chil-
 dren straight waye because they are the
 seede of Abraham / But in Isaac shall
 thy seede be called / that is to saye They
 whych are the chyliden off the fleshe /
 are not the chyliden off God / but the
 chyliden of promes are counted the sea-
 de / for this is a worde of promes / ab-
 oute this tyme will I come / and Sara
 shall haue a sonne.

Nether was yt so with her only / but
 also when Rebecca was with childe by
 won / I meane by our father Isaac / per-
 ce the chyliden were boine / when they
 had nether done good nor bad (that the
 purpose of God whych is by electyon
 myght stonde) yt was sayde vnto her /
 not by the reason off workes / but by
 grace of the caller / the elder shall ser-
 ue the younger. As yt is writen / Jacob
 he loued / but Esau he hated.

What shall we saye then: is there e-
 ny bntightewesnes with god? God for-
 byd. for he sayth to Moses / I will shew
 mercy to whō I shewe mercy / And
 will haue compassion on whom I haue
 compassion / So lyeth yt not then in a
 mā's will / or runnyng / but in the mer-
 cy of God. for the scripture sayth vnto
 whatas / Euen by thys same purpose
 haue I stered the vyppes / to shewe my

The .ix. Chapter.

power on the / and that my name myght
 be declared thow out all the worlde.
 So hath he mercy on whō he will: and
 whō he will he maketh herde herted.

Thou wylt saye then vnto me / why
 then blameth he vs yet? for who can
 resist his will? But o mā what arte thou
 ou / which disputest with God? Shall the
 worke saye to the workemā / why hast
 thou made me on thys fasson? Hath
 not the potter power ouer the claye / e-
 nē of the same lombe to make one ves-
 sel vnto honoure / and a nother vnto dis-
 honoure? Euen so / God willinge to shew
 his wrath / and to make his power
 knowen / suffered with lōge paciēce the
 vessels of wrath / ordeyned to damna-
 tion / that he myght declare the riches
 of his glory o the vessels of mercy / whych
 he had prepared vnto glory that is
 to saye / vs which he called / not off the
 iewes only / but also off the gētyls / As
 he sayth in Osee / I wyl call thē my pe-
 ople which were not my people / and be-
 re beloued whych was not beloued /
 And yt shall come to passe in the place
 where yt was sayd vnto thē ye are not
 my people / that there they shalbe cal-
 led the sonnes of the liuinge god.

But Elayas cryeth for Israel / tho-
 ugh the nōber of the chyliden of Israel
 be as the sande of the see / yet shal a re-
 ma-
 iner

Esa. xlv. c.
 hie. xviii. a
 sapiē. xv. b

Osee. i. d.
 i. wct. i. b

Osee. i. d.

Esaie. x. e

To the Romayns.

that be saued / by cōfession the wyl
be verely ad maketh yt short in righte-
wesnes. For a short worde wyl god ma-
ke on erth / And as Elayas sayd before
Esaie. j. c. Except the lord of sabaoth hadde left
us leade / we had bene made as sodomites
and had bene lykened to gomorra.

What shal we saye the? we saye that
the gentyls which folowed not righte-
wesnes / haue ouertaken rightewesnes
I meane the rightewesnes which com-
meth of fayth / But Israel which folo-
wed the lawe of rightewesnes / coulde
not attayne vnto the lawe of righte-
wesnes. And wherfore? Because they
sought it not by faith but as it were by
the works of the lawe. For they haue
Esa. xxv. iij. stumbled at the stumbling stone / As it
J. pet. ii. b. is written / Beholde I laye in stone a sto-
Esa. xlv. iij. bling stone / and a rocke whych shall
Esa. xlv. iij. make men faule. And none that beloue
on hym shalbe ashamed.

The .x. Chapter. ✠

I Kethien my hertis desire /
and prayer to god for Isra-
el is that they might be sa-
ued / For I beare the reco-
rd that they haue a feruent
mynde to god warde / but
not accordyng to knowledge / For they
are ignorant of the rightewesnes whi-
ch is allowed before god / and go about

The .x. Chapter.

to stablish the their owne rightewesnes
and therfore are not obedient vnto the
rightewesnes which is of value before
god. For Christ is the ende of the lawe
to iustifye all that beleue. ✠

Moses describeth the rightewesnes Ieni. xlv. iij.
whych cometh off the lawe / howe that Eze. xx. b.
the man which doth the thingis of the Deu. xix. c.
lawe shall lyue therein. But the righte-
wesnes which cometh of fayth / spea-
keth on thys wyse / Saye not in thyne
berte / who shall ascende into heauen?
(That is nothinge els the to fetch Ch-
rist doune) Other who shall descende in-
to the depe? That is nothyng els but
to fetch vpp Christ from deeth / But
what sayth the scripture? The worde Deu. xxx. e.
is nye the / euen in thyn mouth & in thyn
hert. This worde is the worde of fayth
C whych we preache / For yf thou shalt
knowledge wth thyn mouth that Ies-
us is the lord / and shalt beleue with thyn
hert that God raysed hym vpp from
deeth / thou shalt be saue. ✠ For the be-
lefe of the hert iustifieth / & to knowled-
ge with the mouth maketh a man saue.
For the scripture sayth / whosoever be-
leueth on him / shal not be ashamed. Esa. xxv. iij.

There is no difference bitwene the
Iewe and the gentyll. For won is lord Joel. ii. g.
of all / whych is cryche vnto all that call Act. ii. c.
on hym. For whosoever shall call on

To the Romayns.

the name of the lorde shal be safe howe
shalt they call on hym on whō they bele-
ued not: how shall they beleue on hym
of whō they haue not herd: how shall
they heare with out a preacher / And
howe shall they preach except they be

Esa. lii. b. sent? As it is writte howe beautifull
Mat. i. d. are the fete of the which brynge glad

tydyngis of peace / and brynge glad ty-
dyngis of good thingis / But they ha-
ue not all obeyed to the gospell. For **E-**

Esa. llii. a. sayas sayth / Lorde who shal beleue ou-
Joan. xii. f. re saynges? So then sayth cometh by

hearynge / and hearynge cometh by the
worde off God. But I aske / haue they
not herd? No doubt / their sounde wet

psal. xliii. out into al londes / and their wordes in-
to the endes of the worlde. **I**

But I demaunde whether Israel did
Deu. xxi. c knowe or not? For **Moses** sayth / I
wyl prouoke you fo to enuy by them
that are no people / and by a folle the na-

Esa. lxb. a cō I wyl anger you **Esayas** after that
is bolde and sayth. I am founde of the
that sought me not / and haue apered to

Esa. lxb. a the that asked not after me / And aga-
ynst Israel he sayth / All daye longe ha-
ue I stretched forth my hondes vnto a
people that beleueth not / but speketh
agaynst me.

The. xi. Chapter.

The. xi. Chapter.



Saye then / hath God cast
awaye hys people? God
forbid. For enen I verely
am an Israelite off the
seed of **Abraham** & of the tri-
be of **Beniamin**. God hath

not cast awaye hys people whych he
knew before. Otherwote ye not what
the scripture saith by the mouth of the
lias / howe he spake to god agaynst **Is-**
rahel / sayinge / Lorde they haue killed thy
prophetis and digged downe thyn al-
ters / and I am lefte only / and they seke
my deeth. But what sayth the answer
of God to hi agayne? I haue reserved
vnto me seuē thousande mē which ha-
ue not bowed their knees to baal. And
so at this tyme ys there a remnant lef-
te to shew the election of grace: if it be
of grace / the is it not by the deseruy-
nge of workes for the were fauoure no
faouour: yf yt be by the deseruinge off
workis / the is there no fauour for the
were deseruyng no deseruinge.

What the? Israel hath not obtay-
ned that that he sought for but yet the
electiō hath obtayned it / the remnant
are blynded / accordinge as it is writen / **Esa. vi. c.**
God hath genen the the spere of vn-
quyenes: eyes that they shulde not se **Joā. xii. f.**
and eares that they shulde not heare / **s. act. xlviii.**
ven vnto this daye. And **Dauid** saith / **psal. lxxviii.**
C. c. i.

To the Romayns.

Let theyr table be made a snare to take them withal/and an occasion to faule/and a reward vnto them. Let their eyes be blinded that they se not/and euer bowe doune their backs.

I saye the/haue they therfore stumbled that they shulde but faule oly: god forbid/but thow w their faule is helth happened vnto the gētyls for to prouoke the the with all wherfore yf the faule of the/be the riches of the worlde/and the mynystryng of the the ryches off the gētyls/howe moche more shulde yt be so yf they all belened? I speake to you gētyls/in as moche as I am the apostle off the gētyls I wyl magnify my office that I myght prouoke the which are my flesh/and myght saue some of the. For yf the casting awaye of the/be the recōcilinge of the worlde/ what shal the receauinge of the be but life agayne fro death: For yf one pece be holy/the whole heape is holy. And yf the rote be holy/the braunches are holy also. Though some off the braunches be broke off: and thou beynge a wyde olyue tree arte grafted in amonge the: and made partaker of the rote/and fatnes of the olyue tree/boost not thy sylfe agaynst the braunches. For yf thou boost thy sylfe/remember that thou bearest not the rote/but the rote the. Thou wilt saye

The xi. Chapter.

ye the/the braunches are broke off that I might be grafted in. Thou sayest wile because of vnbeleue they are broke off and thou stondest stedfast in faythe Be not hye mynded/but feare/seynge that god spared not the naturall braunches lest haply he also spare not the.

Beholde the kyndnes and rigorounes of god: on the which fell rigorounes: but towarde the/kyndnes/yf thou continue in his kyndnes: or els thou shalt be hewen off and they yf they byde not still in vnbeleue shalbe grafted in agayne. For God is of power to graffe the in agayne. For yf thou wast cutt out of a naturall wilde olyue tree: and wast grafted contrary to nature in a true olyue tree/howe moche more shal the naturall braunches/be grafted in to their owne olyue tree agayne?

I wolde not that this secrete shulde be hid fro you my brethren (lest ye shulde be wyle in your owne cōsaytes) that partly blindness ys happened in Israel/but yll the fulnes of the gētyls be come in. And so all Israel shalbe saued as yt ys writē. There shal come ouer Esa. lxx. v. Of Sion he that doth deliuer/and shall rurne awaye the vngodlines of Jacob. And this is my testamēt vnto the whiche I shall take awaye their sinnes. As cōcerninge the gospel/they are enemies for

To the Romayns.

your selves/ but as touching the elec-
tion: they are loved for the fathers sakes

For verely the gyftes and callinge of
god are soche/ that yt cannot repēt him
of thē/ for loke as ye in tyme passed ha-
ue not beleued God: yet haue ye nowe
obtained mercy thow theire unbeliefe
euē so nowe haue they not beleued the
mercy whych ys happened vnto you.
That they also maye obtayne mercy.
God hath wrapped all nacōs in unbeli-
eue that he myght haue mercy on all.

Oh the reynes of the abundant wis-
dom and knowledge of God/ howe incō-
prehēdible are his iudgemētis and his
wayes vnderstandable. For who hath know-
ed the mynde of the lord: or who was
his counsellor: other who hath geue vnto
him spyl: that he myght be recōpen-
sed agayne: For of hym/ & thow hym
and vnto him are all thingis. To him be
glory for ever amē. The. xii. Chapter

Therfore brethē I beseeche
you by the mercifulnes of
God/ that ye make your
bodies a quicke sacrifice/
holy and exceptable vnto
God which is your reason-
able seruyng of god / and fasten not
your selues like vnto this world. But
be ye chaiged in your shape/ by the re-
mynge of your mynde/ that ye maye

The. xii. Chapter.

sele what thyng that good/ that acce-
ptable/ and perfyte will of god is. For I. Tes. iii. a
I saye (thow the grace that vnto me
geue is) to every man amonge you/ that
no mā esteeme of hym selfe more thē yt
becometh hym to esteeme: But that he
discretely iudge of hym selfe accordyn-
ge as god hath dealt to every man the
mesur of faith. As we haue many me-
bers in one body: and all members haue
not one office/ So we beinge many are
one body in Christ/ & every mā (amonge
oure selues) one anothers members. For
¶ Seinge that we haue diuers gyftes
acordinge to the grace that is geue vnto
vs/ yf any man haue the gyft of pro-
phesie let him haue yt that it be agreyn-
ge vnto the faith. Let him that hath an
office wayte on his office. Let him that
teacheth take heed to his doctrine/ Let
him that exhorteth geue attēdaunce to
his exhortaciō. yf any mā geue/ let him
do yt with singleness/ Let him that rule-
th do yt with diligēce. yf any mā che-
re mercy let hi do yt with cherefulness

¶ Let loue be with out dissimulation. amos. b. d
hate that which is euill: and cleaue vnto
to that which is good. Be kinde one to
another with brotherly love In geuin-
ge honoure go one before another. Let
not that busines which ye haue in hon-
de be tedious to you. Be feruent in sps
C. c. ii.

Sap. ix. c.
Esa. xl. d.
I. Cor. ij. d.

Phil. iii. c.

I. cor. xii. b
ephe. iii. b

amos. b. d
ephe. iii. a
I. Pet. v. b

To the Romans.

1. Pet. 1. 13. Applye your selues to the tyme.
 Heb. 12. 1. Keiðyce in hope. Be paciēt in tribula-
 1. 10. 1. 11. c. cōtinue in prayer. Distribute vnto
 the necessite of the synctis kepe hospi-
 taliter. Blesse thē which persecute you
 blesse but curse not Be mery wyth thē
 that are mery/wepe wyth thē that we-
 pe. Be of lyke affeccion one towards
 another. Be not hye mynded/ but ma-
 ke your selues equal to thē of the lo-
 1. 10. 1. 11. a. wer sothe. ✠ We not wylle in your
 1. 10. 1. 11. d. owne opinions. Recōpence to no man
 1. 10. 1. 11. e. euill for euill. 1. 10. 1. 11. f. afoze honde
 Heb. 12. 1. d. thyngis honest in the syght of all men/
 yf yt be possible/yet on your parte ha-
 ue peace with all men.

Deerly beloued anenge not youre sel
ben. xxij. nes but geue place vnto the wrath off
hebie. x. e god for yt is writē/vengeaunce is my
1030. xxb. ene/ād 3 will rewarde sayd the lorde.

Therefore of thyne enemy longer fede
him / of he thurst; geue him drinke. for
in so doyng thou shalt heape coles of
fyre on hys head / We not overcome of
euyl / But overcome euyl with good-
nes. † The.xiii. Chapter. †

1.10ct.4.c.



Sept. 21, 1938

The.xiiij.Chapter. ✠

Et every soule submit him
 selfe unto the auctoritie of
 the hyer powers There is
 no power but of God. The
 powers that be/are orde-
 yned of God. Whosoever

The xiii. Chapter.

therfore resyſteth power reſyſteth the
ordynance of God. They that reſyſt/
ſhall receaue to the life dānacion. For
rulers are not to be feared for good
workis but for euyl. Wilt thou be with
out feare of the power? Do wele then
and ſo ſhalt thou be prayſed of the ſame
for he ys the minyſter of god / for thy
welth. But a yf thou do euyl: he feare:
for he beareth not a ſwearde for nought
for he ys the minyſter of God / to take
vengeaunce on the that do euyl. Where
fore ye muſt nebes obey not for feare
of vengeaunce only / but alſo becauſe of
coſcience. Euen for this cauſe paye ye
tribute. For they are goddes minyſters
ſernynge of the ſame purpoſe. ¶

Deue to ever yman therfore his due mat. xxij. a
 tie/Tribute to whō tribute belongeth
 Custō to whō custō is due/feare to whō
 feare belēgeth/honoure to whō honou
 re pertaineth. ✠ Owe nothig to eny
 mā/buttoloue one another For he that
 loueth another/fulfilleth the lawe for
 these cōmandmētis Thaus halt no cō
 mit aduoutry Thou shalt not kil Thou
 shalt not steale Thou shalt not beare
 false witness: Thou shalt not desire
 so forth/if there be eny other cōmande
 mēt:pris al cōprehēd in this sayinge
 Loue thynneighbour as thy selfe/Lo leui. xix. b.
 he hurteth not his neighbour:therfore mat. xxij. b.

C. 1. 111

mar. xii. d. yf loue the fulfyllinge of the lawe. &
 Gala. b. c. Thys also we knowe / I mean the
 Jacob. ii. b. season howe that yf at tyme that we
 shoulde nowe awake of slepe. For no-
 we is oure heith neuer then when we
 belened. The nyghtys passed and the
 daye is come nye. Let vs therfore cast
 awaye the dedes of darknes / and let
 vs put on the armour of lyght: let vs
 walke honestly as yt were in the daye
 lyght: not in eatynge / and drynkynge in
 therin chiberynge and wantannes ne-
 Luc. xxi. ether in frysse and cunynge: but put ye
 on the loze of Iesus Christ. And make
 Gala. ii. c. not promys for the selfe / to fulfyll
 1. Pet. ii. c. the willes of yr. The. xiii. Chapter.

We mā that is weake i the
 sayth / receaue vnto you /
 not in disputynge and trou-
 blynge his conscience. One
 beleneth that he may ea-
 te al thinge. Another whi-
 chis weake eateth earches: let not him
 that eateth / despise him that eateth not
 And let not him which eateth not iud-
 ge him that eateth. For god hath recea-
 ned hym. What arte thou that iudgest
 another mannes seruant? Whether
 he stonde or faile / that pertayneth vn-
 to hys master. yee / he shall be sustained
 that he myght stonde. For God ys able
 to make hym stonde.

Thys mā putteth difference bitwene
 daye and daye: another mā comitteth all
 dayes alpe. Se that no man wauer in
 his owne minde he that obserueth one
 daye more the another / doth yt for the
 lordes pleasure. And he that obserueth
 not one daye more the another / doeth
 it to please the lord also. He that eateth
 with yt to please the lord / for the geueth
 god thākis: and he that eateth not / ea-
 teth not to please the lord with all / and
 geueth god thankis. For none of vs ly-
 ueth his owne seruant / and also none of
 vs dyeth his owne seruant. yf we liue /
 we lyue to be at the lordes wyll. yf we
 dye we dye at the lordes wil. Whether
 we lyue therfor or dye / we are the lordes
 for Christ therfore dyed and rose a-
 gayne / and reuiued / that he shoulde be
 lord both of deed and quicke.

But why wilst thou the iudge thy bro-
 ther? other why doest thou despyse thy
 brother? We shall all be brought befo-
 re the iudgement seate of Christ. For 1s. cor. v. b.
 yt is writen: As truly as I liue sayth
 the lord / all knees shall bowe to me / Esa. xlv. d.
 and all tōges shall geue knowledge to philip. ii.
 god / so shal every one of vs geue ac-
 cōptes of hym selfe to god: let vs not ther-
 fore / iudge one another eny more.
 C But iudge this rather / that no man
 put a stumblinge blocke / or an occasion

1. cor. viij.

to faule at in his brothers waye & for
I knowe/and surely beleue in the lord
Jesus/that there is no hyngge commen
of yt sylfe: but vnto hym that iudgech
yt to be comen/to hym it is comen: yf
thy brother be greued wyth thy mea-
te/nou walkest thou not charitablye.
Destroie not hym with thy meate/for
whom Christ dyed. Suffer ye not that
youre treasure be euyl spoken of. For
the kyngdom of god ys not meate and
drynke/ but ryghte welnes/ peace and
loye/ in the holy goost. For whosoever
in these thynges serueth Christ/plea-
seth wel god: and is comended of men.
Let vs folowe the thingis which ma-
ke for peace: and thingis wherewith one
maye edifie another. Destroie not the
worke of God for a lytel meates sake.
All thingis are pure: but yt is euyl for
that man whych eateth wth hurte of
his conscience. It is good neuer to eate
fleshe necher to drynke wyne/ necher
enythig wherby thy brother shal be
other faileth/or ys made weake. Hast
thou faith? haue yt with thy selfe befo-
re god: happy is he that can conuince
himsylfe in that thinge whych he al-
loweth. For he that makech conscience/ is
damed if he eate: Because he doth it not
of faith: or whatsoever is not of faith
that same is synne. The. x. Chapter.

Tit. i. d.

1. cor. viij.



which are ströge ought
to beare the scapines off
the whych are weake/ and
not to stonde in oure ow-
ne consaytes. Let every
man please his neighbour
vnto his welthe & edifyng. For Christ
pleased not hym sylfe: but as yt is wri-
ten. The rebukes of them which rebu-
ked the/ fel on me: Whatsoeuer thin-
gis are witten a fore tyme/ are witten
for oure learninge: that we thowow pa-
cience and cōforte of the scripture shul-
de haue hope.

psal. lxxviij.

God which is lord of paciēce and cō-
solacion/ geue vnto every one of you/
that ye be lyke mynded won towardis
another after the ensample off Jesus
Christ/ that ye all agreeynge to gether
maye with one mouth prayse god the
father of oure lord Jesus. Wherfore
receaue ye one another as Christ re-
ceaued vs/ to the prayse of god.

1. cor. i. vi.

And I saye that Jesus Christ was a
minister of the circūcisō for the tyneth
of god/ to cōferme the promyses made
vnto the fathers. And let the gentyls
prayse god for his mercy. As yt is wri-
ten. For this cause I will prayse the amo
ge the gentyls/ and singe in thy name.
And agayne he sayth: ye getyls reioy-
se with his people. Agayne/ prayse the

psal. cxvij.

psal. cxvi.

To the Romayns.
Esa. xj. c. I orde all ye gētyls / and lande hym alaw-
cions. And in another place I sayas sa-
yth: there shalbe the rote of Jesse / and
he that shal ryse to raygne ouer the gē-
tyls: in hym shall the gētyls trust. The
god of hope al you with al ioye and pea-
ce in beleuinge / that ye maye be ryche
in hope thow we the power of the holy
goost. For my selfe am full certified of
you my brethre that ye youre selues ar-
re full of goodnes / and filled with al kno-
wledge / and are able to counsel won ano-
ther. Neuerthelesse brethre I haue som-
what boldly witten vnto you / as won
that putterh you in remembrance / for
the grace which is geue me of God for
this purpose that I shulde be the mini-
ster of Jesu Christ amonge the gētyls
and shulde minister the gladde tydyn-
gis of God / that the gētyls myght be
an acceptable offeringe / sanctified by
the holy goost. I haue therfore wherof
I maye reioyse in Christ Jesu / in tho-
thingis which pertain to God. For I
dare not speake of eny of tho thynges
whych christ hath not wrought by me
(to make the gētyls obedient) with wor-
de and dede / in myghty signes & wordes /
by the power of the spirit of God / so
that fro Jerusalem & the costes rounde a-
bout / vnto Illyricum / I haue filled al coun-
treys with the gladde tydings of christ

The .xv. Chapter.
So haue I enforced my selfe to pre-
che the gospel not where Christ was
named / lest I shulde haue bylt on ano-
ther manes fondacio: but as it is writen
To whō he was not speakē of they shal
see & they that herde not / shal vnderstode
for this cause I haue bene ofte letted
to come vnto you: but now seynge I ha-
ue no more to do in these countres / and al-
so haue bene desirous many yeaeres to
come vnto you / whē I shal take my iour-
ney in to spayne / I wyll come to you. I
trust to see you in my iourney & to be brou-
ght on my waye thither wade by you
after that I haue somewhat enioyed you.
Nowe go I to Jerusalem / and minister
vnto the sayntes. For yt hath pleased
the of Arcedonia and Achaia / to make
a certayne distribucion apou the pau-
res sayntes whych are at Jerusalem yt
hath pleased the berely and they deto-
ters are they for yf the gētyls be ma-
de parte takers of their spiritual thyng-
is / their dutye is to minister vnto the
in carnal thinges. Whē I haue perfor-
med this / and haue shewed the this fru-
te / I wil come backe agayne by you in-
to spayne. And I am sure whē I come /
that I shall come with aboundance of
the blessinge of the gospel of Christ.
For I beseeche you brethre for oure lord
be Jesu christ sake / and for the loue of

To the Romanys.

the spirete/that ye helpe me in my bus-
synes / with youre prayrs to God for
me/that I maye be deliuered from the
whych beleue not in Jewry. And that
this my seruice/ which I haue to Ieru-
salem maye be accepted to the sanctis
that I maye come vnto you with ioye/
by the will of God/and maye with you
be refreshed. The God of peace be
with all you. Amen. R

The.xviij. Chapter.

Comme vnto you wher
be oure syler (which is a
minister of the congrega-
tion of Chenecea) that ye
receaue her in the lorde as
ye becometh sayntis/and
that ye assist her i whatsoeuer busines
she needeth of youre ayde for she hath
sucked many / and myne owne sylfe
also. Grete Iulica and Aquila my hel-
pers in Christ Iesu: which haue for my
sylfe layde downe their owne neckes/vn-
to whom not I only geue thankis: but
also all the congregacions of the gen-
tyls. 2. yke wyse grete all the company
that is in their house. Salute my wel-
beloued Epenetos/ whych is the fyrst
fente amonge them of Achaia. Grete
Mary whych bestowed moche laboure
on vs. Salute Andronicus/ and Junia
my collins which were prisoners with

Act. xviij. a

The.xviij. Chapter

me also/ which are wel taken amonge
the apostles/and were in Christ before
me. Grete Amplias my beloued in the
lorde. Salute Urban oure helper in
christ/and Stachys my beloued. Salu-
te Apellas approued in christ. Salute
the which are of Aristobolus houshold
Salute Herodian my kynsmā. Grete
them of the housholde of Narcissus
which are in the lorde. Salute Triphe-
na & Triphosa/ which weme labour in
the lorde. Salute the beloued Wersys/
which laboured much in the lorde Sa-
lute Rufus chosen in the lorde/ ad his
mother and myne. Grete Asincritus/
Phlegon/ Permas Patrobas/ Elercu-
tus/and the brethien which are with
them. Salute Philologus and Julia/
Nereus and his sylfe/and Olimpha/
ad all the sayntis which are with the
Salute won another / amonge youre
selues with an holy kyse. The congre-
gacions of christ salute you.

C I beseeche you brethien marke them
which cause diuision ad geue occasiōs
of euil contrary to the doctrine which
ye haue learned/ ad a voyde them. For
they that are suche serue not the lorde
Iesus crist: but their owne bellies And
by swete preachingis & flatteringe wor-
des deceaue the herres of the innocen-
tes: for youre obedienteys spoken off

10 h. 11/3

Act. xvj.

To the Romanys.
amōgeal mē. I am glad no wnt of you
But yet I wolde haue you wyle bnt
that which ys good. And to beinnoct
as cōcernynge euyl. The god of peace
shal treade Satan vnder youre fete in
shorte tyme. The grace of oure lord Je
su Christ be with you. Tynothens my
worke felow/ād Lucius/ād Jason/ād
Sopater/my kinsmē salute you. I Ter
ci^o salute you/which wrote this epist
le in the lord. Gaius myn hoste ād the
hoste of al the congregaciōs /saluteth
you. Erastus saluteth you/ the chāber
layne offe cite. And Quartus a blo
ther/saluteth you. The grace offe oure
lord Je su Christ be with you al Amē.

To him that is of power to stablishe
you accordinge to my gospel wherwi
th I preache Je su Christ / in openyn
ge of the mistery which was kept clō
se sence the worlde begā and now is
opēned at this tyme ād declared in the
scripturs of prophesy by the cōmande
ment of the everlastinge god / to here
by we obdiēce to the faythe published
amōge al naciōns/ To the same God/
which alone is wyle / be prayse thoro
we Je su Christ for euer Amen.

To the Romanys.
Sent from Chozinthū by whiche the
that was the ministre vnto the
congregaciō at Chenchres.

The fyrst Bistle of Paul the Apostle to the Corinthyans.

The fyrst Chapter.

Paul by vocaciō the Apo
stle offe Je su Christ thro
we the will of God:ād
brother Sosthenes/Un
to the cōgregaciō of god
which is at Corinthum.

To them that are sanctified in Je su
Christ / sayntis by callynge / wyth all
them that call on the name of oure lor
de Je su Christ in euery place/both of
theyis and of oures.

Grace be wyth you and peace from
God oure father and from the Lorde
Je su Christ.

✠ I thāke my god al wayes on you
re behalfe for the fauour of god which
is geue you by Je su Christ/that in all
thingis ye are made ryche by him in al
speache and in all knowledge (euen as
the testimony of Je su Christ was cō
fermed in you) so that ye are behynde
in nogyft/and wayte for the aperynge
of oure lord Je su Christ which shall
stregthe you vnto the ende that ye ma
ye be blālesse in the daye offe oure lord
Je su Christ. ✠ God is faythfull / by

I beseeche you bethye in the name of

W D. J.

To the Corinthians. i.

Act. xliij

our lord Jesus Christ that ye all speake
the one thyng / and that there be no dis-
sencion amonge you / but be ye perfect
in one mynde / and one meanyng / yt
is shewed unto me (my brether) of you
by them that are of the house of Cloe /
that ther is stryfe amonge you / I spea-
ke of that which euery one of you sa-
yth / I holde of Paul / Another sayth / I
holde of Apollo / Another sayth / I holde
of Cephas / and another sayth / I holde
of Christ. Is Christ deuided? was Paul
crucified for you? other were ye ba-
ptised in the name of Paul? I thanke
god that I cepsyned none of you / but
Crispus and Gatus / lest eny shulde sa-
ye that I in myn owne name had bap-
tised. I baptised also the house of Ste-
phana / for the more knowe I not whe-
ther I baptised eny man or no.

For Christ sent me not to baptise / but
to preache the gospel / not wryth wy-
sdom of wordes / lest the crosse of Christ
shulde haue bene made of none effecte
for the preachynge of the crosse ys to
them that peryshe folysshnes / but vnto
vs which are saued / yt is the power
of God. for yt is wryte / I wyl destr-
oye the wysdom of the wyse and will cast
awaye the vnderstandynge of the p-
hent. Where is the wyse man? where
is the scribe? where is the searcher of

The. i. Chapter

thys worlde? hath not God made the
wysdom of this worlde folysshnes?

For when the worlde thow wysdom
knew not god / in the wisdom of god yt
pleased god thow folysshnes of prea-
chynge to saue them that beleue. for
the Iewes requyre a signe / and the gre-
kes seke after wysdom / but we preach
Christ crucified / vnto the Iewes an oc-
casion of fallynge / and vnto the grekis
folysshnes / but vnto the which are cal-
led both off Iewes and grekis we prea-
che Christ the power off God / and the
wysdom of God. for godly folysshnes
is wyser then me / And godly weaknes
is stronger then are men.

Brethren loke on poure callynge ho-
we that not many wyse men after the
fleshe / not many myghty / not many off
hys degre are called / But god hath cho-
sen the folyshe thyngis of the worlde /
to confounde the wyse / and hath chosen
the weake thyngis of the worlde / to co-
funde thingis which are myghty. And
byle thyngis of the worlde / and thyng-
is which are despyled / hath god cho-
sen ye and thyngis off no reputacion /
for to brynge to nought thyngis off re-
putacion / that no fleshe shulde reioyce
in his presence & vnto him pertayne ye
in Christ Jesu / whych off God is made
vnto vs wysdom and also righte wises
D. ii.

To the Corinthians. i.
and sanctifyinge / and redemption / that
1. Cor. ix. g. acordinge as it is wyrtē / he which
1. Cor. x. d. soyseth / shulde reioyce in the lord.

The. ii. Chapter.



And I brethren / when I came to you / came not in gloriousnes off wordes / or of wisdom / shewyng vnto you the testymony of God. Nether shewed I my selfe that I knewe eny thyng amonge you saue Iesus Christ / even the same that was crucified. And I was amonge you in weaknes / and in feare / and in moche treblinge. And my wordes / and my preachyng were not wth entyng wordes of mannes wysdom but in shewyng of the spirete and of power / that your fayth shulde not stonde in the wysdom of me / but in the power of god.

We speake that which is wisdom amonge them that are perfect / not the wysdom of this worlde nether off the rulers of this worlde (which goeth to nought) but we speake the wysdom off god / which is in secreete and lyeth hyd / which god ordeyned before the worlde vnto oure glory / which wysdome none of the rulers of the worlde knewe. For had they knowē yt / they wolde not haue crucified the Lorde off glory / but

The. ii. Chapter.

as yt is wyrtē : the eye hath not sene esa. lxii. b and the eare hath not herde / nether haue entred into the herte of mā / the thynges whych God hath prepared for the that lone hym.

But god hath opened them vnto vs by his spirete. For the spirete searcheth all thyngis / pee the bottom off goddes secretis. For what man knoweth the thingis of a man / saue the spirete off a man which is with in hym? Eue so the thyngis off God knoweth no man / but the spirete of God / for we haue not receaved the spirete of the worlde / but the spirete whych commeth of God / for to knowe the thingis that are geue to vs of god / which thyngis also we speake / not in the conyng wordes of mannes wysdom / but with the conyng wordes of the holy goost / makynge spirituall coparesons of spirituall thyngis. For the naturall mā perceaueth not the thyngis of the spirete of God / for they are but folyshnes vnto hym / nether can he perceauē them because they be spirituallly examyned / but he that is spirituallly discunteth all thyngis / yet he hym selfe is iudged of no mā. For who knoweth the mynde of the lorde / other sapie. ix. c. who shall informe hym? but we vnderstande the mynde of Christ.

The. iii. Chapter.

20 D. iii.



And I coulde not speake
vnto you brethren as be-
to spirituall / but as vnto
carnal eue as it were vnto
babes in Christ. I ga-
ue you mylke to dryncke
and not meate. For ye then were not
stronge / no nether yet are stronge / for
ye are yet carnall. As longe verely as
there is amonge you enuiynge / stryfe /
and diffencion: are ye not carnall / and
walke after the manner off men? As
longe as one sayth / I holde off Paul /
and another / I am of Apollo / are ye not
carnall? What is Paul? what thyng
is Apollo? but ministers by whom ye
beleue as the Lorde gaue every
man grace. I haue planted / Apollo wa-
tered / but god geue the increase. So the
nether is he that planted eny thyng /
nether he that watereth / but god which
gaue the increase.

He that planteth / & he that watereth /
psal. lxi. d. are nether better then the other. Eue-
Gala. b). by man yet shall receaue hys rewarde
acordynge to hys labour. We are gods
dis labourers / ye are goddis husban-
dye / ye are goddis byldynge / Acordin-
ge to the grace of god geuen vnto me /
as a wyse bylder haue I layde the founda-
cion / another hath bylt thereon but
let every man take hede howe he byldeth

apon. For other foundation can no man
laye / the that which is layde / which is
Jesus Christ. If eny man bylde on hys
foundation / golde / siluer / precious sto-
nes / tymbre / haye / or stuble / every mā-
nes worke shall apere / for the daye shall
declare yt / and yt shall be shewed in fyre /
and the fyre shall trye every mannes
worke what yt is. If eny manes wor-
ke that he hath bylt upon byde / he shall
receaue a rewarde. If eny manes wor-
ke he burne / he shall suffre losse / but he
shall be safe hym selfe / neuerthelesse yet
as yt were thorow fyre.

D Are ye not ware that ye are the tē-
ple of god / and howe that the spirete of
god dwelleth in you? If eny man despy-
le the temple of god / hym shall god de-
stroye / for the temple of God is holy /
whych temple are ye. Let no man de-
ceane him selfe: yf eny man seme wyse
amonge you / let hym be a foile in thys
worlde / that he maye be wyse. For the
wyldom off thys worlde is folyshnes
with God. For yt is wyrtē / We compa- Job. b. a
serth the wyse in their craftynes / And ps. xciiij. b
agayne / God knoweth the thoughtes
of the wyse that they are vayne. Ther-
fore let no man reioyce in men. For all
thingis are youters / whether it be paul
other Apollo / other Cephas / whether
it be the worlde / other ipse / other deeth
D. iiij.

To the Corinthians. i.
whether they be present thyngis or thyngis to come all are yours / & ye are Christes / and Christ is goddis. ¶

The. iij. Chapter. ¶

¶. cor. vj. a



Et men thys wyle esteeme us / euen as the ministers of Christ / and disposers off the secretis off God / further more it is required of the dysposers that they be founde faythfull / Wyth me is yt but a very smale thinge / that I shulde be iudged of you / other of mans iudgement / No I iudge not myn owne life. I knowe nought by my sylfe / yet am I not thereby iustified / It is the Lorde that iudgeth me. Therefore iudge no thyng before the tyme / but yll the lorde come whych wyl lyghten thyngis that are hid in darcknes and open the counsels of the hertis: and then shal every man haue prayse of God. ¶

These thingis brethre I haue described in myn owne person / and Apollos for youre sakis / that ye myght learne by us that no man counce of hym sylfe beyonde that which is aboue wyten / that one swell not agaynst another for any mans cause. For who perferreth the? What hast thou / that thou hast not receaved? yf thou haue receaved it / why reioysst thou as though thou hadst

The. iij. Chapter.

best not receaved yt? Nowe ye are full / nowe ye are made ryth / ye raygne as kyngis with out us: and I wold to god ye dyd raygne that we myght raygne with you. He thynketh that god hath shewed us which are Apostles / for the hymnost of all / as it were me apoynted to deeth / for we are a gasynge stocke bnt to the worlde and to the angels / and to men / we are foles for Christes sake / and ye are wyle thow Christ / we are weak / and ye are stronge / ye are honorable / and we are despised. Eue unto this daye we hunger and thyrst / and are naked / and are buffetted with fykes / and haue no certayne dwellinge place / and labour workyng with oure owne handes / We are reuiled / and yet we blesse: we are persecuted / and suffer yt. We are reuyl spoken of / and we praye / we are made as yet were the fylthynes of the worlde / the of scowinge of all thinges euen unto this tyme.

I wyte not those thyngis to shame you / but as my beloved sonnes I warne you / for though ye haue ten thousande instructours in Christ / yet haue ye not many fathers. In Christo Iesus I haue forgotten you thow we the gospel / wherfore I desyre you to folowe me. For this cause haue I sent vnto you Tymotheus / whych is my deare

Act. 12. 3
1. testa. 11. b
1. testa. 11.

To the Corinthians. f.

Some / and saythfull in the lorde / whych
shall put you in remembraunce off my
wayes whych I haue in Christ / euen
as I teache euery where in all congrega-
tions / Some swell as though I wol-
de come no more at you. But I wyll
come to you shortly / yf god wyll / and
will knowe / not the wordes off them
whych he swell / but the power. For the
kingdom of god is not in wordes / but
in power. What wyll ye? Shal I come
vnto you wyth a rodde / or els in loue /
and in the spirete of mekenes?

The. v. Chapter.

There goeth a comen say-
inge that there is forni-
cation amonge you / and
soche fornicacion as is not
once named amonge the
gentyls: that woulde
haue hys fathers wyfe / And ye swell
and haue not rather sorowed / that he
whych hath done thys dede myght be
put from amonge you / For I verely as
absent in body / euen so present in spire-
te / haue determined all redy (as thou-
gh I were present) of him that hath do-
ne thys dede / in the name of oure lor-
de Iesu Christ / when ye are gathered
to gether / and in my spirete / with the po-
wer of the lorde Iesus christ to deliuer
hym vnto Satan / for the destruccio of

Colo. ii. a

The. v. Chapter.

the fleshe that the spirete maye be sa-
ued in the daye of the lorde Iesus.
C your reioysynge is not good / knowe. **Gala. v. d**
we pe not that a lytell leuen lowereth
the wholc lombe of do we / For wourge
therfore the olde leuen / that ye maye
be newe do we as ye are swete breid.
For Christ oure easter lambe is offered
bype for vs. Therefore let vs kepe holy
daye not with olde leuen / nether with
the leuen of malitiousnes and wicked-
nes but wyth the swete breid of pure-
nes and truerh. For

I wote vnto you in a pyste that ye
shulde not company with fornicatours
And I meante not at all of the fornicat-
ours of this world / other of the conue-
teous / or of extortioners / other of the
ydolaters / for the muste ye nedes haue
gane out of the worlde: but now I haue
wryten vnto you that ye company not
to gether. If eny that is called a bro-
ther / be a fornicator / or couetous / or a
worshipper of ymages / other a raplar
other a drunkard / or an extortioner /
wyth hym that is soche se that ye eate
not. For what haue I to do to iudge the
whych are wyth out? Wo ye not iudge
them that are with in? Them that are
wyth out / god shall iudge / Out awaye
from amonge you that euyl parlone.

The. vi. Chapter.

To the Corinthians. i.

We dare one off you ha-
 upnge busynes wyth ano-
 ther go to lawe vnder the
 wicked: and not rather vn-
 der the saintis? Do ye not
 know that the saintis shal
 iudge the worlde? If the worlde shalbe
 iudged by you/are ye not goode ynow-
 ghe to iudge smale trifles know ye not
 howe that we shal iudge the angels?
 How moche more maye we iudge thin-
 gis that pertain to the lyfe: yf ye ha-
 ue iudgemētis of worldly matters/ta-
 ke them which are despised in the con-
 gregation/and make the iudges. This
 I saye to youre shame/ys there biter-
 ly no wyse man amonge you? what not
 one at all: that can iudge bitwene bro-
 ther and brother: but one brother go-
 eth to lawe with another/and that vn-
 der the vnbeleners?
 Nowe therfore is there bitterly a fan-
 te amonge you/ because ye go to lawe
 one wyth another. Why rather suffer
 ye not wronge? why rather suffer ye not
 youre selues to be robbed? Maye ye
 youre selues do wronge/ and robbe/ and
 that the brethre. Do ye not remember
 how that the bryghteous shal not in-
 heret the kyngdom of god? Be not de-
 ceaued. For nether fornicators/ nether
 worshippers of ymages/ nether who

The. vi. Chapter.

mongers/ nether weaklyngis/ nether
 abusars of them selues with the man-
 kynde/ nether theues/ nether the coue-
 teous/ nether dyonhardis/ nether car-
 sed speakers/ nether pillers shal inhe-
 re the kyngdom of god/ And soche we-
 re ye berely/ but ye are washed/ ye are
 sanctified/ ye are iustified by the name
 of the lord Jesus / And by the spirete ecci. xxxviii

All thingis are lawfull vnto me/ but
 all thingis are not profytable/ I maye
 do all thyngis/ but I wyl be brought
 vnder no mans power/ Meates are or-
 deynd for the belly/ & the belly for me-
 ates. But God shal destroye bothe yt
 and them. Let not the body be applied
 vnto fornicacion/ but vnto the lord/ and
 the lord vnto the body. God hath ray-
 sed vpp the lord/ & shal raise vs vpp
 by his power. ✠ Other remēber ye
 not/ that youre bodies are the mēbers
 of Christ/ Shall I nowe take the mē-
 bers of an harlot? God forbid. Do ye
 not vnderstande that he which coupled
 hym sylfe with an harlot/ is become o-
 ne body. For two (sayth he) shalbe one
 fleshe/ But he that is ioyned vnto the
 lord is one spirete. Gesi. ii. d.
mat. xix. a
Mar. x. a
Ephe. v. a
 fle fornicaciō. All synnes that a mā
 doeth/ are wythout the body. But he

To the Colinthians. I.
that is a fornicator / spinneth agaynst
4. cor. iij. c. his owne body. knowe ye not how th
at poure bodyes are the temple off the
holy goost / whych is in you / whom he
haue of God / and howe that ye are not
poure owne? For ye are dearly bought
1. pet. i. d. Therefore glorifye ye god in poure bo
dyes / and in poure spiretes / for they
are goddis. I

The. viij. Chapter. I

AS concerninge the thingis
wherof ye wrote vnto me
It ys good for a man: not
to touche a womā. Neuer
thelesse to a boide fornic
cion / let euery man haue
his wyfe / and let euery womā haue her
husbande. Let the man geue vnto the
wyfe due beneuolence. Lyke wyfe also
1. pet. iij. b the wyfe vnto the man. The wyfe hath
not power ouer her owne body / but the
husbande / And lyke wyfe the man hath
not power ouer his owne body / but the
wyfe. With drawe not poure selues o
ne fro another excepte ye be with con
sent for a tyme / for to geue poure sel
ues to fastynge and prayer / and after
warde come agayne to the same i hyn
ge / lest Satā tempt you for poure inco
tinēcy I This I saye of fauour / not of
cōmaundmēt. For I wolde that all mō
were as I myselfe am / but euery man

The. viij. Chapter.
hath his proper gyfte of god / wch after
this manner / another after that / I sa
ye vnto the vnmarrid men / and widow
wes / It is good for them yf they abyde
euen as I do / But and yf they cannot
abstayne / let them marry / for ye is bet
ter to marry / then to bournē.

Vnto the marryed cōmaunde not I / Mat. v. c.
but the Lorde / that the wyfe seporate and. xix. b
not her selfe from the man / If she sepa
rate her selfe / let her remayne vnnar. Mar. x. b
ried / or be reconciled vnto her husbande. Iuc. xij. d
de agayne / And let not the husbāde
put awaye his wyfe from him.

C To the remnant speake I / and not the
lorde / yf eny brother haue a wyfe that
beloneth not / yf she be cōtent to dwell
with hym / let hym not put her awaye.
And the womā whych hath to her hus
bande an infydel / yf he cōsent to dwell
wth her / let her not put hym awaye;
for the vnbelenyng husbāde is san
ctified by the wyfe / and the vnbelenyng
ge wyfe is sanctified by the husbāde.
Or els were poure chyldren vncleane /
but nowe are they pure / But and yf
the vnbelenyng departe / let hym de
parte. A brother or a sister is not in sub
iection to soche: God hath called vs in
peace / for howe knowest thou o wo
man / whether thou shalt saue thy hus
bande or not? Other howe knowest

To the Corinthians. f.

thou o mā whether thou shalt save the
wyfe or not: but even as God hath be-
stributed to every man.

As the lord hath called every person
so let him walke/ & so orden I in all co-
gregacions/ yf eny mā be called beyng
ge circumcised/ let hym adde nothyng
thereto/ yf eny be called uncircumcised
let hym not be circumcised. Circumci-
sion is nothyng uncircumcision is no-
thyng/ but the keppynge off the coma-
undmentis of god is altogether. ¶ Let
every mā abide in the same state wher-
in he was called. Arte thou called a ser-
vant: care not for yt. Nevertheless yf
thou mayst be free/ vse yt rather. For he
that is called in the lord beyng a ser-
uant/ is the lordes fre mā/ & yf he wyfe
he that is called beyng free/ is Chri-
stes seruant/ ye are dearly bought/ be
not menues seruantis. Brethren lette
every man wher in he is called/ therin
abide wyth God. ¶

As concernynge virgins/ I haue no
comaunderment of the lord/ yet geue I
counsell as won that hath obtayned of
the lord to be faythful/ I suppose that
yt is good for the present necessite/ for
yt is good for a man so to be. Arte thou
bunde vnto a wyfe? seke not to be lo-
wed/ Arte thou lowed from a wyfe? se-
ke not a wyfe/ But and yf thou take a

The vii. Chapter.

Wyfe: thou hast not synned. & yf he
yf a virgin mary/ she hath not synned
neverthelesse so she shall haue trouble
in their fleshe/ but I fauer you.

¶ Thys saye I brethren/ the tyme ys
shorte yt remayneth that they whiche
haue wyues/ be as though they had no
ne and they that wepe/ be as though
they wept not/ And they that reioyce be
as though they reioysed not/ And they
that bye/ be as though they possessed
not/ And they that vse thys worlde/ be
as though they vsted yt not: For the fas-
cion of this worlde goer awaye

I wolde haue you with out care: the
syngle mā careth for the thingis of the
lord/ howe he maye please the lord/
but he that hath maryed: careth for the
thyngis of the worlde/ howe he maye
please his wyfe. There ys differēce be-
twene a birgen and a wyfe. The syngle
woman careth for the thyngis off the
lord that she maye be pure both in bo-
dy & also in spirete/ but she that is ma-
ryed/ careth for thyngis of the worlde/
howe she maye please her housbande.
This speake I for yonre proffit/ not to
tangle you in a snare/ but for that whi-
ch is honest & comely vnto you/ And
that ye maye quyetly cleane vnto the
lord without separation.

¶ yf eny mā thinke that yt is vncome-
ly
E. e. j.

To the Corinthians.

for his virgins the passe the time of
marriage: and yf so ned require let him
do what he listeth: he synneth not: let
the be coupled in marriage. Nevertheless
he that purposeth surely in his
herte / haupnge none nede / but hath pow-
er ouer his owne will / and hath so de-
creed in his herte that he will kepe his
virgin / doth welc. So the he that ioy-
neth his virgin in marriage doth welc.
And he that ioyneith not his virgin in
marriage doth better. The wyfe is bounde
to the lawe as longe as her husband ly-
ueth: yf her husband slepe / she is at her
liberte to mary with whō she will one-
ly in the lord / but she is happier yf she
so abyde / in my iudgment. And I thynke
verely that I haue the spirete of God.

The. viij. Chapter.

If I speake of thyngis dedi-
cate vnto ydols / we are su-
re that we all haue know-
ledge / knowledge maketh
a man well / but lone edifi-
fyeth: yf eny man thynke
that he knoweth eny thynge / he know-
eth nothinge yet as he ought to knowe:
but yf eny man loue god / the same
is known of hym.

To speake of meate dedicate vnto y-
dols / we are sure that there is none y-
dell in the worlde: and that ther is no

The. viij. Chapter.

ne other god but one. And though the-
re be that are called goddes / whether
in heauē other in erth (as there be god-
des many and lordes many) but vnto
vs is there one god / whych is the fa-
ther / of whō are all thynges / and we in
hym / and one lord Jesus Christ / by whō
are all thyngis / and we by hym.

But euery mā hath not knowledge /
for some suppose that there is an ydell
vntill this houre / & eate as of a thyng
offered vnto the ydole / and so their consci-
ences beyng yet weake are defyled.
Meate maketh vs not accepted to god:
Neither if we eate are we the better: Ne-
ther yf we eate not are we the wiser.

But take hede that youre libertie cau-
se not the weake to faule. For yf some
man se the which hath knowledge sit at
meate in the ydols temple shal not the
conscience of hym whych ys weake be
boldened to eate those thyngis whych
are offered vnto the ydole? And so the
rowth thy knowledge shal the weake
brother perishe for whom Crist dyed.
When we synne so agaynst the brethre
and wounde their weake consciences /
we synne agaynst Christ. Wherefore yf
meate hurt my brother / I wyl eate no
fleshe will the worlde stonde / becau-
se I will not hurte my brother.

The. ix. Chapter.

E. 6.

Rom. viij.

Rom. xij.

Rom. xij.

To the Corinthians. f.



Am I not an apostle? am I not free? haue I not sene Iesus Christ oure lord? Are not ye my wroke in the lord? yf I be not an Apostle vnto other / yet am I vnto you. For the scale off myne Apostle shippe are ye in the lord. My answer to the that aske me / is this: haue we not power to eate and to drinke? other haue we not power to leade about a sister to wyfe as wele as other Apostles / and as the brethren of the lord / and Cephas? Other only I and Barabaz haue not power this to do: who goeth a warfare any tyme at his owne cost? who planteth a bynearde and eateth not of the frute? or who sedeth a flocke and eateth not of the mylke?

Deu. xxi. a
1. Tim. v. c
Saye I these thyngis after the maner of me? or saith not the lawe the same also? For yt ys witten in the lawe of Moses / Thou shalt not moue the mouth of the ore that treadeth out the corne: doth god take thought for oxen other sayth he yt not all together for oure sakes? For oure sakes no doute thyng ys witten / that he whych eateth shulde care in hope: and that he whych thowther in hope / shulde be partaker of his hope: yf we so we bnto you spiritual all thingis / ys yt a greate thyng yf

The. ix. Chapter.

we recepe poure carnall thynges: yf so ther be partakers off thys power so ner you: wherfore are not we rather? Neuerthelesse we haue not bled this power / but suffre all thynges lest we shulde hynder the gospell of Christ. wo ye not vnderstode howe that they which minister in the temple / haue theyr syndynge of the temple? And they which wayte at the aulter are partakers wth the aulter? Euen so also dyd the lord ordayne: that they whych preache the gospell / shulde lyue of the gospell / But I haue bled none off these thyngis.

CNeither wote I these thyngis that yt shulde be so done vnto me. It were better for me to dye / then that any man shulde take thys reioysynge from me. In that I preache the gospell I haue nothinge to reioyce of: For necessite is put vnto me: wo is it vnto me yf I preache not the gospell: yf I do yt wth a good wyll / I haue my rewarde. yf I do yt agaynst my wyll / an office ys committed vnto me: what ys my rewarde then? Verely that when I preache the gospell: I make the gospell off Christ free / that I mysuse not myne auctorite in the gospell.

For though I be free from all men / yet haue I made my selfe seruant vnto
E. c. lii.

Deu. xxi. a

To the Corinthians.
 to all men / that I myght wynn them.
 And vnto the Jewes: I became as a Jew
 to winn the Jewes. To them that
 were vnder the lawe / was I made as
 though I had bene vnder the lawe: to
 wynn them that were vnder the lawe.
 To them that were wythout lawe be-
 came I as though I had bene wythout
 lawe (when I was not wythout lawe
 as pertainynge to god / but vnder ala-
 we as concernynge christ) to wynn them
 that were wythout lawe. To the weak
 he became I as weak / to wynn the weak.
 In all thinge I fashioned my selfe to
 all men: to save at the lest wawe some.
 And this I do for the gospels sake that
 I myght haue my parte ther of.

¶ Wherefore ye not howe that they
 which runne in a course / runne all / yet
 but one receaueth the reward. So run-
 ne that ye maye obtayne. Every man
 that ploueth mares abstaينه from
 all thyngis / and they yt do obtayne a
 corruptible crowne: but we to obtayne
 an euerlastinge crowne. I therfore so
 runne / not as at an vncertaine thyng
 So fyght I / not as won that beareth
 the aier / but I tame my body and byn-
 ge yt into subiection / lest after that I
 haue preached to other / I my selfe shul-
 de be a cast awaye.

The .x. Chapter.

The .x. Chapter.



Vnto the Jewes I wolde not that
 ye shulde be ignorant of
 this / howe that once sa- **nu. ix. d.**
 thers were all vnder a **exo. xiii. d.**
 cloude / and all passed thro- **exo. xiii. e.**
 rowe the see / and were all
 baptised vnder Moyses in the cloude / and
 in the see / and did all eate of one spiritual
 meate / and byd all drynke of one maner **exo. xvi. d.**
 of spiritual drynke / And they dronke
 of that spirituall roche that folowed **exo. xvi. b.**
 the / which roche was Crist. ¶ But in **nu. xx. b.**
 many of the had god no delite. For they **nu. xxi. d.**
 were ouerthrowen in the wilderness

¶ These are ensamples to vs / that
 we shulde not lust after euill thyngis /
 as they lusted. Neither be ye worship- **exo. xxxi. d.**
 pers of images as were some of them
 accordinge as yt is writen / The people
 late doune to eate and drynke / and rose
 vpp agayne to playe. Neither let vs co- **nu. xxi. b.**
 mit fornicaciō as some of the committed
 fornicaciō / and were destroyed in one da- **nu. xxi. b.**
 ye. xxiii. thousande. Neither let vs tem-
 pte Crist as some of the tempted: and
 were destroyed of serpentes. Neither **exo. xxi. f.**
 murmure ye as some of them murmu- **Judi. viii. e.**
 red / and were destroyed of the destroyer

¶ All these thingis happened vnto the
 for ensamples / and were writen to put
 vs in remembraunce / whom the endes
 of the world are come upon. wherefore

E. c. iiij.

To the Corinthians. f.

Let him that thynketh he standeth take hede lest he fal. There hath none other tēptacion takē you / but soche as foloweth the nature of mā. God is faithful whych shall not suffer you to be tēpted aboue your strengthe: but shall in the myddes of the tēptacion make awaye to escape out. Wherefore my deare beleued fle frō worshippinge of ydols.

I speake as vnto the which haue discrecion / Judge ye what I saye: ys not the cuppe off thankis heuing which we blyssē / the felowship of the bloude off Christ: is not the bread which we breahe / the felowship of the body of Christ? be cause that we (though we be many) yet are one bread / and one body in as moch as we al are partetakers of one bread Beholde Israel whych walketh carnally. Are not they whych eate off the sacrifice / parttakers of the aultre?

What saye I ther: that the ymage is enythyng: or that yt which is offered to ymages is enythyng? I saye but I saye / that those thingis which the gentyls offer they offer to deuyls and not to god. And I wolde not that ye shulde haue fellowshippe wpth the deuyls: ye cannot drynke of the cuppe of the lord / and of the cuppe of the deuyls: ye cannot be partetakers of the lordes table / and of the table of deuyls. Other

eccl. xxxv. ble

The .x. Chapter.

Shall we prouoke the lord? other are we stronger then he? All thyngis are laūfull vnto me / but all thingis are not expedient. All thyngis are laūfull / but all thingis edifye not. Let no man seke bys owne profyt but let euery man seeke his neighbours welthe.

¶ Whatsoener ys solde in the market that eate / and aske no questios for conscience sake. For the erth is the lordis / and al that there in is. yf eny of the whych beleue not byd you to a feast / and yf ye be disposed to go / whatsoener is set before you eate / askyng no question for conscience sake: but ad yf eny man saye vnto you: this is dedicated vnto ydols / eate not of yt for his sake that sheweth yt / and for hurtinge of conscience: the erth is the lordes and al that there in is. Conscience I saye / not thynke: but the conscience of that other. Why shulde my libertye be iudged of another mannes conscience? For yf I take my parte with this / why am I enyly spoken of for that thyng wherfore I geue thankis?

psal. cxix.

¶ Whether therfore ye eate or drynke or whatsoener ye do / do al to the prayse of god. Set that ye geue occasion of euil / nether to the iewes / nor yet to the gentyls nether to the congregaciō of god euen as I please all men in all thingis not sekynge myne owne profet / but

colos. iii. b

To the Corinthians. I.
the proffet off many / that they myght
be saued. folowe me as I do Christ.

The. xi. Chapter.



Commende you brethren
that ye remeber me in all
thyngis / and kepe the or-
dinauncis whych I gaue
you / wold ye knewe that
Christ ys the head of eue-
ry man / and the womans head ys the
man / and Christis head ys god. Every
man praynge or prophesyinge haun-
ge eny thinge on his head / shaimeth his
head. Every womā that prayeth or he-
reth the sermon bare hedded / dishone-
reth her heede. For ye ys euen all won-
dred the very same thinge euē as though
she were shauē / yf the woman be not
couered / let her also be shauē: yf ye be
shame for a woman to be shauē or shor-
te / let her couer her head.

We. 4. d
A man ought not to couer his head /
for as moche as he ys the ymage and
glozy of god. The woman ys the glozy
of the man. For the man ys not of the
woman / but the womā of the man. Ne-
ther was the man created for the wo-
mans sake: but the woman for the man-
nes sake. For this cause ought the wo-
mā to haue honesty in her head for the
angels sake. Neuerthelesse / neither is
the man withoute the woman / neither

The. xi. Chapter.

The womā withoute the mā in the lord
for as the womā is of the man / euē so
is the mā by the womā: but al is of god
Judge in youre selues whether ye be
cōly that a womā praye vnto god bare
hedded. Or els doth not nature teach
you / that yt is a shame for a man / yf he
haue longe heare: and a prayse to a wo-
man yf she haue longe heare? For her
heare: is geuē her to couer her withal
yf there be eny man amonge you that
lusteth to stryue / let hym knowe that
we haue no soche customes / neither the
cōgregacions of God. Thys I warne
you of / and cōmende not that ye come to-
gether after a worse māner / and not af-
ter a better. For yf of all when ye come
to gether in the congregacion / I heare
that there ys diffencion amonge you:
and I partly beleue yt. For there must
be sectis amonge you / they which amonge
you are perfect might be knowen.
For whē ye come to gether in won pla-
ce / a man cānot eate the lordes supper
for euery mā begynneth a fore to eate
his owne supper: and one is hongrye /
and another is dronchen. Haue ye not
houses to eate and to drinke in? Or els
despyse ye the congregacion of God?
and shame them that haue not? what
shal I saye vnto you? shal I prayse you?
in this prayse I you not.

To the Corinthians.
¶ That which I gaue vnto you I receaued of the lord. For the lord Jesus the same night in the which he was betrayed toke bread: and thanked ad bles-
 he/and sayde: Take ye/and eate ye this is my body which is broke for you. This do ye in the remembrance of me. After the same manner he toke the cuppe where sopper was done sayinge: This cuppe is the newe testamēt in my blood/this do as oft as ye drynke ye/ in the remembrance of me. For as often as ye shall eate this bread/and drynke this cuppe ye shal shewe the lordes death/tyl he come. Wherefore whosoever shall eate of this bread/or drynke of the cuppe unworthely/shal be guilty of the body and blood of the lord. Let a man therefore examen hym selfe/and so let hym eate of the bread/and drynke of the cuppe. For he that eateth or drynketh unworthely/eateth and drynketh his owne damnacion/because he maketh no difference of the lordis body. **¶**

Joā. 6. f.

For this cause many are weake and sicke amonge you/and many slepe: yf we had truly iudged oure selues/we shulde not haue bene iudged. Whē we are iudged of the lord we are chastened/because we shulde not be dāned with the worlde. Wherefore my brethren/when ye come together to eate/tary one for

The. xii. Chapter.
 another yf eny mā hunger let hym eat at home/that ye come not together vnto condemnacion. Whether thyngis will I set in order when I come.

The. xii. Chapter.
¶ Spirituall thyngis bles-
 the I wolde not haue you ignorant. **¶** Ye knowe that ye were gentyls/and went youre wayes vnto dom ydoles/euē as ye were teledde. Wherefore I declare vnto you that no mā speakyng in the spirite of god disticheth Jesus. Also no man can saye that Jesus ys the lord: but by the holy goost.

There are diuersities of gyftes bre-
 ly/yet but one spirite And there are dif-
 ferences of administrations/ and yet but one lord. And there are diuers ma-
 ners of operations/and yet but one God which worketh all thynges that are wrought in all creatures. The gyftes of the spirite are geue to euery mā to profit the congregacion. To wō is ge-
 uen the bitteraunce of wyl dom to ano-
 ther is geuen the bitteraunce of know-
 ledge by the same spirite: to another is geue faith by the same spirite. To ano-
 ther the gyftes of healyng/by the sa-
 me spirite To another power to do mi-
 racles. To another prophesy/ To ano-

Gal. 3. 8

To the Corinthians. I.
 the iudgement of spires: To another the interpre-
 diuers tongues: To another the interpre-
 2 Cor. xij. a facio of tongues: And these all wrought by
 eph. iij. by the selfe same spire: And euerynges to eu-
 ery man severally gyftis euē as he wol. For
 as the body is one / and hath many
 members / and all the members of one bo-
 dy though they be many / yet are but o-
 ne body: euē so is Christ. For in one spi-
 rete are we al baptised to make one bo-
 dy whether we be fewe or gētyls whe-
 ther we be bōde or fre: & haue al donke
 of one spirete. For the body is not one
 member / but many: yf the fote saye I am
 not the hōde / therfore I am not of the
 body: ys he therfore not of the body?
 and yf the eare saye I am not the eye
 therfore I am not of the body: is he ther-
 fore not of the body? yf al the body we-
 re an eye: where were the eare? yf
 al were hearinge: where were the smell-
 ynge. But nowe hath god disposed the
 members / euery one of the in the body /
 at his owne pleasure: yf they were all
 one member: where wold the body: nowe
 are there many members / yet but one bo-
 dy & the eye cannot saye vnto the hōde I
 haue no nede of the nor the head also to
 the fete I haue no nede of you: ye rather
 a greate dele of those members of the bo-
 dy which seme to be most feble / are most
 necessary. And as for those members of the

The. xij. Chapter
 body which we thynke lest honeste put
 we most honeste: on and on bngoodly
 parties haue most beauty on for: our
 honest members: it not but god hath
 so disposed the body & hath geue most
 honoure to that parte which lacked / lest
 there shalde be eny strepse in the body:
 but that the members shoulde indifferēty
 care one for another. And yf one member
 suffer al suffer with hys: one member be
 had in honoure al members be glad also
 ye are the body of Christ / and mem-
 bers wō of another. And god hath also
 ordyned in the congregacion / fyrst the
 Apostles / secundarily prophetis / thyr-
 dly teachers / then the that do miracles /
 after that the gyftes of healyng / hel-
 pers / gouerners / diuersite of tongues.
 Are al apostles? are al prophetis? are
 al teachers? are al doers of miracles?
 haue al the gyftes of healyng? do all
 speake with tongues? do all interprete?
 Couet after the best gyftes. And ye ye
 shewe I vnto you a moare excellēte
 waye.

The. xij. Chapter.
 Though I speake with the
 tongues of men and angels
 and yet had no loue I were
 euē as soundinge brasse /
 and as a tynklynge cym-
 ball / and though I coulde
 de prophesy / and vnderstode all secretes

Eph. iij.

To the Corinthyans.

es: And all knowledge / yee / yf I had all
fayth so that I coulde moue mountayns
oute of their placis / and yet had no lo-
ue / I were nothyng. And though I
bestowed all my gooddes to fede the
poure / and though I gaue my bodye
that I burned / and yet haue no loue / ye
profetech me nothyng.

Loue suffereth longe / and is courteous
loue enuieyth not. Loue doth not fra-
wardly / swelleth not dealeth not dys-
honestly / seeketh not her owne / ys not
prouoked to anger / thynketh not euyl /
reioyseth not in iniquite / but reioyseth
in the trueth. Suffereth all thyng bele-
ueth all thyngis hopeth al thingis / en-
dureth in al thingis. Though that pro-
phesyinge faple / other tonges shal cea-
se or knowledge banyshed awaye / yet
loue falleth neuer awaye.

For our knowledge ys imparfet /
and our propheyinge is imparfet / but
when that whych ys parfet ys come /
then that which is imparfet shal beane
awaye. When I was a chylde / I spake
as a chylde / I vnderstode as a chylde /
I ymagined as a chylde / but as soone
as I was a man I put awaye all chyl-
delshues. Nowe we se in a glasse enen
in a darke speakyng / but then shall
we se face to face. Nowe I knowe im-
parfactly: but then shall I knowe enen

The xliii. Chapter.

as I am knowen. Nowe abideth fayth
hope / and loue / euen these thre / but the
chefe of these is loue.

The xliii. Chapter.



About for loue & couet sp-
ritual gyftes and most che-
erly forto prophesy. For he
that speaketh wth tonges
speaketh not vnto me / but
vnto god. No man heareth
him / for in the spirete he speaketh mi-
steris / But he that propheseth spea-
keth vnto men / for their edifyinge and
comfort. He that speaketh wth tonges /
profiteth him selfe / he that propheseth
edifieth the congregacion / I wolde that
ye all spake wth tonges / but rather th-
at ye prophesed / for greater is he that
propheseth / then he that speaketh wth
tonges // except he expoune yt also /
that the congregacion maye haue edi-
fyinge. Nowe brethren yf I come vnto
you speakyng wth tonges / what shal
I profit you? excepte I speake vnto
you / other by reuelacion / or knowle-
ge / or propheyinge / or doctrine.

Moreouer when thyngis wyth out
lyfe geue sounde: whether yt be a py-
pe / or an harpe / except they make a di-
stinction in the soundes: howe shall yt
be knowen what is pypped or harped?
And also yf the trompe geue an vn-
certeyn sounde.

To the Coluthians. i.

sayne boyce who shall prepare him self to fyght? Euen so lyk wyle when ye speake with tonges / excepte ye speake wordes that haue significacion / howe shall yt be vnderstande what is spokē? For ye shall but speake in the ayre.

Many kyndes of boyces are in the worlde / & none of the are without significaciō. If I knowe not what the boyce meaneth / I shall be vnto hi that speaketh as he that speaketh shall be an aliant / vnto me. Eke so ye (for as moche as ye couer spirituall gyftes) seke that ye maye haue plenty vnto the edifyinge of the congregacion.

Wherfore let hi that speaketh with tonges / praye that he maye interprete also. If I praye with tongis my spirite prayeth / but my mynde is without fruite. What is yt then? I wyl praye with my spirite / & wyl praye with my mynde also. I wyl synge wyl my spirite / and wyl synge with my mynde also.

For els when thou geuest thankis in spirite / howe shall he that occupieth the roume of the vnlearned saye Amen at thy geuyng of thankes? seynge he vnderstandeth not what thou sayest. Thou verely geuest thankis wel / but the other is not edified. I thanke my god / I speake wyl tonges moare then pee all / yet had I leuer in the congregaciō

The. xliiij. Chapter

to speake fyue wordes with my mynde to the informacion of other / rather then ten thousande wordes with the tonge.

Brethren be not chyldre in witte but as concerninge malitiousnes be chyldre / but in wyse be perfect. In the lawe ye is wyten / wyl other tonges / and wyl esa. xxiij. other lypes wyl I speake vnto thy people / and yet for all that wyl they not heare me sayth the Lorde. Wherfore tongis are for a signe / not to them that beleue / but to them that beleue not / contrary wyle prechyng seuereth not for them that beleue not / but for them which beleue.

If therfore whē all the cōgregacion is come to gether / and all speake wyl tongis there come in they that are vnlearned / or they which beleue not / wyl they not saye that ye are out of youre wyttes? But and yf all preche / and there come in one that beleueth not or one vnlearned / he is reproued of all men / and is iudged of euery man / and so are the secretis of hys hert openned / and then falleth he doune on hys face / and worshippeth God / and sayth that god is wyl you in dede.

Howe ys yt then brethren? when ye come to gether euery mā hath his songe / hath his doctrine / hath hys tonge / hath hys reuelacion / hath he his intes

To the Corinthians: s.

pretation. Let all thingis be vnto edifi-
fyinge/ If any mā speake wyth tonges
let it be two atonce/or at the most thre
atonce/and that by course/and let ano-
ther interprete yt. But yf there be no
interpreter/let hym kepe silence in the
congregation / and let hym speake to
hym sylfe/and to God.

Let the prophetis speake two aton-
ce/or thre atonce/and let other iudge.
If any reuelacion be made to another
that sytteth by / let the fyrst holde hys
peace. For ye maye all prophesy one by
one that all maye learne/and all maye
haue comforte. For the spiritis of the
prophetis are in the power of the pro-
phetis. For God is not causer off stry-
fe / but off peace / as he ys in all other
congregacions of sayntes.

Let your wyues kepe silence in the
congregacions/For yt ys not permyt-
ted vnto them to speake / but let them
be vnder obedience/as sayth the lawe/
yf they will learne any thyng / let the
aske their husbādes at home. For it is
as hame for wemē to speake in the co-
gregation. Sprynge the worde of god
from you: other I am yt vnto you on-
ly: If any man thynke hym sylfe a pro-
phet other spiritual/let him understan-
de / what thyngis I wyte vnto you.
For they are the cōmandmētis of the

The .xv. Chapter.

solde. But and yf any man be ignorant
let hym be ignorant. Wherefore breth-
ren comen to prophesy and forbyd not to
speake with tongis/ Let all thingis be
done comely and in order.

The .xv. Chapter. ✠



Gethen as percapynge Gala. i. v.
to the gospell which I pre-
ached vnto you whych ye
haue also accepted: and in
the which ye continue/ by
the which also ye are sa-
ued / I do you to wete after what ma-
ner I preached vnto you/ yf ye kepe it/
except ye haue beleued in vayne.

For fyrst of all I gaue vnto you that
which I receaued/ how that Christ dy-
ed for oure synes/agreyng to the scri-
ptures/ and that he was buryed/ and that
he arde agayne the thyrde daye accord-
yng to the scriptures/ & that he was
sene of Cephas/ then of the twelue. After
that he was sene of moore then fyue
hondred brethren atonce/ of the which
many remayne vnto this daye/ and ma-
ny are fallen aslepe. After that apered
he to James/ then to all the Apostles.

And last of all he was sene of me/as
of one that was boorne out off due tyme
For I am the lest off all the Apostles/
whyche am not worthy to be called an
Apostle because I persecuted the com-

¶ f. iii.

Esa. lvi. d

1 John. ii. a

Osee. vi. a

Joan. xi. e

Act. ix. a

ephe. ii. b

To the Corinthians. i.

gregation of God / but by the fauour
of god I am that I am. And his fauour
whych is in me was not in bayne /
but I labored moare abundantly the
they all / not I / but the fauour of God
which is with me. Whether ye were I
or they: so haue we preached / and so ha-
ue ye beleued.

✠ If Christ be preached howe that
he rose fro deeth / howe saye some that
are amonge you: that there is no resur-
rection from deeth? If there be no ry-
synge agayne fro deeth / then is Christ
not risen. If Christ be not risen / then
is oure preachynge bayne / and your
sayth is also in bayne. yee / and we are
founde false wytnesses of God: for we
haue testifed agaynst God howe that
he raysed vppre Christ / whom he ray-
sed not vppre / yf ye be so that the dead
ryse not vppre agayne / for yf the dead
ryse not agayne / then ys Christ not ry-
sen agayne. If ye be so that Christ ro-
se not / then is your sayth in bayne /
and yet are ye in your synnes / Also
they which are fallen a slepe in Christ /
are perished. If in this lyfe only we
beleue on Christ / then are we of all men
the miserablest.

Nowe is Christ risen from deeth /
and is become the fyrst frutes of them
that slepe. For by a man came deeth / and

The. xii. Chapter.

by a man came resurrection from deeth Colos. i. c.
for as by Adam all dye / euē so by Christ Apoca. i. b
all shall all be made alpye / and every
man in his owne order. The fyrst is I. tel. iij. b
Christ / then they that are Christs at
his comynge. Then cometh the ende
whē he hath delyuered vppre the kyng-
dome to God the father when he hath
put downe all rule / auctorite ad power
for he must rule tyl he haue put all his psal. cxi. c
enemys vnder his fete. Hebr. i. b

The last enemy that shalbe destroyed And. x. c.
is deeth. For he hath put all thingis vnder his fete / but whē he sayth / all thyngs
are put vnder hym / ye is manifest
that he is excepted / whych dyd put all
thyngis vnder hym. When all thyngis
are subdued vnto hym / then shall the son
ne also hym sylfe be subiecte vnto hym
that put all thynges vnder hym / that
God maye be all in all thynges. psal. viii. e
Hebr. ii. d

Other els what do they whych are
baptised ouer the dead / yf the dead ryse
not at all: why are they baptised ouer
the dead? And why stande we in ieoper-
ty by every houre / by oure reioysinge wh-
ych I haue in Christ Jesu oure Lorde /
I dye dayly. That I haue fought wth
beastes at Ephesus after the maner of
men / what auantageoeth ye me yf the dead
dead ryse not agayne? Let vs cate and sapie. ii. b
dinke / so morowe we shal dye. Be not Menaced
ff. iij.

To the Corinthians. f.

deceatied / malicious speakyngis corrupte good maners. Awake truely out of slepe / and syane not / for some haue not the knowledge of God. I speake thys vnto your rebuke.

But some man wyl saye / howe shal the dead aryse? wyl what body shal they come? Thou seest / that which thou sowest / is not quickened except it dye. And what sowest thou? Thou sowest not that body that shalbe / but bare corne (I meane other of wheat or of some other) and God geueth it a body at his pleasure / to every seed a seuerall body.

✠ All fleshe is not one maner of fleshe / but there is one maner fleshe of men / another maner fleshe of beastes / another maner fleshe of fyrrhes / and another of byrdes. There are celestiaall bodyes / & there are bodyes terrestriall. But the glory off the celestiaall is one / and the glory off the terrestriall is another. There is one maner glory off the sunne / & another glory off the mone / and another glory off the starres. For one starre differeth fro another in glory So is the resurrection of dead. It is sowne incorruptio / and ryseth in incorruptio. It is sowne in dishonoure / and ryseth in honoure / It is sowne in weaknes / and ryseth in power. It is sowne a natural body / and ryseth a spirithuall body.

The 2d Chapter.

There is a naturall body and there is a spirithuall body / as it is writen. The first man Adam was made a luyunge soule / and the last Ada was made a quickenunge spirete / but that ys not fyrrh whych is spirithuall / but that whych is naturall / & then that whych is spirithuall. The first ma is of the erth / erthy. The seconde man is fro heuē / heuenly. As is the erth / soche are they that are erthy. And as is the heuenly soche are they that are heuenly. And as we haue borne the ymage of the erth / so shal we beare the ymage of the heuenly.

✠ This saye I brethren / that fleshe and bloud cannot inhereth the kyngdom of God. Nether corrupcion inhereth vnto corrupcio. Beholde I shewe a mystry vnto you / we shal not all slepe / but we shal all be chaunged / and that in a moment / and in the twinklyng of an eye / at the soude of the last trompe. For the trompe shal blowe / and the dead shal ryse incorruptible / And we shalbe chaunged. For thys corruptible must put on incorruptibilite / and thys mortall must put on immortalite.

When thys corruptible hath put on incorruptibilite / and this mortall hath put on immortalite / then shalbe brought to passe the sayinge that is wyten. Deeth is consumed into victorie. Deeth

Gest. 11. 5.

Ose. xlii. 5.

Hebre. ij. d where is thy synge? Well where is thy
 victorie? The synge of deeth is synne.
 The strengthe of synne is the lawe/
 but thankis be vnto God/whych hath
1. Ioan. v. geue vs victorie/through our lord Je-
 sus Christ. Therefore my deare brethre
 be ye stedfast and immouable/alwayes
 ryche in the workis of the lord/for as
 moche as ye knowe how that your la-
 bour is not in vayne in the lord.

The. xvj. Chapter.



C If the gatherynge for the
 sayntis / as I haue ordey-
 ned in the congregacions
 of Galacia/euen so do ye.
 In some saboth daye let
 euery one of you put a sp-
 be at home/and laye bp whatsoeuer he
 thynketh meete that there be no gather-
 ringis whē I come. When I am come
 whosoever ye shal allowe by your let-
 ters/them wyll I sende to bringe you
 se liberalite vnto Jerusalem / And ye
 ye be mere that I go/they shall go with
 me. I wyll come vnto you after I haue
 gone ouer Macedonia. For I wyll go
 throughout Macedonia. With you per-
 adventure I wyll abyde a whyle/ or els
 wynter/that ye maye bringe me on my
 waye whither soeuer I go.

I wyll not se you nowe in my passa-
 ge/ but I trust to abyde a whyle with

The. xvj. Chapter.

you/ for god shall suffer me. I wyll tary
 at Ephesus vntill wynter. For a
 greute doore and a fratefull is opned
 vnto me/ & there are many aduersaries
 If Timotheus come se that he be with-
 out feare with you/ for he worketh the
 worke of the lord as I do/ Let no man
 despyse him/ but comaye him for the li-
 peace/ that he maye come vnto me. For
 I loke for him with the brethren.

C To speake of brother Apollo/ I grea-
 tly desired him to come vnto you with
 the brethren/ but his mynde was not
 at all to come at this tyme. He will co-
 me when he shall haue a cōuenient tyme
 in/ whiche ye shal fast in the faith/
 quyte you lyke men/ & be stronge/ Let
 all your busynes be done in loue.

Brethren (ye knowe the house of
 Stephana howe that they are the first
 frutis of Achaia/ and that they haue ap-
 poynted them selues to minister vnto
 the sayntis) I beseeche you that ye be
 obediēt vnto soche/ and to all that helpe
 ye and laboure. I am gladd of the com-
 mynge of Stephana and fortunatus/
 and Achaicus/ for that which was lac-
 kyng on your parte they haue sup-
 plied. They haue comforted my spirite
 and yours. Loke therefore that ye knowe
 we them that are soche.

D The congregacions of Asia salute you.

To the Corinthians. II.

Aquila and Priscilla salute you moche
in the lord/ and so doeth the congrega-
cion that is in their housse. All the bre-
thren grete you. Grete ye one another
wyth an holy kyffe. The salutation off
me Paul wyth myne owne honde / If
eny man loue not the lord Iesus Ch-
rist the same be anathema maranatha.
The fauoure of the lord Iesus Christ
be wyth you all. His loue be wyth you
all in Christ Iesu / Amen.

Theistle vnto the Corinthians
sent from Philippus / By Stephan-
na / and Fortunatus / and Acha-
cus / and Timotheus.

The Seconde Epistle
of Paul the apostle to the Corinthians
The first Chapter.

Paul an Apostle off Iesus
Christ by the wpll of god
and brother Timotheus:
Vnto the congregacion of
God / whych is at Corin-
thum / wyth all the sayn-
tes which are in all Achaya. Grace by
wyth you and peace from God our fa-
ther / and from the lord Iesus Christ.
Blessed be god the father of our lord
Iesus Christ the father of mercy / and

Ephes. I. a
I. Oct. I. a

The I. Chapter.

the god of all comfort / which comforteth
vs in all oure tribulacion / in so moche
that we are able to comforte them wh-
ich are troubled / in whatsoever tribu-
lacion ye be / wyth the same comforte
wherwith we oure selues are comforte
ted of god / For as the afflictions of Ch-
rist are plenteous in vs / And so is oure
consolacion plenteous by Christ.

Whether we be troubled for youre
consolacion and helth / which helth sheweth
her power in that ye suffer the sa-
me afflictions which we also suffer / or
whether we be comforted for youre con-
solacion and helth / yet oure hope ys
stedfast for you in al moche as we knowe
we howe that as ye haue youre parte
in afflictions / so shall ye be part takers
of consolacion.

Brethren / I wolde not haue you igno-
raunt of oure trouble which happened
vnto vs in Asia. For we were greued
out off measure passyng strengthe / so
greatly that we despaired euen of lyfe.
Also we receaued an answer off deeth
in oure selues / that was done becau-
se we shulde not put oure trust in oure
selues / but in God / whych rayseth the
dead to lyfe agayne / which delyuered
vs from so great a deeth / and doth dely-
uer / on whome we trust / that yet here af-
ter he wpll delyure vs / by the helpe off

To the Corinthians. II.

your prayer for us. That by the means of many occasions / thankis may be given of many on our behalfe / for the grace given unto us.

Our rejoycing is this the testimony of our conscience / that we without doublenes / but with godly purenes / not in fleshly wisdom / but by the grace of God have had our conversation in the world & most of all to you was this / We wrote no other thingis unto you / then that ye rede and also knowe. yee & I trust ye shall fynde us unto the ende eue as ye haue founde us partly / for we are your rejoycing / eue as ye are ours in the daye of the lord Iesu. And in this conference was I mynded the other tyme to haue come unto you (that ye myght haue had a double pleasure) & to haue passed by you into Macedonia / and to haue come agayne out of Macedonia unto you / and to haue ben ledde forth to Jewis ward of you.

Wherfore I thus wyle was mynded / wold I vse lyghtnes? Or thynke I carnally those thingis which I thynke? that with me shulde be ye ye / and naye naye. God is faithfull / for our preachinge unto you / was not ye & naye. For goddis sonne Iesus Crist which was preached among you by us (that is to saye by me and Silvanus and Timotheus)

The IIII Chapter.

was not ye and naye / but in hym yt was ye / for all the promyses of god / in hym are ye / and are in hym / Amen / unto the laude of God thow us. It ys God which stablisheth us and you in Christ and hath annoynted us / whych hath also sealed us / and hath given the earnest of the spirit into our hearts.

The V Chapter.



Call god for a recorde vnto my soule / that for to fauour you withall / I can not enymore vnto Corinthis. Not that we be Lords ouer your faith / but helpers of your ioye / for by faith ye stande / But I determinet this in my selfe that I wolde not come agayne to you in heynnes. For yf I make you sorry / who is yt that shulde make me glad but the same which is made sorry by me. And I wrote this same pistle vnto you lest yf I cam / I shulde take heynes of them / off whome I ought to reioyce / Certainly this confidence haue I in you all / that my ioye is the ioye of you all. For in gret affliction and anguysh of heart I wrote vnto you with many teares / not to make you sorry / but that ye might perceaue the love which I haue most specially vnto you.

If any man hath caused sorowe / the

To the Colossians. ii.

same hath not made me sorry/ but rather
lest I shulde greue you all. It is suf-
ficient vnto the same man that he was
rebuked of many/ So that nowe con-
trary wyle ye ought to forgiue him ad
cōforte him lest that same persone shul-
de be swallowed vp wth ouer moche
heuines. Wherefore I exhorte you/ that
loue maye haue strengthe ouer hym.
For this cause verely did I wyte/ that
I myght knowe the pofe of you/ whe-
ther ye shulde be obediente in all thyn-
gis. To whom ye forgiue eny thyngel
I forgiue also. And verely yf I forge-
ue eny thyng / to whom I forgiue yf
for youre sake forgaue I it/ in the rou-
me of Christ/ lest Satā shulde puen-
t vs. For his thoughtes are not vnkno-
wen vnto vs. ¶

When I was come to Troada for
Christis gospels sake (and a gret dole
was opened vnto me of the Lorde) I
had no rest in my spirete/ because I fo-
unde not Tytus my brother / but toke
my leaue of them and went my waye
into Macedonia. Thākes be vnto God
whych alwayes geueth vs the victory
in Christ/ and openeth the sauer of his
knowledge by vs in every place. For
we are vnto god the swete sauer of Ch-
rist/ both amonge them that are saued
and also amonge them which perishe:

The. iiij. Chapter.

to the one parte are we the sauer of de-
eth vnto deeth/ vnto the other parte a-
re we the sauer of lyfe vnto lyfe. And
wha ys mete vnto these thynngis? For
we are not as many are which choppe
ad chaunge with the worde of god: but
as they whych speake of purenes: and
as they which speake of God in the si-
ght of God/ so speake we in Christ

The. v. Chapter.

WE begyn to prayse oure
selues agayne. Meke we
as some other of pylles
of recomendacion vnto
you: or letters of recom-
mendacion from you: ye
are oure pylle written in oure hertis/
which is vnderstode ad reed of all men
in that ye are knowē howe that ye are
the pylle of Christ: ministred by vs ad
writē not with yncke: but with the spi-
rete of the lyuinge god: not in tables of
stone/ but in fleshy tables of the herte
¶ Suche trust haue we thow Christ
to godward not that we are sufficiēt of
oure selues to thynke eny thinge as ye
were of oure selues/ but oure abienes
cōmeth of god: which hath made vs a-
ble to minister the newe testamēt not
of the letter/ but of the spirete/ for the
letter killeth/ but the spirete geueth life
yf the ministracion of deeth thowe
B. G. J.

heb. iij. d

To the Corinthians. ii.

the letters figured in stones was glorious/so that the childre of Israel could be not beholde the face of Moses for the glory of his countenance (whych glory neuerthelesse ys done away) why shal not the ministraciō of the spīrete be moche more glorious? for yf the ministrynge of condemnation be glorious/moche more shal the administration of rightewesnes excede in glory. For no dout that which was glorified was not once glorified in respect of this exceldyng glory. The yf that which is destroyed was glorious: moche more shal that which remaineth be glorious.

epo. xxxiij.

Seynge the that we haue soche trust we vse gret boldnes/ and do not as Moses: which put a bayle ouer his face that the children of Israel shoulde not se for what purpose that serued which is put away. But their mindes are blinded/for vntill this daye remayned the same couerynge but taken away in the olde testamēt whē they rede yt/which in Christ is put away/But euen vnto this daye/whē Moses is rede the bayle hangeth before their hertis. Neuerthelesse when they tourne to the lorde/ the bayle shalbe takē awaye. The lorde no doubt is a spīrete. And where the spīrete of the lorde ys/there ys liberte.

Joā. iij. c.

The. iij. Chapter.

And now the lordis glory apereth in vs all as in a glasse/ and we are chaūged vnto the same similitude/ from glory to gloryeue of the lorde which is a spīrete

The. iij. Chapter.



Therefore seyinge that we haue soche an office: euen as mercy ys come on vs/ we saynte not / but haue cast from vs the clokes of vn honestie / and walke not in craftynes: neither corrupte we the worde of God/ but walke in opē truethe and reposte oureselues to euery mannes conscience in the syght of God.

For our gospel be yet hid/ yt is hid amonge the that are lost/ in whō the god of thys worlde hath blynded the myndes of the which beleue not/ lest shoulde shyne vnto the light of the glorious gospel of Christ: whych ys the ymage of God. For we preache not oure selues/ but Christ Jesus the lorde: and preache oureselues youre seruantes for Jesus sake. For yt is god that comaunded the light to shyne out of darknes/ which hath shyned in oure hertis/ for to geue the light of knowledge of the glorious god/ in the face of Jesus Christ.

But we haue this treasure in erthen vessels that the excellent power of yt myght apere to be of God/ and not of

6 g. ij.

To the Corinthians. ii.

vs. We are troubled on every syde yet
are we not wpyth out shyft. We are in
pouertie/ but not bitterly without som
what. We are persecuted / but are not
forsaken. We are cast downe neuerthe-
lesse we perisshenot. And we alwayes
beare in oure bodys the dyinge of the
lorde Iesus that the lyfe of Iesu myght
apere in oure bodys. ¶

psal. cxb. a. For we which liue are alwayes deli-
uered vnto deeth for Iesus sake / that
the lyfe also of Iesu myght apere in ou-
re mortall fleshe. So then treth wo-
keth in vs and lyfe in you. ¶ Seyn-
ge then that we haue the same spirete
of fayth/ accordynge as yt is wryten (I
beleued and therfore haue I spoken) we
also beleue/ and therfore speake. For we
knowe that he which raysted vpp the
lorde Iesus/ shal rayse vpp vs also by
the meanes of Iesus: and shal see vs
with you: for all thingis do I for youre
sakes/ that the plenteous grace by thā
his geuen eue many / maye redound to
the prayse of God.

Wherfore we are not weryed: but
though oure outward man perisshenot/ yet
the inward man ys renewed daye by
daye. For oure excedynge tribulation
which is momentary and light / prepa-
reth an excedynge/ and an eternal wai-
ght of glory vnto vs whyle we loke not

The. v. Chapter.

on the thyngis which are sene/ but on
the thyngis which are not sene. For thin-
gis which are sene are tēperal/ and thin-
gis which are not sene are eternall. ¶

The. v. Chapter.

¶ **W**e knowe surely yf oure
erthy mansiō wherin we
now dwell were destro-
yed that we haue a bilding
ge ordeyned of god ian ha-
bitacion not made wpyth
hondes/ but eternall in heauē/ and hereto-
fore sigh we / desyringe to be clothed
with oure mansion which is from hea-
uen/ yf yt hapen that we be founde clo-
thed/ and not naked. For as longe as we
are in this tabernacle/ we sigh and are
grieved for we wolde not be vnclothed
but wolde be clothed apōn/ that morta-
lite myght beswalowed vpp of lyfe.
He that hath ordeyned vs for this thin-
ge is god: which very same hath geuen
vnto vs the earnest of the spirete.

¶ We are alwaye of good chere/ and kno-
we wel that as longe as we are at ho-
me in the body we are absent fro God.
For we walke in fayth and se not. Ne-
uerthelesse we are of goode comforte/
and had leuer to be absent from the bo-
dy and to be present with God. Wher-
fore we endure oure selues / whether
we be at home or from home to please

G. G. ii.

Apo. xvi. e

To the Corinthians. II.
cor. xliiij. b God. For we must all be brought before
the iudgement seate of Christ that
every man maye receaue the workes
of his body accordyng to that he hath
done/whether yt be good or badde.

✠ Seyinge then that we knowe howe
the lord is to be feared/we fare fayre
wyth men. For we are knowne wel
pnyough vnto God. I trust also that we
are knowne in youre consciences.

We prayse not oure selues agayne
vnto you/but geue you an occasyon to
reioyce of vs/that ye maye haue som-
what agaynst the/which reioyce in the
face/and not in the hert. For yf we be to
seruent/to God are we to seruent/yf
we kepe measure/for youre cause ke-
pe we measure. For the loue of Christ
constrayneth vs/be cause we thus ind-
ge/yf one be dead for al/that the are al
dead/that he died for all/because that
they whych lyue shulde not hence forth
lyue vnto them selues/but vnto hym
whych died for the and rose agayne.

Wherfore hence forth knowe we no
man after the fleshe. In somoche that
though we haue knowne Christ after
the fleshe/nowe hence forth we knowe
we hym no more Therefore yf any man
be in Christ he is a newe creature. Ol-
de thyngis are passed awaye/ beholde
all thyngis are become newe/ Neuer

The. vi. Chapter.
thelesse all thyngis are of god/ whych Esa. xliij. e
hath reconciled vs vnto hym selfe by Apo. xxi. b
Jesus Christ/ and hath geuen vnto vs
the office to preache the atonement. For
god was in Christ/ and made agrement
bitwene the worlde and hym selfe/ and
imputed not their synnes vnto them/
and hath committed to vs the preachyn-
ge of the atonement.

Nowe the are we messengers in the
roume of Christ/ euen as though God
did beseeche you thus we vs/ So praye
we you in Christes steede/ that ye be a-
tone wyth God/ for he hath made hym
to besynne for vs which knewe no syn-
ne/ that we by his meanes shulde be
that ryghte welnes which before God
ys allowed.

The. vi. Chapter. ✠
As helpers therfore ex-
horte you/ that ye recea-
ue not the grace of God
in vayne. For he sayth: 3 Esa. xliij. e
haue herde the in a tyme
accepted/and in the daye
of health/ here I suckered the. Behol-
de nowe is that wel accepted tyme/be
holde nowe is that daye of helthe. 2 et 1. cor. xliij. e
vs geue no man occasyon of enuill that
in oure office be founde no faute but in
all thyngis let vs behaue oure selues/
as the ministers of God.

In moche paciēce/ in afflictions: in
G. iij

To the Corinthians. ii.

necessite / in angurthe / in stryppes / in
presonment / in stryfe / in labour / in wat-
che / in fastyng / in purenes / in knowled-
ge / in longe sufferynge / in kynednes / in
the holy goost / in loue unfayned / in the
wordes of tructh / in the power of God
by the armure of ryghtwelsnes on the
right hounde and on the lyfte hounde / in ho-
noure and dishonoure / in euyl repute
and good repute / as desceauers / and yet
true / as vnknown / and yet known: as
dyinge and beholde we yet liue as cha-
stened and not killed: as sorowynge and
yet alwaye mery / as poore and yet ma-
ke many ryche: as haupyng no thyng
and yet possedynge all thyngis. **I**

O ye Corinthians / oure mouth ys
open vnto you / oure herte is made la-
ge: ye are not brought into combraice
by vs / though that ye bere youre sel-
ues of a true meanynge. **I** speake vnto
you as vnto chyldren / which haue the
rewarde wyth vs: stretche youre sel-
ues therfore out. **I** beare not the yoke
wyth the vnbeleuers. For what fellowship
hath rightwelsnes wyth vnrigh-
tewelsnes? What company hath lyght
wyth darcknes? What concord hath
Christ wyth Belial? Other what parte
hath he that beleueth wyth an infidell?
howe agreeth the temple of God wyth
idolimages? And ye are the temple of the

The. vii. Chapter.

Imyng god / as sayde god. **I** will dwell and. vii. d.
amonge them / and walke amonge the. **I** will dwell
and wilbe their god: and they shalbe my people. **I** will dwell
people. **I** will dwell. **I** will dwell. **I** will dwell. **I** will dwell.
ge the / and separate youre selues from
them (sayth the lord) and touche none
vnclean thyng: so will **I** receaue you. **I** will dwell.
and wilbe a father vnto you / and ye shal-
be vnto me sonnes & daughters / sayth
the lord almyghty.

The. vii. Chapter.



Saying that we haue so
che promises derely belo-
ued / let vs cleanse oure sel-
ues from all fylthyness of
the flesh and spirete / and
growe byppe to full holy-
nes in the feare of God. Understonde
vs: we haue hurte no man we haue cor-
rupte no man: we haue defrauded no
man. **I** speake not thyng to condempne
you: for **I** haue shewed you before that
ye are in oure hertes to dye / and lyue
wyth you. **I** am very bolde over you /
and reioyce greatly in you / **I** am fylled
wyth comfort: my ioye ys excedynge
in all oure tribulacions. For when we
were come in to Macedonia / oure fles-
he had no rest / but we were troubled
on euery syde: outwarde was fightyn-
ge / inwarde was feare. **I** will dwell.
God that comforteth the abiecte / comforteth

To the Corinthians. II.

led by the commynge of Titus.

And not wyth hys commynge only
but also with the consolacion wherwith
he was comforted of you. For he tolde
us your desyre/your mourning/your
reuerent minde to me warde/So that
I nowe reioyce the more. Wherfore
though I made you sorow with a letter/
I repent not: though I did repent. For
I perceave that that same epistle made
you sorow though yt were but for a sea-
son: but I nowe reioyce not that ye we-
re sorow/ but that ye so sorowed/ that ye
repented. For ye sorowed godly: so that
in nothyng were ye hurte by us. For
godly sorowe causeth repentance unto
health/ not to be repented of: wherewith
dely/ sorowe causeth deeth.

Beholde what diligence this godly
sorowe that ye toke hath wrought in
you: yee yt caused you to cleare your
selues. It caused indignacion/ it caused
feare/ yt caused desyre/ yt caused a fer-
uent mynde/ yt caused punnyshment.
For in all thingis ye haue shewed your
selues that ye were cleare in that bu-
synes. Wherfore though I haue writte
unto you/ I did it not for his cause that
did hurte neither for his cause that was
hurte: but that our good minde which
we haue towarde you in the syght of
god myght apere unto you.

The. viii. Chapter.

Therefore we are comforted/ be cause
ye are comforted: ye and exceedingly the
more ioyed we/ for the ioye that Titus
had: be cause hys spirete was refresh-
ed of you al. I am therfore not now a-
shamed/ though I boasted my sylfe to
hym of you. For as all thyngis whych
I preached vnto you are true/ even so
is our boasting/ that I boasted my sylfe
to Titus with all/ founde true. And
nowe is his inward affection more a-
bundant to warde you/ when he remem-
bereth the obediēce of euery one of you:
howe wyth feare and tremblynge ye
receaued hym. I reioyce that I maye
be holde ouer you in all thyngis.

The. viii. Chapter.

Wo you to wit brethren of
the grace of god/ which is
geuen in the congregati-
ons of Macedonia/ howe
that the aboundaunce off
their reioysynge ys/ that
they are tried with moche tribulacion
And howe that their pouertie/ though
yt be depe/ yet hath flowed ouer/ and
is become vnto them ryches in singles-
nes. For to their powecs (I beare the
recorde) ye and beyonde their power/
they were willynge of their owne ac-
coide/ and prayed us with gret instance
that we wolde receaue their benefyte/

To the Corinthians. II.

And suffereth to be partakers witho-
ther in ministering to the sayntis. And
thys they dyd/not as we looked for: but
gaue their owne selues fyrst to the lord.
And after vnto vs by the will of God
so that we coulde not but desyre this to
a cōplyshethe same beniuolēce among
ge you also euen as he had begonne.

Nowe therfore/as ye are ryche in al
parties/in sayth/in worde/in knowled-
ge/in all frequētnes/and in loue/ which
ye haue to vs: euē so se that ye be plen-
teous in this beniuolēce. Thys saue I
not as commaundyng but be cause o-
ther are so feruēt/therfore proue I you
re loue/whether yt be perfect or no: ye
knowe the liberalitie of oure lord Je-
sus Crist/which though he were riche
yet for youre sakis he cā poore that ye
thorowe hys pouertie myght be made
ryche. And I geue counsel hereto: for
this is expediēt for you/which began/
not to do only/but also so will/ as ye are
a go. Nowe therfore performe the de-
de/that as there was in you a redines
to wil/ euē so ye maye performe the de-
de/of that which ye haue. For yf there
be fyrst a willynge mynde/yt ys accep-
ted accordyng to that a man hath/ and
not accordyng to that he hath not.

It is not my mynde that wother be
set at ease/and ye brought in to combrā-

The viii. Chapter.

unce: but that there be equalnes. Let
yours aboundaunce soker their lacke at
this present tyme of deerth: that their
aboundaunce maye supplie youre lacke:
that there maye be equalite/agreyng
to that which is witten. He that gathereth
reth moche had neuer the more aboun-
daunce/and he that gathereth lytel/had
neuerthelesse. Thankis be vnto God/
which put in the hert of Tytus the sa-
me good mynde toward you. For he ac-
cepted oure request/ye rather he was
so wel willinge that he of his owne ac-
corde cam vnto you.

We haue sent with him that brother
whose laude is in the gospell thorow
out al the congregacions/and not so on-
ly/but is also chosen of the cōgregaci-
on to be a folowe with vs in oure los-
nep/as cōcernigethis beniuolēce that
ys ministred by vs vnto the playse of
the lord/and to steepe vnto youre prap-
munde. And this we eschue that eny mā
shulde rebuke vs in thys aboundaunce
that is ministred by vs/and make prou-
son for beness thynngis/not in the sight
of god only/but also in the sight of mē.

We haue sent wyth them a brother
of oures whō we haue oft tymes pro-
ued diligent in many thynngis/but now
we moche more diligent. The grete cō-
science which I haue in you hath can-

Exo. xv.

Rom. xv.

To the Colinthians. 4.

Red me this to wipartly for Titus lake
which is my felowe / and helper as co-
cernyng you / partly be cause off wo-
ther whych are oure brethren / and the
messengers of the congregacions / and
gloiy of Christ. Wherfore shewe vnto
them the proffe of youre loue / and off
the reioysynge that we haue off you /
that the congregacions maye se yt.

The. ix. Chapter.

I ps but superfluous for
me to write vnto you: off
the ministringe to the sa-
yntis for I knowe youre
redines of minde / wherof
I boost my selfe vnto the of
Macedonia / and saie that Achata was
prepared a yere ago and youre seruete-
nes hath prouoked many. Neuertheles
se yet haue I sent these brethren / lest ou-
re reioysynge ouer you shulde be in bay-
ne in this behalfe: and that ye (as I ha-
ue sayd) prepare your selues / lest para-
uerture yf thei of Macedonia come with
me & fynde you vnprepared / the boost
that I made in thys matter shalbe be
ashame to vs (I saie) and not vnto you.

Wherfore I thought yt necessary to
exhorte the brethren / to come before
honde vnto you / for to prepare youre
good blessing promysed a fore / that it
myght be redy: for that it be a blessinge

The. ix. Chapter.

and not a defraundyng. **T**his yette
meber / howe that he which soweth ly-
tel / shall reepe lytel: and he that soweth
plenteously / shall reepe plenteously / and
let euery man be accordyng as he hath
purposed in his herte / not groundgry-
gly / or off necessity. For god loueth a **Eccl. xxxv**
cheerfull gener.

God is able to make you riche in all
grace / that ye in all thyngis haupnge
sufficient vnto the vniuersite / maye be ry-
che vnto all maner good workis / as yt
ys writen. He hath sparced abroad / and **Isa. lxxv**
hath geuen to the poore / his right wel-
nes remayneth for euer. He that syno-
weth the sower sede shal minister breed
for fode & shall multiplie youre sede and
increace the frutes of youre almose &
that on all partys / ye maye be made
ryche in all synghenes / whych causeth
thowe vs thankis geuynge vnto god.

For the offyce of this ministracion /
not only supplieth the nede of the sayn-
tis: but also ys aboundant herein / that
for thys laudable ministryng / than-
kis myght be geuen to god off many
which prayse god for youre obedience
in knowledgyng the Gospell of Crist
and for youre synghenes / in distrybu-
tyng to them / and to all men / and in
their prayers to God for you / longe af-
ter you / for the aboundant grace off

To the Colnehyans. ff.
God geuen vnto you. Thanksgbe vnto
God for his ineffable gyfte.

The. x. Chapter.



Dwaule my sylfe beseeche
you by the mekenes & soft-
nes of Christ / which whē
I am present amonge you
am of no reparation / but
am bolde to warde you be-
yng absent. I beseeche you that I nede
not to be bolde whē I am present (with
that same confydence / wherwith I am
supposed to be bolde) agaynst some whi-
ch repute vs as though we walked car-
nally. Neuerthelesse though we wal-
ke cōpased with the fleshe / yet we war-
re not fleshly / for the weapons of ou-
re warre are not carnall thyngis / but
thyngis myghy in god to cast downe
strong holdes / wherwith we ouertho-
we ymaginations / & dēuerye thyng
ge that exalteth yt selfe agaynst the kno-
wledge of god / & bynge in to captiui-
tie all vnderstondynge to the obedien-
ce of Christ / and are redy to take ven-
geaunce on al disobedience / whē your
obedience is fulfilled. Loke ye on thin-
gis after the vtter apparence.

Yf any man trust in him selfe that he
ys Christis / let the same also consydre
of hym selfe: that as he ys Christis / e-
uen so are we Christis. And though I

The. x. Chapter.

shulde boast my selfe somewhat moare of
oure auctorite which the lord hath ge-
uen vs to edifye & not to destroye you
ys shulde not be to my shame. This say-
ye I lest I shulde seme as though I wē
about to make you a frayde wth let-
ters. for the pistles (sayth he) are softe
and stronge / But his bodyly pience
is weake / & his speache rude. Let him
that is soche thynke on this wyse that
as we are in wordes by letters / wher
we are absent / soche are we in dedes
when we are present.

for we cannot synde in oure hertes
to make oure selues of the nōmble of
them / or to compare oure selues to the
which laude the selues / but whyle they
measure them selues with them selues
and compare them selues with the sel-
ues / they vnderstonde nought. But we ephē. iiii. d
wyl not reioyce aboue measure / but ac-
cōrdynge to the quantitie of the measu-
re which god hath distributed vnto vs
a measure that reacheth enē vnto you.
for we stretch not out oure selues be-
yonde measure as though we had not
reached vnto you / for enē vnto you ha-
ue we come with the gospel of Christ /
and we boast not oure selues out of me-
asure in other mens labours / ye and
we hope / when your fayth is increa-
sed amonge you / to be magnified ac-
cōrd. h. i.

1. cor. i. d.
12. g.

To the Corinthians. ii.

soydunge to sure measure more larg-
ly/ And to preache the Gospel in those
regions whych are beyonde you/ and
not to reioyce of that which is by ano-
thers mans measure prepared all redy.
Let hym that reioyseth/ reioyce in the
lorde. For he that prayseth hym self/
is not allowed/ but he whom the Lord
do prayseth.

The. xi. Chapter. ✠



2. cor. ii. a

Wolde to god ye coude suf-
fre me a lytell in my fol-
lownes/ yee/ and I praye
you forbear me. For I
am gelous ouer you w-
th godly gelousy. For I
coupled you to one man: to make you a
chaste virgen to Christ/ but I feare lest
as the serpent begyled Eve/ the row his
suttelrie/ euē so your wittis shulde be
corrupte from the singlenes that is in
Christ. For yf he that cometh to you
preache another Jesus then hym wh-
om we preached/ or yf ye receaue ano-
ther spirete then that whych ye haue
receaued/ or her another Gospel then
that ye haue receaued/ ye myght ryght
wile haue bene content.

I suppose that I was not be hynde
the chefe Apostles/ Though I be rude
in speakynge/ yet I am not so in know-
ledge. For we be yt amonge you as are

The. xi. Chapter.

knowe to the vtmost what we be in all
thyngis. Wpd I therein spenne be cause
I submitted my selfe/ that ye myght be
exalted? & because I preached the gos-
pell to you fre? I robbed wother cōgre-
gacions/ and toke wages off them/ to
do you seruyce wth all. And when I
was present wth you and had nede I
was greuous to no man. For that wh-
ych was lakynge vnto me/ the brethē
whych cam from Macedonia supplied
and in all thyngis I kept my selfe that
I shulde not be greuous to you and so
wyl I kepe my selfe.

C If the truth of Christ be in me this
reioysynge shall not be taken fro me in
the regions off Achaya. Wherefore be-
cause I loue you not? God knoweth
neuerthelesse what I do/ that wil I do
to cut awaye occasion fro them whych
despye occasion that they myght be fo-
unde lyke vnto vs in that wherin they
reioyce/ for these false apostles are dis-
creetfull workers and falsion them sel-
ues lyke vnto the Apostles off Christ.
And no man maye/ for satan him selfe is
chaunged into the fassyon of an angell
of lycht. Therefore yt is no gret thinge/
though his ministers fassyon them sel-
ues as though they were ministers off
ryghtewesnes/ whose ende shalbe ac-
soydunge to theyr dedes.

2. h. ii.

To the Corinthians. ii.

I saye agayne lest eny mā thynke that
at I am folishe / or els even nowe take
me as a sole / that I maye boyst my selfe
a lytell. That I speake / I speake y^e not
after the wyse of the lord / but as yt
were folisshly while we are now come
to boystynge. Seynge that many reioy-
ce after the fleshe I wyll reioyce also.

✠ For ye suffre foless gladly because
that ye youre selues are wyse. For ye
suffre euē y^eff a mā bynge you into bo-
dage / y^eff a mā deuoure / y^eff a mā take / y^eff
a mā exalt him selfe / y^eff a mā smyte you
on the face / I speake as cōcerninge re-
buke / as though we had bene weake.

Wherfor euer eny mā dare be bolde
(I speake folysshly) I dare be bolde al-
so. They are & bynes / so am I / They are
re Itraelytes / enen so am I / They are
the seade off Abraham / enen so am I.
They are the ministers of chist (I spe-
ake as a sole) I am moare / In labours
moare aboundant / In stryppes aboue
measure / In prison moare plenteously /
In deeth ofte Of the Jewes fūer tīmes
receaue I enery tyme. xl. stryppes / one
excepte. Thysle was I baten with rods
des. I was once stoned / I suffered thyr-
se schypwacke / Nyght and daye haue
I bene in the depe of the see / In iorney-
nge often / In parrels off waters / In
parrels off robbers. In teoperdies off

The. xii. Chapter.

myne owne nacion / In teoperdies a-
monge the heithē. I haue bene in par-
rels in cities / in parrels in wyldernes /
in parrels in the see / in parrels among-
ge false brethren / in laboure and tra-
uyle / in watchynge often / in hunger /
in thyrst / in fastynge often / in colde /
and in nakednes.

Beside the thingis which outwards-
ly happen vnto me / I am combred day-
ly and care for all congregaciōs. Who
is sycke / and I am not sycke / Who ys
hurte in the fayth / and my hert burneth
not / y^eff I must nedes reioyce / I wyll
reioyce off myne infirmities.

The. xii. Chapter.



God the father of our lord
de Iesus Chist / whych is
blessed for euer more / kno-
weth that I lye not / For
the cite of Damascen / the
gouernour off the people /
vnder kynge Aretas / layde watche in
the cite of the Damascens / and wolde
haue caught me / and at a wyndowe was
I let doune in a basket by the wal / and
so scaped his hondis.

yt is not expediēt for me no dout to
reioyce / neuerthelesse I wyll come to
bissions & reuelaciōs of the lord / I kna-
we a man in Chist aboue. xiiii. yeares
agone (whether he were in the body I
w^h h. iii.)

Actu. ix. d

Actu. ix. d

Act. xii. c.

Act. xii. j. c

Act. xxii. j.

To the Corinthians. ii.

cannot tell or whether he were oute of
the body I cannot tel god knoweth) wh-
ich was take bppe into the thyrde heuē
And I knowe the same mā (whether in
the body/ or out the body/ I cannot tell/
god knoweth) howe that he was taken
bppe into paradise/ and herde wordes
not to be spokē which nomā can utter:
Of this mā will I reioyce/ of my selfe
wil I not reioyce/ except yt be of myne
infirmities/ & though I wolde reioyce
I shulde not be a sole for I wil save the
truth. Neuerthelesse I spare lest any
man shulde thinke of me aboue that he
seith me to be/ or heareth of me.

And lest I shulde be exalted out off
measure thowoe the aboundaunce of
reuelaciōs/ there was geue vnto me of
god buquietnes of the fleshe/ the mes-
senger of Satan to buffet me/ because
I shulde not be exalted out of measure
For thys thynge belought I the lord
thysse/ that yt might departe fro me/ &
he sayde vnto me/ my grace is sufficient
for the. For my strengthe is made perfect
through weaknes. Very gladly ther-
fore wil I reioyce of my weaknes that
the strengthe of Crist maye dwell in me.

¶ Therefore haue I delectaciō in infir-
mities/ in rebukes/ in neede/ in persecu-
tiōs/ in anguishes/ for Cristis sake. For
whē I am weake/ then am I stronge.

The. xii. Chapter.

I am made a foole in boasting my selfe.
ye haue compelled me/ I ought to haue
bene cōmēded of you. For in nothyng
was I inferior vnto the chiefe apostles
Though I be nothinge/ yet the tokēs of
an Apostle were wrought amonge you
with all paciēce/ with signes & wōders
& mighty detes. For what is it wherein
ye wer inferior vnto wother cōgrega-
ciōs/ except it be therein that I was not
greuous vnto you. For geue me thys
wōge done vnto you. Beholde now the
thyrde tyme / I am redy to come vnto
you nether wil I be greuous vnto you
For I seke not poures but you. Also the
chylde ought not to laye bp for the fa-
thers & mothers/ but the fathers & mo-
thers for the chylde. I wil very gladly
bestowe and wil be bestowed for youre
soules though the more I loue you the
lesse I am lōued agayne/ But be it that
I grieved you not/ neuerthelesse I was
crafty & toke you with gyle. Wpd I pyl
you by eny of the which I set vnto you
I desired Titus/ & with hi/ I sent a bro-
ther/ Did Titus defraude you of eny thi-
ng? walked we not in one spirete/ wal-
ked we not in lyke steppes? Agayne/
thynke ye that we excuse oure selues?
¶ We speake in Christ in the sight of god.

But we do al thingis dearly beloued
for youre edifyinge. For I feare lest ye
be. iiij.

To the Corinthians. ii.

come to passe that when I come I shall not fynde you soche as I wolde / and I shalbe soche vnto you soche as ye wolde not / I feare lest there be founde amonge you law ynge / enuyng / wrath / kryfte / backbytynge / whysperynge / swellynge / & debate. I feare lest when I come agayne / God bynne me lowe amonge you / and I be cōstrayned to bewaile many of the which haue synned all redy: & haue not repented of the uncleannes / and fornicaciō / and wantōnes which they haue committed.

The. xiiij. Chapter.



Come I the thrid tyme vnto you. In the mouth off two or thre wytnesses shall euery worde stande. I tolde you before / and tell you before / as I sayde whē

I was present with you the seconde tyme / so wyte I nowe beyng absent to them which in tyme past haue synned / and to all wother / yf I come agayne / I wil not spare seynge that ye seke experience of Christ which speaketh in me / whych amonge you is not weake / but is myghty in you / And verely though yt cam of weaknes that he was crucified / yet lyueth he thow we the power of God / and we no dout are weake in him / but we shall lyue with him / by the

The. xiiij. Chapter.

myght that god gaue vs to you warde. **C**loue youre selues whether ye are in the faith or not: examen youre owne selues / know ye not youre owne selues howe that Iesus Christ is in you: excepte ye be cast awayes. I trust that ye shal know that we are not cast awayes I desire before god that ye to none euyl not that we shulde seme cōmendable / but that ye shulde do that which is honest / & let vs be counted as leawde persons. We can do no thynge agaynst the trueth / but for the trueth. We are glad whē we are weake / and ye strōge. This also we wyll the fore: euen that ye were perfect. Therfore wyte I these thynge beyng absent / lest when I am present I shulde vse sharps accordinge to the power which the lord hath geuen me / to edifye / and not to destroye.

D Furthermore bethē fare ye welc / be perfect / be of good comforte / be of one mynde / lyue in peace / & the god of loue & peace shalbe with you. Grete one another in an holy kyss. Al the sayntis salute you The fauour of our lord Iesus christ & the loue of god & the fellyshippe of the holy gost be with you al Amē

The seconde pistle to the Corinthians
Sent frō philippes a cite in Macedonia
by Titus and Lucas

Deu. xix. b
mat. xxiij.
Joā. viij. e
Heb. x. c.

The Epistle off Paul vnto the Galathians.

The fyrst Chapter.

Paul an Apostle: not of men
neither by man/ but by Je-
sus Christ/ and by god the
father whych raysed hym
from deeth/ and all the bre-
thren which are with me/
vnto the congregacion off Galacia/

Grace be with you and peace from
God the father/ and from our Lord
Jesus Christ/ which gaue him selfe for
oure synnes / to deliuer vs from this
present euill world: thowhe the will
of God our father/ to whom be pray-
se for euer/ Amen.

I marvelle that ye are so sone toun-
ned fro hym that called you in the gra-
ce of Christ/ vnto another gospel/ whi-
ch is nothyng els / but that there be
some whych trouble you / and intende
to peruert the gospel of Christ. Neuer-
thelesse though we our selues / or an
angell from heauē / preache any other
gospel vnto you the that which we ha-
ue preached vnto you/ holde hym as a-
curst. As I sayde before/ so saye I no-
we agayne/ yf any man preache any o-
ther thyng vnto you/ then that ye ha-
ue receaved/ holde him accurst. Seke
I nowe the fauour of men/ or of God?

The .i. Chapter.

Other go I about to please men: yf I
studied to please men / I were not the
seruaunt off Christ. I certifie you
brethren/ that the Gospel whych was
preached off me was not after the ma-
ner of men/ neither receaved I it of man
neither was I taught yt / but receaved
yt by the reuelacion of Jesus Christ: ye
haue herbe of my conuersacion in tymes
past in the iewes wayes howe that be-
yonde measure I persecuted the congre-
gacion of god/ & spayled yt/ & perswyled
in the iewes lawe/ aboue many off my
companions/ which were of myne owne
nacion/ and moche more feruently mayne-
tained the traditions of the elders.

But when yt pleased god/ which se-
perated me from my mothers wombe/
and called me by his grace/ for to decla-
re his sonne by me that I shulde prea-
che hym amonge the heithē/ I immedi-
ately I comened not of the matter with
fleshe/ and bloud / neither returned to
Ierusalem to them which were Apost-
les before me / but went my wayes into
Arabia & cam agayne vnto Damascus.
Then after thre yere I returned to Je-
rusalem vnto Peter and abode wyth
him .xv. dayes: not nother of the apost-
les sawe I save James the lordes bro-
ther. The thingis which I write beholde
be god knoweth I lye not.

To the Galathians.

After that I went into the colleges of
Sicia and Cicill/ And was unknowne as
touchinge my person vnto the congrega-
cions of Jewes which were in Christ
But they herde only/ that he which per-
secuted vs in tyme past now preacheth
the fayth/ whych befoze he destroyed/
And they glorified god in me. **A**

The. ii. Chapter.

When. xliij. yere after that
at I went agayne to Je-
rusalem wth Barnabas
and toke wth me Titus
also. ye/ and I went by re-
uelacion/ and communed
with them of the gospel/ which I pre-
che amonge the gentyls/ put apart wth
them whych are counted chese/ lest yt
shulde haue bene thought that I shulde
tine/ or had tyme in bayne. Also Titus
which was wth me/ though he were a
greke yet was not compelled to be cir-
cuncised and that because of incōmēcy
beyng fals brethren/ which cam in a-
monge wether to spee out oure libertie
which we haue in Crist Iesus that the-
ey myght byng vs into bondage. To
whō we gaue no roume/ no not for the
space of an houre/ as cōcernyng to be
brought into subieccion/ and that becau-
se that the trueth of the gospel myght
continue with you.

The. ii. Chapter.

Of the which seme to be greet (what
they were in tyme passed yt maketh no
matter to me god loke thō nomas per Dent. x. d.
sone) neuerthelesse they whych seme ij. pa. xij. c
gret/ added nothinge to me/ But cōtra. iob. xxxij.
ry wyle/ whē they sawe that the gospel sapie. bi. b
ouer the vncircuncision was cōmitted ecci. xxxv.
vnto me as the gospel ouer the circūc. Rom. ij. b
sion was vnto Peter (for he that was Ephe. vi. b
myghty in Peter in the Apostleshippe colof. iij. d
ouer the circūcission/ the same was my. Act. x. c.
ghty in me amonge the gentyls) and as i. Pet. i. c.
some as James/ Cephas & Iohn/ whi-
ch seemed to be pylares/ perceaued the
grace that was gentē vnto me/ they ga-
ue to me & Barnabas their hōdes/ and
agreed wth vs that we shulde pre-
che amonge the heithē/ and they amonge
the Jewes/ warnyng only that we
shulde remember the poze which thin-
ge also I was diligent to do.

When Peter was come to Antioche
I withstode him in the face/ for he was
worthy to be blamed. for yere that cer-
tayne cam frō James/ he ate with the
gentyls/ But whē they were come/ he
withdrew and seperated him sylfe/ fea-
rynge them which were of the circū-
cission/ and the wother Jewes dysse-
bled lykewyle/ In somoche that Bar-
nabas was brought into their synula-
cion also/ But when I sawe/ that they

To the Galathians.

Went not the right waye after the tenor
th of the Gospell / I sayde vnto Peter
before all men / yf thou be yuge a Jewe
lyuest after the manner of the gentyls
and not as do the iewes / why causest
thou the gentyls to folowe the iewes?
we which are iewes by nature and not
synners of the gentyls / knowe that a
mā is not iustified by the dedes of the
lawe / But by the faith of Iesus Christ
and we haue beleued in Iesus Christ /
that we might be iustified by the faith
of Christ and not by the dedes of the la-
we / because that no fleshe shalbe iusti-
fied by the dedes of the lawe.

Rom. ii. c

If the while we seke to be made righ-
tewes by Christ / we oure selues are fo-
under synners / is not then Christ the mi-
nister of synne? God forbid. For yf I
bylde a gayne that whych I destroyed /
then make I my selfe a trespasser. But
I thow the lawe am dead to the la-
we / that I myght lyue vnto God / I am
crucified with Christ / I liue verely / yet
nowe not I / but Christ lyueth in me /
The lyfe which I nowe liue in the fles-
he / I lyue by the fayth of the sonne of
God / which loued me / and gaue him selfe
for me. I despise not the grace of god /
For yf rightewesnes come of the lawe
then is Christ dead in vayne.

The. iiij. Chapter.

The. iiij. Chapter.



For the Galathians / who
hath bewitched you / that
ye shoulde not beleue the
trueth? to whō Iesus Ch-
rist was described before
the eyes / and amonge you cru-
cified? This only wolde I learne of you
Receaued ye the spirit by the dedes of
the lawe? or els by preachynge of the
fayth? Are ye so bawpse / that after ye
haue begon in the spirite / ye wolde now
we ende in the fleshe? So many thyn-
gis ye haue suffered in bayne. If it be so
that ye haue suffered in bayne / whych
ministrated to you the spirite / and worketh
myracles amonge you doth he yf tho-
rowe the dedes of the lawe? or by prea-
chynge of the fayth? Eue as Abraham
beleued God / and yt was ascribed to him
for rightewesnes. Understonde ther-
fore / that they whych are of fayth / are
the chyldren of Abraham.

Gen. xv. b
Rom. iiij. s
Jaco. ij. d

The scripture saue afore hande that
god wolde iustifie the heithen thow
fayth / and shewed before hande glad ty-
dingis vnto Abraham saying / In the shal
all nacōs be blessed. So then they wh-
ych be of fayth / are blessed with faith-
full Abraham. For as many as are vnder
the dedes of the lawe / are vnder ma-
ledicō / For yt is writen / cursed is ene-
ry mā that continueth not in all thingis

Gen. xxii. d
eck. xliij. d

Gen. xv. b

To the Galathyans.

which are writē in the booke of the lawe
to fulfyll the. That no man is iustified
by the lawe in the syght of god is euy-
dent / For the Just shall lyue by fayth/
Abac. ii. 9. The lawe is not off fayth/ but the man
Roman. i. that fulfilleth the thyngis cōtayned in
leui. xviij. the lawe shall lyue in them. Christ hath
delyuered vs from the curse off the la-
we/and was made a cursed for vs (for
Deu. xxi. d. yt is wryten. Cursed is euery one that
hangeth on tree) that the blessing off
Abraham myght come on the gētylsthō-
row Jesus Christ/that we might recea-
ue the promes off the spīrete thowwe
fayth. Brethre I wyl speake after the
manner off men / Though yt be but a
mans testament/pet no man despyseth
yt/or addeth eny thinge therto when it
is once alowed. ✠ To Abraham & hys
seedewere the promyses made/ by fa-
yth not/ in thy seedes as in many / Wnt
in thy seede/as in won/ which is Christ
This I sayethat the lawe whych begā
afterwarde / beyōnde. iij. C. and. xxx.
yeares/doth not disanull the testamēt/
that was cōfermed of God vnto Crist
ward/to make the promes of none ef-
fect. For yf the inheritaunce come off
the lawe yt cōineth not of promes/but
God gaue it vnto Abraham by promes.

Wherfore the serueth the lawe? The
lawe was added because of trasgressiō

The. iij. Chapter.

tyll the seede cam vnto which seede the
promes was made) and yt was ordey-
ned by angels in the honde of a media-
tor. A mediator is not a mediator of o-
ne. But god is one: ys the lawe then a-
gainst the promes of god? God forbid
yf there had bene a lawe genen which
coude haue genen lyfe/ then no doute
rightewesnes shulde haue come by the
lawe / but the scripture concluded all
thyngis vnder synne/that the promes
by the fayth of Jesus Christ: shulde be
geuen vnto the that beleue. ✠ Before
that fayth cam/we were kept and shut
vnder the lawe / vnto the fayth
which shulde afterwarde be declared.

Wherfore the lawe was oure scole-
master vnto the tyme of Christ / that
we myght be made rightewes by faith
But after that fayth ys come / now we
are we no lenger vnder a scolemaster
For ye are all the sonnes of god/by the
fayth which is in Christ Jesus. For all
ye that are baptysed / haue put Christ
on you. Nowe is there no Jewe nether
greke / there ys nether boude / nether
fre/there is nether man/nether womā
for all are one thinge in Christ Jesu. yf
ye be Christs / then are ye Abrahams
seede/and heyrers by promes.

The. iij. Chapter.

3. i. 1.

To the Galathians.



And I saye that the hepe
as longe as he is a chyld
differith not from a serua-
unt / though he be lord of
all / but is vnder tutors and
gouerners / untill the tyme
he be apoynted of the father. Euen so we
as longe as we were chyldre / were in bo-
dage vnder the ordinacions of the worlde:
but when the tyme was full come /
god sent his sonne borne of a woman / and
made bonde vnto the lawe / to redeme
thē which were vnder the lawe / that we
thorowe election shulde receaue the in-
heritaunce that belongeth vnto the natu-
rall sonnes. Because ye are sonnes / God
hath sent the spirete of his sonne in to
oure hertes which cryeth abba father.
Wherefore now arte thou not a seruaunt
but a sonne / if thou be the sonne thou arte
also the heire of god thorowe christ.
Not with stondynge / when ye knewe
not god: ye did seruice vnto thē / which
by nature were not goddes / but nowe
seyng ye knowe god (ye rather are
knowen of God) howe is yt that ye tour-
ne agayne vnto the weake and bedgar-
ly cerimonies / where vnto agayne ye
desyre a frellhe to be in bondage: ye ob-
serue the dayes / and monethes / and ty-
mes: & yeares. I feare of you / lest I ha-
ue bestowed on you labour in vayne.

com. viij. c

The. iij. Chapter.

Brethren I beseech you: be ye as I am
for I am as ye are / ye haue not hurte
me ye knowe wel howe that thorowe
infirmite of the fleshe / I preached the
gospell vnto you at the first / and my re-
ptacion whych I suffered by reason of
the fleshe: ye despyled not / nether ab-
horred / but receaued me as an angell
of God / ye as Christ Iesus. Howe hap-
py were ye thē: for I beare you reco-
rd that yf yt had bene possible / ye wol-
de haue dygged out youre owne eyes:
and haue geuen thē to me. Am I so gre-
atly become youre enemye / because I
tell you the trueth?

They are gelous ouer you anyllie.
ye they intende to exclude you that ye
shulde be seruent to them warde: It is
good alwayes to be feruent / so it be in
a good thynge / and not only when I am
present with you.

My littel children (of whō I traun-
le in birth agayne vntill Crist be fashio-
ned in you) I wolde I were wyth you
nowe: and coulde chaunge my voyce /
for I stonde in adoure of you.

Tell me ye that desyre to be vnder the
lawe: haue ye not herd of the lawe?
For yt is writen that Abraham had two
sonnes the one by a bonde mayde / the
wother by a fre woman: yee and he
whych was of the bonde woman / was

I. i. j.

Ges. xvi. b

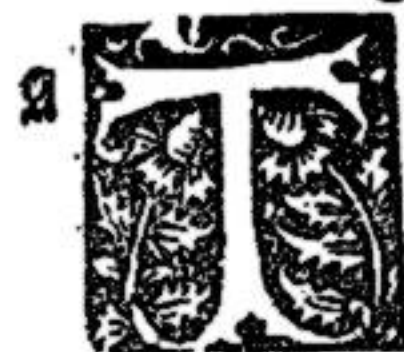
Ges. xxi.

To the Galathians:
 borne after the flesh / but he which
 was of the free woman / was borne by
 promise: which thing is betokened a myste-
 ry. For these women are two testamen-
 ts / the one from the mount Syna/
 which bindeth unto bondage / which
 is Agar (for mount Syna is called
 Agar in Arabia: and bindeth upon the
 city which is now Jerusalem) and is
 in bondage with her children.

But Jerusalem / which is above / is free /
 which is the mother of us all. For
 it is written / rejoyce thou barren / that
 bearest no children / break forth and
 crye / thou that trauest not. For the
 desolate hath many more children / then
 she which hath an husband. Brethren
 we are after the manner of Isaac chil-
 dren of promise / But as that he that was
 borne carnally / persecuted him that
 was borne spiritually: even so is it now.
 Nevertheless what saith the scrip-
 ture / Cast away the bond woman
 and her sonne. For the sonne of the bon-
 de woman shall not be heire with the
 sonne of the free woman. So then bre-
 thren we are not children of the bonds
 woman: but of the free woman. **A**

The. v. Chapter.

The. v. Chapter.



Therefore stand fast in the
 libertie wherewith Christ
 hath made us free / & wrap-
 pe not your selves agay-
 ne in the yoke of bondage
 Beholde I Paul saye un- **Act. xv. 10**
 to you: that if ye be circumcised: Christ
 shall profit you nothinge at all / I testi-
 fy agayne to every man which is cir-
 cumcised that he is bounde to kepe the
 whole lawe: ye are gone quyre from
 Christ as many as are iustified by the
 lawe / and are fallen from grace. We lo-
 ke for and hope to be iustified by the spi-
 rite which cometh of faith. For in Je-
 su Christ / neither is circumcision any thin-
 ge worth neither yet uncircumcision / but
 faith which by loue is myghty in ope-
 ration. ye dyd runne wel. Who was a
 let vnto you: that ye shulde not obey
 the trueth? Euen that counsell that is
 not of him that called you. Altyel leue
 doth leuen the whole lump of dowe.
 I haue trust towarde you in god:
 that ye wyl be none other wyse myn-
 ded. He that troubleth you shall beare
 his iudgemēt / what soeuer he be. Bre-
 thren if I yet preache circumcision: why
 do I the yet suffer persecution? For the
 had the offence which the crosse geneth
 ceased. I wolde to god they were son-
 dyed from you which trouble you **Bre**
J. i. 14.

To the Galathians.

When ye were called in to libertie/only
let not your libertie be an occasion
to the flesh but in love serve one another.

Leut. ix. d ther. For all the lawe is fulfilled in one
mat. xxij d worde: which is this/Thou shalt love
mat. xij. c thyneighbour as thy selfe/ye byte
rom. xiiij. c and deuoure one another/take heed lest
Jaco. ij. b. ye be consumed one of another.

1. pet. ij. c. I saye walke in the spirete: and ful-
fill not the lustes of the flesh. For the
flesh lusteth contrary to the spirete and
the spirete contrary to the flesh. These
are contrary one to the other / so that
ye cannot do that which ye wold. But
and ye be ledde of the spirete/they are
ye not vnder the lawe. The dedes of the
flesh are manifest / whych are these:
aduoutrye / fornicacion / uncleannes /
wantannes: ydolatrie: witchcraft / ha-
tred / lawpynge / zeale / wrath / cryse / sedi-
cion / parte takingis / enuyng / mure-
ther / drunkennes / glotony / and soche
lyke: of the which I tell you before / as
I haue tolde you in tyme past that they
which commit soche thyngis shall not
be the inheritors of the kyngdom of
God / but the frute of the spirete is / lo-
ue / ioye / peace / longesufferynge / gent-
lenes / goodnes / faythfulnes / mekenes
temperancy / Agaynst suche is there no
lawe. They that are Christis / haue cru-
cified the flesh with the appetites and

The. vij. Chapter.

lustes. I. I. ye we lyue in the spirete /
Let vs walke in the spiret. Let vs not
be bayne gloryngs / prouokinge one an-
other: and enuyng one another.

The. vij. Chapter.



And if any man (brether) be fal-
len by chaunce into eny fail-
te: ye which are spiretual/
helpe to amende hym in
the spirete of mekenes / con-
siderynge thy selfe / lest
thou also be tempted. Beare ye one an-
others burthen / and so fulfill ye the lawe
of Christ: yf a man seme to him selfe
that he is somewhat when in dede he is
nothyng / the same deceaueth hym selfe
in his ymaginacion. Let every man
proue hys owne worke: and then shall
he haue reioysynge in his owne selfe /
and not in another. For every man shall
beare hys owne burthen. 1. cor. xij. v

Let him that is taught in the worde
minister vnto him that teacheth him in
all good thingis. Be not deceaued / god
is not mocked / for whatsoever a man so-
weth / that shall he reape. He that soweth
in the flesh / shall of the flesh reape
corruptio / but he that soweth in the
spirete / shall of the spirete reape lyfe e-
uetlastynge. Let vs do good / and let vs
not faigne. For whē the tyme is come
we shall reape without werynes while
3. i. iij.

To the Galatians.

we haue therfore ynelet vs do good
vnto all men/and specially/vnto them
which are of the householde of fayth.

Beholde howe large a letter I haue
writen vnto you with myne owne hon-
de. As many as desyre wythoutwarde
aperaunce to please carnally/they con-
strayne you to be circumcised / only be-
cause they wolde not suffre persecuciō
with the crosse of Christ. For they the
selues which are circumcised/ kepe not
the lawe: but desyre to haue you circū-
cised that they myght reioyce in poure
fleshe. God forbid that I shulde reioyce
ce but in the crosse of oure lord Iesu
Christ/ wher by the worlde is crucified
as though yuge me/and I as cōcernyn-
ge the worlde. For in Christ Iesu
ther circumcisiō auayleth enythyng
at all nor vncircuncisiō: but a newe
creature. And as many as walke accor-
dyng to this rule / peace be on them/
and mercy/ and apon Israel that per-
rayneth to god. From hence forth/ let
no man put me to busynes. For I bea-
re in my bodye the markis of the lord
Iesu. Brethren the grace of oure lord
Iesu Christe be wyth youre spyrite/
Amen.

Unto the Galatians writ-
ten from Rome.

The Pistle of Paul to the Ephesians.

The first Chapter.

A



Dul an apostle off Iesu
Christ/by the wil of god
To the sayntis at Ephe-
ses/and to the which be-
leue on Iesus Christ.
Grace be with you and
peace from god our father/and from
the lord Iesus Christ.

Blessed be god the father of oure lord I. cor. i. 3.
be Iesus Christ/ which hath blessed vs I. petr. i. 3.
wyth all maner of spiritual blessingis
in heuenly thyngis by Christ/ accordyn-
ge as he had chosen vs in hym throughe
loue/before the foundation of the worlde
was layde / that we shulde be sayn-
tis/ and without blame in his sight And
ordayned vs before vnto hym selfe that
we shulde be chosen to be heyres throughe
Iesus Christ/ accordyng to the pleasa-
re of his will/to the prayse of his glo-
ryous grace where with he hath made
vs accepted in his beloued sonne.

By whom we haue redemption thro-
ugh his blood/that is to saye the forge-
uenes of synnes/ accordyng to the ry-
ches of his grace/ which grace he shed-
deth on vs abundantly in all wisdom/and
prudence. And hath opened vnto vs

To the Ephesians.

The mystery of hys wyl accordynge to his pleasure/ and purposed the same in hym sylfe to haue it declared when the tyme was full come / that all thyngis/ bothe thyngis whych are in heaue/ and also the thyngis whych are in erthe/ shulde be gathereth to gether/ euen in christ that is to saye in hym in whō we are made heyres/ and were thereto predestinate accordynge to the purpose of hym whych worketh all thyngis after the purpose of his owne will/ that we shulde be vnto the prayse of hys glory/ which before hoped in Christ.

In whom also ye (after that ye herd the worde of trouth/ I mean the gospel) were sealed with that holy spire of promes/ which is the earnest of our inheritance/ to remedie the possession purchased vnto the laude of his glory.

Wherefore euen I (after that I herd of the fayth which ye haue in the lord Jesus/ and loue vnto all the sayntis) cease not to geue thanks for you/ making mencion of you in my prayers/ that the God of our lord Jesus Christ and the father off glory / myght geue vnto you the spire of wisdom/ and open to you the knowledge of hym sylfe / and lighte the eyes of youre myndes/ that ye myght knowe what thinge that he

The.ii. Chapter.

pe ys / wher vnto he hath called you/ and howe glorious the riches of his inheritance is upon the sayntis/ and what ys the exceldynge greatnes of hys power to vs ward/ which belene accordynge to the workynge of that hys myghty power / which he wrought in Christ when he raysed hym from deeth / and set hym on his right honde in heauen/ ly thynges/ aboue all rule/ power/ and myght/ and domination/ and aboue all names that are named not in this worlde only/ but also in the worlde to come And hath put all thyngis vnder his feet/ and hath made hym aboue all thyngis/ the head of the congregaciō/ which ys his body/ and fulnes of hym/ that fylleth all in all thyngis.

The.ii. Chapter.

And hath quickened you al collos. ii. v. so that were dead in trespasses and synne/ in the which in tyme passed ye walked/ accordynge to the course of this worlde/ and after the gouernour/ that ruleth in the ayer/ the spire that worketh in the children off vbelefe/ amonge the whych we also had oure conuersacion in tyme past/ in the lustes of oure fleshe / and fulfilled the wyl of the fleshe/ and of the mynde/ and were naturally the child

To the Ephesians.

Men of wrath/ene as wele as wothen,
 But God which is rich in mercy tho
 rowe the greates loue wherwith he lo-
 ued vs/euen whē we were dead by syn-
 ne hath quickened vs with christ (for
 by grace are ye saued) and wyth hym
 hath raysed vs vppē ād with him hath
 made vs sitte in heuēly thynges/tho-
 rowe Iesus christ/for to shewe in ty-
 mes to come the excēdyngē cyches off
 his grace/in kyndnes to vs warde/tho-
 rowe Christ Iesus. for by grace are ye
 made safe thoro we fayth/and that not
 of youre selues. for yt ys the gyfte off
 god/and cometh not of workes/lest
 eny man shulde boist hym sylfe. for we
 are hys workman shippe / created in
 Crist Iesu vnto good workes vnto the
 which god ordeyned vs before/that we
 shulde walke in them.

Wherefore remember that ye beyngē
 in tyme passed gentyls in the fleshe/
 and were called vncircūcision of them
 which are called circūcision in the fles-
 she/which circūcision ys made by hon-
 des: Remember I saye that ye were at
 that tyme with outen Christ/and were
 reputed aliantes fro the cōmen welth
 of Israel and were fremde from the te-
 stamentis of promes: and had no hope
 and were with out god in this worlde.
 but now in crist Iesu/ye which a why

The.ii. Chapter.

se a go were farre of/are made nyghe
 by the bloude of Christ.

for he ys oure peace/ whych hath
 made of both wone/āb hath brokē to w-
 ne the wall in the myddes / that was a
 stoppe bitwene vs / and hath also put
 awaye thoro we hys fleshe/ the cause
 of hatred (that ys to saye / the lawe off
 commaundementis contayned in the
 lawe writē / for to make of twayne wo-
 ne newe man in hym sylfe / so makyngē
 peace: and to reconcile bothe vnto god
 in one body thoro w his croffe / and fle-
 we hatered therby: and cam and prea-
 ched peace to you which were a farre
 of and to thē that were nygh. for tho-
 rowe hym we bothe haue an open wa-
 ye in/ in one spirete vnto the father.

Nowe therfore ye are no moare
 strangers and foreners: but citsyngs
 with the sayntes/ and of the households
 of god: and are bylt apōn the foundati-
 on off the apostles and prophetes / Je-
 sus Christ beyngē the head corner sto-
 ne/ in whom enery bildinge coupled to-
 gether / groweth vnto an holy temple
 in the lorde / in whom ye also are bylt
 to gether/ and made an habitation for
 god in the spirete. R

The.iii. Chapter.

To the Ephesians.



E Or this cause I Paul the
seruaunt off Iesus am in
bondes / for your sakes
which are gentyls: yf ye ha
ue herd of: the ministrati
on of the grace of god wh
ich is geuen me to you warde / for by
revelacion shewed he this mystery un
to me / as I wrote aboue in fewe wor
des / wher by whē ye rede ye maye kno
we myne vnderstandynge in the myste
ry of christ / which mystery in tymes
passed was not opened vnto the son
nes of men as yris nowe declared vnto
his holy apostles and prophetis by
the spirete: that the gentyls shulde be
inheritous also / and of the same body
and partakers off his promys that ys
in christ by the meanes of the gospell /
wherof I am made a minyster / by the
gyfte off the grace off god geuen vnto
me / after the workynge of his power.

¶ Unto me the lest of all sayntis is this
grace geuen / that I shulde preache a
monge the gentyls the vnsarchable
ryches of Christ / and to geue lyght to
al mē / that they myght knowe what is
the felowshippe of the mystery which
fro the begynnynge of the worlde hath
bene hyd in god which made all thyng
is thorowe Iesus Crist / to the intent
that nowe vnto the rulers and powers

The.iii. Chapter

in heauē myght be knowē by the con
gregacion the many folde wysdom of
god / accordynge to the eternall purpo
se whych he purposed in Christ Iesu
oure lord / by whom we are bolde to
drawe nye in that trust whiche we ha
ue by fayth on hym. **¶** Wherefore I de
syre / that ye saynt not because of myne
aduersities which I suffer for you: whi
chys oure prayse.

¶ For this cause I bowe my knees vnto
to the father of oure lord Iesus christ
which ys father ouer al that ys called
father / in heauē and in erth: that he wol
de graunt you accordynge to the ryches
of his glory / that ye maye be strenght
ed with myght by his spiret in the in
ner mā / that Christ maye dwel in you
re hertes by fayth / that ye be ynge roo
ted and grounded in loue / myght be able
to cōprehende wyth all sayntis / what
ys that breedeth / and lēght / deēpth and
heyth: and to knowe what ys the loue
of christ / which loue passeth knowled
ge: that ye myght be fulfilled with all
māner of fulnes which cōmeth of god

Unto hym that is able to do excedin
ge abundantly / aboue al that we aske
or thynke / accordynge to the power
that worketh in vs / be prayse in the
congregacion by Iesus Christ / thoro
we out all generacions from tyme to

To the Ephesians.

tyne Amen. ¶ The. iiii. Chapter. ¶

1. cor. vii. d



Therefore which am in bonds for the lordes sake exhortte you / that ye walke worthy off the vocacion wherwith ye are called in all humbleness off mynde

and mekes: & longe sufferynge / forbearinge one another thow we loue / & that ye be diligent to kepe the bntie of the

Rom. xii. c

1. cor. xii. b

mal. i. b.

Rom. xii. a

1. cor. xii. b

1. cor. x. d.

psal. lxxvii

1. cor. xii. d

spirete in the bonde of peace / beyng one body: and one spirete / enē as ye are called in one hope of pource calling Let ther be but one lord / one faith / one baptism / one god and father of al / which is aboue all / thow we all: and in vs all. ¶

¶ Unto euery one of vs is genē grace accordynge to the measure off the gyft of Christ / wherfore he sayth / we ys gone vppē an hye / & had ledde captiuitie captiue / and hath geuen gyftes but to men. That he ascended / what meaneth yt / but that he also descended fyrst into the lowest parties of the erth: he that descended / ys euen the same also that ascended vppē / enē aboue all heuens / to fulfyll all thyngis.

And the very same / made some Apostles / some prophetis / some Euāgelists / some Sheppertes: some Teachers that the sayntis myght haue all thyngis necessary to worke & minister with

The. iiii. Chapter.

al / to the edifyng of the body of christ / till we euerychone (in the bntie of faith / & knowledge of the sonne of god) growe vppē into a parfayte mā / after the measure of age which is in the fulnes of christ. ¶ That we hēce forth be no moare chyldre waueringe & carped wyth enery wynde of doctryne / by the wylmes of mē and craftyness: wherby they laye a wayte for vs to decreaue vs.

¶ But let vs folowe the tructh in loue and in all thyngis growe in him which is the head / that is to saye christ in whom all the body is coupled and knet together / in euery ioynt / wherwyth one ministrith to another (accordynge to the operaciō as enery parte hath his measure) and increaseth the body / unto the edifyng of yt sylfe in loue.

¶ This I saye herfore / and testifie in the lord: that ye hence forth walke not as wother gētyls walke / in vanities of their mynde / blynded in their bnties / byngē straūgers from the lyfe which is in god / thow we the ignorācy that is in them / be cause of the blyndnes of theyr hertis which beynge past repentaūce haue geuē them selues vnto wantannes / to worke all manner of buclennes enē with gredynes. But ye haue not so learned Christ. If to be ye haue herde of hym / and are taught us

Roma. i. c

To the Ephesians.

colos. iii. b him/ enē as the trueth is in Iesu/ so as
concerninge the conuersaciō in tyme past
laye frō you that olde mā/ which is cor-
rupte thow w the deceivable lustes
colos. iii. b ad be ye renued in the spirite of youre
hebr. xii. a myndes/ & put on that newe mā/ which
i. pet. ii. a. after a godly wyse/ is shapen in rygh-
And. ii. a. teweines/ and true holynes. & wher
iach. vii. c fore put awaye lyinge/ and speake enery
man trueth vnto hys neighbour/ for as
moche as we are members one of ano-
psal. iii. b ther. Be angry / but synne not/ let not
Jaco. iii. b the sunne go doune upon youre wrath
geue no place vnto the backbiter / let
him that stole steale no moare / but let
hym rather labour wth hys hondes
some good thyng / that he maye haue
to geue vnto hym that nedeth. &

Let no fylthy comunicacion procede
out of oure mouthes / but that which
is good to edifye with all/ whē nere is
that yt maye haue fauour with the hea-
res. And greue not the holy spirete off
God/ by whome ye are sealed vnto the
daye of redemption. Let all bytternes
feartnes and wrath/ rorynge and cursyd
speakinge/ be put awaye frō you/ with
al maliciousnes/ Be ye courteouse one
to another/ be merciful forgiuinge one
colos. iii. b another/ enē as God for Christis sake
forgaue you.

The. v. Chapter. &

The. v. Chapter.

Se ye followers of God as ioā. xii. b
bere chyliden / and walke and. xv. b.
in lone euen as Christ lo. i. ioā. iii. b
ued vs/ and gaue him selfe colos. iii. a
for vs/ an offerpage and a
sacrifice of a swete sauet
to god. So that fornicacion and all bu-
clennes/ or coueteousnes / be not once
named amonge you/ as yt be cometh
sayntis/ nether fylthynges/ nether folis-
he talkyng/ nether gettynge/ which are
not comely/ but rather geuynge of thā.
his. For this ye knowe that no womā
get/ other vnclene person/ or couetous
person (which is the worshippes of y-
mages) hath eny inheritaunce in the
kingdom of Christ/ and of God.

Let no mā deceaue you with bayne if. i. tell. ii. a
wordis. For thow we soche thingis co. mar. xxi. b
meth the wrath of god apō the chylde mar. xii. a
of vnbelefe. Be not therfore compani. Luc. xxi. b
ons with them. ye were once bercknes
but are nowe light in the lorde.

C walke as chyliden of light. For the
frute off the spirete is in all goodnes/
rightewesnes/ & trueth. & Accept that
which is pleasinge to the lorde: and haue
no fellowship with the vnfruitfull wor-
kes of darknes/ but rather rebuke the-
em. For yt is shame euen to name tho-
se thynges/ which are done of them in
secrete/ But all thyngis/ whē they are
h. ii.

To the Ephesians.

rebuked of the lyght are manifest. For
whatsoever is manifest / that same ys
lyght / wherefore he sayth awake thou
that sleepest / and stond vppre from deeth
and Christ shall geue the lyght.

Colo. iii. a Take hede therfore that ye wal-
ke. Rom. xij. a ke circumspectly / not as foles / but as
1. cor. xij. a wyse / redempne the tyme / for the da-
yes are euill / wherefore / be ye not but
wyse / but vnderstand what the wylle of

the lord is / & be not dronke with wy-
ne / whereyn ys excelle / but be fulfylled
with the spirete / speakeynge vnto you-
re selues in psalmes / and ymnes / and spi-
rituall songes / syngeynge and playnynge
to the Lord in youre hertes / geuynge
thankis alwayes for all thingis in the
name of oure lord Iesus Christ to god
the father / submyttinge youre selues
one to another in the feare of God.


Colo. iii. c Women submyt youre selues vnto
1. cor. xij. a youre owne husbandes / as vnto the lord
de / for the husbande is the wyues head
euen as Christ is the head of the cōgre-
gation / and the same is the saueoure of
Colo. iii. c the body. Therfore as the cōgregation
1. pet. ij. a is in subieccion to Christ / yf he wyse let
Colo. iii. c the wyues be in subieccio to their hus-
bandis in all thyngis. Husbandis loue
your wyues / euen as Christ loued the
cōgregation / and gaue hym sylfe for yt /
to sanctifye yt / & clyensed yt in the founte

The. vi. Chapter.

ayne of water thorowe the worde / to
make it vnto hym sylfe / a glorious con-
gregation with oute spot / or wrynckle
or eny sothe thyng / but that yt shulde
be holy and with out blame.

6 So ought mē to loue their wyues as
their owne bodies / he that loueth his
wyfe / loueth hym selfe / for no mā euer
yet / hated his owne flesshe / But his
flesh / & cherish it / eue as the lord doth
the cōgregation / for we are mēbers of
his body / of his flesshe / & of his bones.
For this cause shal a mā leaue father &
mother / & shall cōtinue with his wyfe / mat. xix. a
and two shalbe made one flesshe. Thys
Euar. x. a. is a gret secreete but I speake bitwene
Christ & the cōgregation. Neuerthelesse
do ye so that eueryone of you loue his
wyfe truely euen as hym sylfe. And let
the wyfe se that she feare her husbande.

The. vi. Chapter.

2 hyldre obey your fathers Colo. iii. b
and mothers in the lord / exodi. xx. c
for so is it right. Honour Deut. v. c.
father and mother / that ys eccl. iii. b.
the first commaundment Mar. x. a
that hath eny promys that mar. vi. b
thou mayst be in goode estate / and lye
longe on the erthe. Fathers / moue not
your chylde to wrath / but brynge the
vyce with the nourter and informacion
of the lord. Seruauntis be obedient Colo. iii. d
a. h. iiij.

To the Ephesians.

colos. iii. d. vnto youre carnal masters / with feare
 Tit. ii. c. and trynblinge / in synghenes of youre
 i. pet. ii. c. hertis / as vnto Christ / not with seruy-
 ce in the eye sight as men pleasers / but
 as the seruants of Christ / daynge the
 wyll of God from the herte with good
 wyll / euē as though ye serued the lord
 and not me. And remember that what
 soeuer good thynge eny mā doeth / that
 shall be receaue agayne of the Lorde /
 whether he be bonde or fre. And ye ma-
 sters / do euen the same thynge vnto
 them / puttyng away threatnyngis
 and remember that euen youre master
 also is in heuē / nether is there eny res-
 pecte of persone with him.

Deut. x. d. **¶** Synally / my brethren be stronge
 i. pa. xix. c. in the lorde / and in the power of his my-
 Job. xxxiiij. ght. Out on the armour of god / that ye
 sapiē. vi. b. maye stode stedfast agaynst the crafty
 eccl. xxxb. assaults of the deuyl. For we wrestle
 Rom. ii. b. not agaynst fleshe and bloud / But aga-
 Gala. ii. b. ynst rule / agaynst power / and agaynst
 colos. iii. d. worldly rulers of the darcknes of this
 Act. x. c. worlde / agaynst spiretuall wickednes
 i. pet. i. c. in heuonly thynge.

For this cause take vnto you the ar-
 moure of god / that ye maye be able to
 resyst in the euyl daye / and to stonde
 perfect in all thynge.

Stonde therfore and youre loynes
 girded aboute wyth veritie haunged on

The. vi. Chapter.

the brest plate off ryghtewesnes / and
 shood with shewes prepared by the go-
 spel of peace. Aboue all take to you the
 shilde of faith wherwith ye maye quē-
 che all the fyrie darteres of the wicked / i. testa. b. e
 take the helmet of helth / and the swea- Esa. lix. c.
 re of the spiret / which is the worde of
 god / and praye alwayes with all mā-
 ner prayer and supplicacion / and that in
 the spiret / watchther vnto with all
 instāce and supplicacion for all sayntis
 and for me / that bittraunce maye be geue
 vnto me / that I maye open my mouth
 boldly to utter the secretis of the gos-
 pell / wherof I am a messenger in bon-
 des / that there in I maye speake frely
 as it becometh me to speake.

But that ye maye also knowe what
 condicion I am in / and what I do / Ti-
 chicus my deare brother and faithful mi-
 nister in the lorde / shall shewe you off
 all thynge / whom I sent vnto you for
 the same purpose that ye might knowe
 what case I stonde in / and that he myght
 comfort youre hertes. Peace be wyth
 the brethren / and loue with faith from
 god the father / and from the lorde Iesu
 Christ with all the which loue oure
 lorde Iesus Christ in purenes. Amen.

Sent fro Rome vnto the Ephe-
 sians by Tichicus.
 A. iiij.

The Epistle off Paul to the Philippians.

The fyrst Chapter.



Paul & Timotheus the ser-
uants of Iesu Christ. To
all the sayntis in Christ
Iesu whych are at Phil-
lippos with the bishopp
and deacons Grace be with
you and peace from God our father/
and from the lord Iesus Christ.

I thanke my god with all remem-
brance off you / alwayes in my prayers
for you all / and praye with gladnes be-
cause of the fellowshipp which ye haue
in the gospell from the fyrst daye vnto
nowe. I am surely certified of this /
that he whych began a good worke in
you shall perfoyme yt vntill the daye
of Iesus Christ / as yt be cometh me
so to iudge of you all / be cause I haue
you in my herte / and haue you also eu-
ery one companions of grace with me /
euen in my bondes as I defende / and
stabilishe the gospell.

God beareth me recorde how great-
ly I longe after you all from the very
herte rote in Iesus Christ. And thys I
praye / that youre loue maye increace
more and more in knowledge / and in all
fealynge / that ye myght accepte thyn-

The .i. Chapter.

ges most excellēt / that ye myght be pla-
ce and soche as shulde hurte nomānes
conscience / vntill the daye of Christ /
filled with the frutes of rightewesnes
which frutes come by Iesus Christ vnto
so the glory and laude of God. Amen.

I wolde ye vnderstode brethren that
my busines is happened vnto the great-
ter furtherynge of the gospell / So that
my bondes in Christ are manifest thro-
ghe out all the iudgement haull / and
in all wother places / in so moche that
many of the brethren in the lord are
boldened thowhe my bondes and dare
more largely speake the worde wyth-
out feare. Some there are whiche pre-
ache Christ of enuye and stryfe / and so-
me of good wyll / The one parte prea-
cheth Christ off stryfe / and no purely
supposynge to adde more aduersite to
my bondes. The wother parte of loue
because theyse that I am set to defende
the Gospell.

What thynge is thys? Notwithston-
dunge by all maner wayse / whether ye
be by occasion or off trueth / yet Christ
ys preached / and therefore I ioye / yee
and wyll ioye. For I knowe that thys
shalbe for my health / thowhe youre
prayer / and ministrynge of the spirite
of Iesu Christ / as I hertely loke for
and hope / that in nothyng I shalbe

To the 10 hillypyang.

ashamed/ but that with all confidence/
as alwayes in tymes past euē sonowe
Christ shalbe magnified in my body/
whether it be thowow lyfe/ or els deeth
for Christ is to me lyfe/ and deeth is to
me auantage.

If it chaunce me to liue in the fleshe/
that is to me frutfull for to worke and
what to chuse I wote not/ I am constrain-
ned of two thingis/ I desyre to be lowe-
sed/ and to be with Christ/ which thyn-
ge is best of al. Neuerthelesse to abyde
in the fleshe is moare nedefull for you
And this am I sure of/ that I shal aby-
de/ and with you all cōtinne: for the fur-
theraunce and loye of youre faith that
ye maye moare aboundantly reioyce in
Jesus Christ thowowe me / by my com-
myng to you agayne.

Only let youre cōuersacion be/ as ye
be cometh the gospel of Christ/ that
whether I come and se you or els be ab-
sent/ I maye yet heare off you/ that ye
cōtinne in one spirete: and in one soule
labouryng as we do to mayntayne the
fayth off the Gospel/ and in nothyng
fearyng youre aduersaries/ which is
to them a token of perdition and to you
a signe of healeth/ and that of god. For
unto you yt is geuen / that not only ye
shulde beleue on Christ/ but also suffre
for his sake / and haue even the same

The.ii. Chapter.

fyght whych ye sawe me haue and now
we heare of me.

The.ii. Chapter.



And yf there be amange
you eny cōsolaciō in Christ
yf there be eny comforta-
ble loue/ yf there be eny
fellowshippe of the spirete
yf there be eny cōpassiō
or mercy/ fulfill my loye that ye drawe
one waye/ haunyng one loue bepage of
one acorde/ and of one mynde/ that no
thinge be done thowowe strife or bayne
glory/ but in meknes of mynde. Let eo-
uery person thynke euery other man
better then him selfe/ so that ye cōsydre
euery man not what is in him selfe/ but
what in wother men.

Let the same mynde be in you the
which was in Christ Jesu. Which beys-
ge in the shape of god/ and thought yt
not robbery to be equal with god. Ne-
uerthelesse he made him selfe of no re-
putaciō/ and toke on hym the shape off
a seruaunte/ and became lyke vnto men
and was founde in his apparell as a mā
he humbled hym selfe and became obe-
dient vnto the deeth/ euen the deeth of
the crosse. Wherefore God hath exalted
hym/ and geuen hym a name aboue all hebre. ii. b
names/ that in the name of Jesus shul-
de euery knee bowe/ both of thingis in rois. xliij

To the Whilippians.

1sa. xlv. d heauē/and thynge in erth and thingis
buder erth/and that all tonges shulde
confesse that Iesus Christ is the loide
vnto the prayse of god the father. **I**

1. pet. iii. c Wherfore my dearly beloned as ye
haue alwayes obeyed/not whē I was
present only/but nowe moche more in
my absence / euen so performe youre
owne health with feare and tremblinge.
For it is god which worketh in you
both the wyll and also the dede / euen
off good wyll.

Do all thynge wythout murmure
ge and disputinge / that ye maye be fault-
lesse / and pure / and the sonnes of God
wythout rebuke in the myddes of a
crooked and a peruerse nation / amonge
whych se that ye shyne as lyghtes in
the worlde / holdynge fast the woordes of
lyfe vnto my reioyng in the daye of
Christ / that I haue not runne in bayne:
neither haue labored in bayne. yee and
though I be offered bype on youre sac-
rifice and youre seruyng of god in the
fayth. I reioyce and reioyce wyth you
all. For the same cause also / reioyce ye
and reioyce ye wyth me.

Act. xvi. b. I trust in the loide Iesus for to sende
Timotheus shortly vnto you / that I al-
so maye be off good comforte / when I
know what case ye stonde in. For I ha-
ue no mā that ys so lyke mynded to me

The.ii. Chapter.

whych wyth so pure affection careth
for youre matters. For all wotherseke
their owne / and not that whych is **1e. i. cor. xii. v**
Iesus Christis. ye know the proffe of him
howe that as a sonne with the father /
so with me bestowed he his labour apō
the gospel. I trust I to sende as so-
ne as I knowe howe yt wyll go wyth
me. I trust in the loide that I also my
sylfe shall come shortly.

D I supposed yt necessary to sende bro-
ther Epaphroditus vnto you: my com-
panion in labour / and felow labourer
your Apostle / and my minister at my
neede. For he longed after you and was
full of heuyness / because that ye had
herde saye that he shulde be sycke / and
no doute he was sycke / and that nye vnto
deeth / but god had mercy on him not
on him only / but on me also / lest I shulde
haue had sorowe upon sorowe.

I sent him therfore the diligentiar /
that when ye shulde se hym / ye myght
reioyce agayne / and I myght be the lesse
se sorowfull. Receaue hym therfore in
the loide with all gladnes / & make mo-
che of soche / because that for the worke
of Christ he went so farre / that he
was nye vnto deeth / & regarded not his
lyfe to fulfill that seruyce whych was
lackynge on youre parte towards me.

The.iii. Chapter.

To the Whilppang:



Mynne bretherne myne/te-
royce in the Lorde. It gre-
ueth me not to wyte the
bery same thyngis vnto
you. For to you yt is a sure
thyngis. Beware of dog-
ges/beware of enyl workers. Beware
off dissencion. For we are circumcision
which worshyppe god in the spirite/and
reioyce in Christ Jesu/and haue no con-
fidence in the fleshe / though I haue
wherof I myght reioyce in the fleshe/
If eny wother man thynkerh that he
hath wherof he myght trust in the fles-
he moche moare I / circumcysed the
eyght daye of the kynred of Israel/off
the tribe of Benjamin an Ebue boine
of the Ebueg/as concernynge the lawe
a pharisee/and as concernynge feruēt-
nes I persecuted the congregacion and
as touchynge the rightewesnes which
is in the lawe I was soche won as no
man coulde complayne on.

But the thyngis that were wyngyn-
ge vnto me I counted losse for Christes
sake. ye I thynke all thyngis but losse
for that excellent knowledgis sake off
Christ Jesu my lorde. For whom I haue
counted all thinge losse/ & do iudge the
but donge/that I might wyne Christ/
and might be fonde in him/not haupnge
myne owne rightewesnes which is of

The. iii. Chapter.

the lawe/But that which spryngeth of
the fayth which is in Christ. I mea the
rightewesnes which cometh of God
thorowe fayth in knowynge hym / and
the vertue of his resurrection/and the
fellowshyppe of his passiois/that I mi-
ght be conformable vnto his deeth yf
by eny meanes I myght attayne vnto
the resurrection from deeth.

Not as though I had all redy recea-
ued it/other were all redy perfect/but
I folowe/yf that I maye comprehend
that/wherin I am comprehended of Ch-
rist Jesu. Wierthe I counte not my alfe
that I haue gotten yt / but one thyng
I saye / I forget that whych ys behyn-
de me / and stretch my sylfe vnto thas
which is before me & preache vnto the
marke apointed/to obtayne the rewar-
de of the hye callinge of God in Christ
Jesu. Let vs therfore as many / as be
perfect be thus wylle mynded and yf ye
be wother wylle mynded/ I praye God
open euē thyng vnto you/ neuertheles-
se in that where vnto we are come/ let
vs procede by one rule / that we maye
be off one accorde.

D Bretherne folowe me / and loke on
them which walke euen/ so as ye haue
vs for an ensample. For many walke/ rom. xviii. c
(of whō I haue tolde you often/and now
we tell you weppynge) that they are the

To the Whilippyng.
 enemyes of the crosse of Christ whose
 ende is damnacion/whose god is their
 hely ad glozy to their shame/which are
 worldly mynded/But our conuersa-
 tion is in heuē/fro whence we loke for
 the saueour Jesus Christ/whych shall
 chaunge into another fassion our vile
 bodies/that they maye be fassioned ly-
 kt vnto his glorious body according to
 the workynge wherby he is able to sub-
 due all thyngis vnto him selfe. ¶

The. iij. Chapter.

Forfore brethren dearly be-
 loued and longed for my
 tope and croune/so conti-
 nue beloued in the lorde/
 I praye Euodius/ and be-
 seche Sintiches that they
 be of one accorde in the lorde. yee and
 I be seche the faithful yock felowe/hel-
 pe the wemē whych laboured with me
 in the Gospell/and with Clement also/
 and with wother my labour felowes/
 whose names are in the booke of lyfe.

✠ Reioyce in the lorde alwaye / and
 agayne I saye reioyce. Let your so-
 ftenes be known vnto al men/The lor-
 de ys euen at honde. Be not carefull/
 but in all thyngis shewe your peticio-
 on vnto god in prayer and supplicatio-
 with geuyng of thanks. And the pea-
 ce of god which passeth all vnderston-

The. iij. Chapter.
 bynge kepe your hertis / and myndis
 in Christ Jesu. ¶

Furthermore brethren: whatsoeuer
 thyngis are true/whatsoeuer thyngis
 are honest/whatsoeuer thyngis are iust
 whatsoeuer thyngis are pure/whatsoe-
 uer thyngis pertaine to lone/whatsoe-
 uer thyngis are of honest reporte / yf
 there be eny vertuous thyng: yf there
 be eny laudable thyng/ those same ha-
 ue ye in your mynde/ whych ye haue
 both learned and receaved / herde and
 also sene in me/ those thyngis do / and
 the god of peace shal be with you I re-
 ioysed in the lorde greatly/ that nowe
 at the last ye are reuined/ ad are wexed
 myndfull / of me agayne in that whe-
 rin ye were also myndfull / but ye lac-
 ked oportunitie. I speake not be cause
 of necessity: for I haue learned in wh-
 atsoeuer estate I am/ there with to be
 content. I can both cast doune my selfe
 I can also excede Every where/ and in
 all thyngis am instructed / both to be
 full and to be hongry: to haue plenty/
 and to suffre neede. I can do all thyngs
 thow the helpe of Crist/ which streng-
 theneth me. Not withondynge ye ha-
 ue wel done / that ye bare parte with
 me in my tribulacion.

ye of Whilippes knowe that in the
 begynnynge of the gospell/ when I de-
 2.1.1.

To the Whilippans,
 parted from Macedonia/no congrega-
 tion bore parte with me as concernyng
 ge geuyng and receayng but ye on-
 ly. for whē I was in Thessalonica / ye
 sent once / and afterwarde agayne / un-
 to my nedes: not that I desyre gyftes /
 but I desyre abundant frute on youre
 parte, I receaved all / and haue plentie
 I was euē filled after that I had recea-
 ued of Epaphroditus: that whych cam
 from you: an odour that smelleth swe-
 te a sacrifice accepted and plesant to
 God. My god fulfill all youre nedes
 thowhe bys gloriouse ryches in Iesu
 Christ.

Rom. xij. a

Unto God and oure father be pray-
 se for ever more Amen. Salute all the
 sayntis in Christ Iesu. The bretheren
 whych are wyth me grete you. All the
 sayntis salute you / and most of all
 they which are of the Empe-
 rours household. The gra-
 ce of oure lord Ie-
 su Christ be
 with you
 all.
 Amen.

Sent from Rome by Epaphroditus.

The Epistle of Paul / unto the Colossians.

The first Chapter.

In an Apostle of Iesu
 Christ by the will of god
 and brother Timotheus
 To the sayntis which are
 at Colossa / and bretheren
 that beleue in Christ.

Grace be with you and peace from god
 oure father / and from the lord Iesus
 Christ.

We geue thanks to god the father
 of oure lord Iesus Christ alwayes for
 you in oure prayers / sence we herde of
 youre fayth which ye haue in Crist Je-
 su: and of the loue which ye beare to all
 sayntis for the hopes sake whych ys
 layde vppon in store for you in heaue / of
 which hope ye haue herde by the true
 worde of the gospell / which is come vnto
 you / euen as yt is in to all the worl-
 de: and is frutfull as yt is amonge you /
 from the first daye in the whiche ye her-
 de of yt and had experience of the grace
 of god in the trueth / as ye learned of
 Epaphra oure deare felowe seruaunt /
 which is for you a faythful minister in
 Crist: which also declared vnto vs your
 re loue / whych ye haue in the spire etc.
 For this cause we also / sence the daye
 2. 1. 11.

To the Colossyans.

ye we herde of yt haue not ceased pray
fuge for you/ and desyringe that ye my
ght be fulfilled with the knowledge of
his will/ in all wisdom and spiritual un
derstandynge/ that ye might walke wor
thy of the lord in all thingis that plea
se: beyng frutfull in al good workis &
encreasynge in the knowledge of God
strengthened with al might/ thowhe his
glorious power/ vnto all patience/ and
longe sufferynge: with ioyfulness. I ge
uynge thankis vnto the father whych
hath made vs mete to be partakers
of the inheritaunce of sayntis in lyght
which hath deliuered vs frō the po
wer of darkness/ and hath translated vs
in to the kyngdome of his dere sonne/
in whō we haue redēpcion thowhe his
bloud/ that is to saye forgynnes of sin
nes/ which is the ymage of the inuisi
ble god/ fyrst begotē before all creatu
res for by hym were all thyngis crea
ted/ thyngis that are in heaue/ and thy
ngis that are in erth/ thyngis visibill: and
thyngis inuisibill/ whether they be ma
tester of lordshipp/ or other rule or power
All thyngis are creatyd by hym/ and in
hym and he is before all thyngis/ and in
hym all thyngis haue there beyng.

1. cor. xii. c.
Apo. i. b.

And he is the head of the body/ that
ys to wit of the congregacion: he ys the
begynnyng and fyrst begotē of the de

The .i. Chapter.

and that in all thyngis he myght haue
the preeminēce. For yt pleased the fa
ther that in hym shulde all fulnes dwell
and by him to reconcile all thinge vnto
hym selfe/ and to set at peace by hym
thowhe the bloud of his crosse both thin
gis in heauen and thyngis in erth.

And you whych were in tymes past
straungers and enymes/ be cause your
myndes were set in euyl (workes) hath
he nowe reconciled in the body of his
flethe thowhe deeth/ to make you ho
ly and soche as no man coulde cōplayne
on/ and with out fault in his owne sight/
yf ye cōtinue grounded and stablyshed
in the faith & be not moued awaye frō
the hope of the gospell: wherof ye ha
ue herde/ howe that it is preached and
ge all creatures: which are vnder hea
ue wherof I Paul am made a minister
D Nowe Ioye I in my passiōs which I
suffre for you/ & fulfill that which is be
hynde of the afflictions of Crist in my
flethe for his boddis sake/ which ys
the congregacion/ wherof am I made
a minister accordynge to the ordinaūce
of god / whych ordinaunce was genen
me vnto you warde/ to fulfill the wor
de of god: that mystery hyd sence the
worlde began/ and sence the begynny
ng of generations But nowe ys ope
ned to his sayntis/ to whom god wolde
L. i. ii.

To the Colossians.

make known the glorious riches of
his mystery amonge the gentyls: which
riches is Christ in you/ the hope of glo-
ry/ wher we preach warnynge all men/
and teachynge all men in all wisdom/ to
make all men parfayt in Christ Iesu/
wherin I also labour and stryue/ euen
as farforth as his workynge worketh
in me myghtely. The. ii. Chapter.



Do not let any man take his
praise of you/ for ye are
full of wisdom/ and for as many as haue
not seen my parson in the
fleshe: that theyr hertes
myght be comforted and knit to gether
in loue/ and in all riches of full under-
standynge/ for to knowe the mystery of
God the father and of Christ in who are
hid all the treasures of wisdom and kno-
ledge/ This I saye lest any man synde
begyle you wth entysynge wordes.
For though I be absent in the fleshe/
yet am I present with you in the spire/
reioyng & beholdinge the order that
ye kepe & youre stedfast fayth in Christ
As ye haue therfore receaued Christ Je-
su the lord/ eue so walke robed and byt
in him/ and stedfast in the fayth/ as ye
haue learned/ and therein be plenteous
in geuyng thankes.

✠ Beware lest any mā come and spoyle

The. ii. Chapter.

se you thow we philosophy and disceat/
full banitie/ thow we the traditions of
men: and ordinacions after the worlde/
and not after Christ. For in him dwelleth
all the fulnes of the godhed boddyly/
and ye are full in him/ which is the head
of all rule and power/ in who also ye are
circumcised wth circumcysion made
with out hondis: by puttyng of the sin-
full boddy of the fleshe thow the cir-
cumcision that ys in Christ/ In that ye
are buried with him thow we baptim/
in who ye are also risen agayne thow
we sayth/ that is wrought by the opera-
tion of god which rayled him fro death

And hath with hym quickened you
also which were dead in sinne and in the
bndicition of youre fleshe: and hath
forgiuen vs oure trespasses: And hath
put out the obligation that was aga-
ynst vs/ made in the lawe write/ and that
hath he taken out of the waye/ and hath
fastened yt on his crosse/ and hath spo-
red rule and power/ and hath made a shew
of them openly: and hath triumphed
ouer them in hys owne persone.

Let no man therfore trouble youce
consciencis aboute meate and drynke/ or
for pece off an holy daye/ as the holy
daye of the newe moone or of the saboth
daye which are nothig but shadowes
of thyngis to come/ but the body ys in
2. i. iii.

1. cor. 13. 13.

mat. xxiii. Christ. Let no mā make you shote at a
 wronge make/which after his owne
 ymaginacion/walketh in the humble-
 nes and holynes off angels / thyngis
 which he neuer sawe / causelle putt up
 pe with his fleschly mynde / and holdeth
 not the head / wherof al the body by io-
 yntis and couples receaueth nourishmet
 and is knes to gether / and encreaseth wi-
 th the increasyng that cometh of god.

Wherfore yf ye be dead with Christ
 from doctrine of the worlde : why as
 though ye yet liued in the worlde / are
 ye ledde with tradicions of the that sa-
 ye : Touche not / Tast not / Handle not
 which all petyll the wpyth the bysnyge off
 them / and are after the comaundmen-
 tis / and wottryng of men : which thingis
 haue the similitude of wisdom in chosen
 holynes / and humblenes / and in that
 they spare not the body / and do the fles
 the no worshippe vnto his nede.

The. iii. Chapter. ✠

If ye be then ryssen agayne
 with Crist like those thin-
 gis which are aboue / whe-
 re Christ sitteth on the ry-
 ght honde of god Set your
 re affection on thyngis
 that are aboue / and not on thyngis whi-
 ch are on the erth. For ye are dead / and
 youre lyfe ys hid wpyth Christ in god.

The. vii. Chapter.

When Christ whych ys oure lyfe shall
 shewe hym sylfe / then shal ye also ape-
 re with hym in glory. ✠

Mortifye therfore youre members Ephe. v. 8
 which are on the erth / fornicacion / br-
 clenness / vnnaturall lust / euyl concupis-
 cence / and couetousnes which is wor-
 shippyng of ydols : for which thyngis
 takis the wrath of god faileth on the
 children of vnbelleue. In which thingis
 ye walked once / when ye liued in them

But now we put ye also awaye from Rom. vii
 you all thyngis / wrath / fearnes / mali-
 ciousnes / cursed speakinge / althyspea Ebre. xii
 kyng out of youre mouthes. 2. ye not
 one to another / seinge that ye haue put
 of the olde man with his workis / and
 haue put on the new / which ys renued
 in knowledge of god / after the ymage
 of hym that made hym / where ys ne-
 ther greke nor iewe / circumcision nor
 vncircumcision / Barbarous or Scythas
 bonde or fre : But Christe ys all in all
 thynges.

✠ Nowe therfore as elect of god / ho Ephe. i. 4
 ly and beloued / put out tender mercye /
 kindnes / humblenes of mynde / meknes /
 longe sufferynge / forbearynge one ano-
 ther / and forgyng one another (yf
 eny man haue a quarrell to another)
 As Christ forgane you / euen so do ye.
 Aboue all these thyngis / put on loue

To the Colossians.

which is the bonde of perfectnes/and
the peace of god rule in youre hertes/
so the which peace ye are called in one
body and se that ye be thankfull.

Let the worde of god dwell in you
plēteously in al wisdom. Teache and ex-
horte youre owne selues / in psalmes/
and hymnes/and spirital songes which
haue fauour with the synginge in you-
re hertis to the lord. And all thyngis
(whatsoener ye do in worde or dede) do
in the name of the lord Jesu/geuyng
thankis to god the father by hym. ¶

1.co1.2.8

Ephē.6.e

1.Wc.11.a

Ephē.6.a

Ephē.6.a

Tit.11.c

1.Wc.11.c

Ephē.6.b

Rom.11

Wives submit youre selues vnto you
re owne husbandis/as yt is comely in
the lord. Husbandis loue youre wyues
and be not bitter vnto the. Childre obey
your fathers and mothers/in all thyng-
is/for that ys welpleasyng vnto the
lord. Fathers rate not youre children
lest they be off desperate mynde. Ser-
uantis be obedient vnto youre bodily
masters in all thingis: not with eye ser-
uice as men pleasers/ but in synglenes
of herte fearyng god. And whatsoe-
uer ye do / do yt hertely as though ye
did it to the lord/ & not vnto me/ remē-
byng that of the lord ye shal receaue
the rewarde of inheritaunce/ for ye ser-
ue the lord Christ. But he that doth
wryng / shall receaue for the wryng
that he hath done: for there ys no res

The.111.Chapter.

pect off persons: ye masters do vnto
your seruantis that whych ys iust and
egall remembryng that ye haue also a
master in heauen. The.111.Chapter.



Continue in prayer and wa-
tch in the same with thank-
his geuyng / prayng al-
so for vs that god open vnto
to vs the doore of biteraun-
ce / that we maye speake
the misery of christ (wherfore I am in
bōdis) that I maye bitter yt/as yt becom-
meth me to speake. Walke wisely to the
that are with out/ and redeme the tyme
Let youre speache alwaye haue fauour
be with yt/and be salted / that ye maye
knowe howe to answer eneryman.

The deare brother Tychicos shall tell
you of al my busynes/ which is a faith-
full minister/ and fellowe seruant in the
lord/ whom I haue sent vnto you for
the same purpose / that he myght knowe
we howe ye do/ and myght confort you
re hertis/ with one Onesimus a faith-
full and beleued brother/ which is one
of you. They shal shewe you of all thin-
gis which are adoyng here.

Aristarchus my prison fellowe salu-
teth you / And Marcus Barnabas ys
syters sonne: off whom ye receaued
commandementis: yf he come vnto
you receaue hym and Iesus whych ys

To the Colossians.

called Justus/which are of the circum-
cision. These only are my work felo-
wes into the kyngdom of god/whych
were into my consolacion. Epaphras
the seruant of Christ/whych ys one of
you/saluteth you/and all wayes labo-
reth feruently for you in prayers that
ye maye stonde perfet / and full in all
that ys the wyll of God. I beare hym
recorde that he hath a feruent mynde
toward you/and toward the of Lao-
dicia and the of Hierapolis. Weare Lu-
cas the phisicion greeteth you/and De-
mas. Saluteth the brethre whych are
of Laodicia/and salute Nymphas / and
the congregacion which is in his house
And whē the pistle is read of you / ma-
ke that yt be read in the congregacion/
of the Laodicians also: and that ye ly-
kewyse redethe epistle off Laodicia.
And saye to Archippus / Take hede to
thyne office that thou hast re-
ceaved in the lorde/that thou
fulfyllit The salutacion by
the honde of me Paul.

Remember my bondes

Grace be
with you/Amen.

Sent from Rome by Tychi-
cus and Onesimus.

The fyrst Pistle of Paul to the Thessalonians.

The fyrst Chapter.

Paul/Silvanus/ and Timo-
theus.



Unto the congregacion
of the Thessalonians/in god
the father/and in the lorde
Jesus Christ.

Grace be with you/ and peace from
god our father/and from the lorde Je-
sus Christ.

We geue God thankis all waye for
you al/ makinge mention of you in ou-
re prayers without ceasinge / and call
to remembrance youre worke in the
faythe/and laboure in loue and perseue-
raunce in the hope of our lorde Jesus
Christ/in the sight of God our father
For because we knowe brethre beloued
of god/howe that ye are electe for ou-
re gospel can not vnto you in worde on-
ly/but also in power/and also in the ho-
ly goost and in moche certaynte/as ye
knowe howe that we behaued oure sel-
ues amonge you/for youre sakes.

And ye folowed vs/ and the lorde/
and receaved the worde in moche afflic-
cion/with ioye of the holy goost: so that
ye were an ensample to all that beleue
in Macedonia/ and Achata. For from

To the Thessalonians. I.
 You sounded out the word of the lorde
 not in Macedonia and in Achaia only
 but your faith also which ye have in
 to god spied her selfe abroad in al quar-
 ters/so greatly that it needeth not vs to
 speake any thyng at all: for they them-
 selues shewe of you what manner of en-
 tryng in we had vnto you/and howe ye
 turned to god fro ymage to seruice
 the liuynge and true god/and for to lo-
 ke for his sonne from heauen whom he
 rayled from death: I mean Iesus X
 which deliuereth vs fro wrath to come

The. ij. Chapter.

NO as ye your selues bre-
 thren knowe of our en-
 traunce in vnto you/ howe
 that yt was not in baynet
 but enē after that we had
 suffered before and were
 shamefully entreated at Philippios (as
 ye wel knowe) the were we bolde in ou-
 re god to speake vnto you the gospel
 of god/with moche stryng. Our ex-
 hortacion was not to bynge you to es-
 tour/ nor yet to byclennes nether was
 yt wyth gyle: but as we were allowed
 of God/that the gospel shoulde be com-
 mytted vnto vs: enē so we speake/not
 as though we entēded to please men/
 but God/ which trieth our herres.
 Nether was our conuersacion at any

The. iij. Chapter.
 tyme wyth flatteryng wordes (as ye
 wel knowe) nether in cloked couetous-
 nes/ God is recorde: nether sought we
 playse off men/nether off you/ nor yet
 off any wother/ when we myght haue
 bene chargeable / as the apostles off
 Christ: but we were tender amōge you
 enē as a noyse choiceth her childre/
 so was our affection toward you: our
 re goode will was to haue dealte vnto
 you not the gospel of God only but also
 our owne soules/ because ye were de-
 are vnto vs. X ye remēber brethren ou-
 re laboure and trauayle for we labored Act. xx. 9.
 daye and nyght/ because we wolde not
 be greuous vnto any of you/ and pre- 1. cor. iij. 6.
 ched you the gospel of god/ ye are wit- 1. Thess. ij.
 nesses/ & so is god/ howe holply & iustly
 ly (that noman coulde blame vs) we be-
 haued our selues amōge you that be-
 lieue/as ye knowe howe that we expos-
 ted and cōforted/and brought euery one
 of you/as a father his childre/that ye
 wolde walke worthy of the lorde which
 hath called you vnto his kingdō & glōry
 For this cause thake we god without
 ceasynge because that when ye recea-
 ued of vs the worde wherewith god was
 preached/ye receaued it not as the wor-
 de of mē: but enē as yt was in dede/the
 worde off god/ whych worketh in you
 that beleue. X for ye brethren discolor

To the Thessalonians.

We the congregations of god in Iewy
whych are in Christ Jesu / for ye haue
suffered lyke thynge of youre kynne
as we oure selues haue suffered of the
Jewes / which as they kylled the lorde
Jesu and their owne prophetis / euē so
haue they persecuted vs / and God they
please not / and are contrary to all mē: and
forbid vs to preache vnto the gentyls
that they might be saued / to fulfill the
ir synnes / For the wrath of God ys co-
me on them / euen to the vtmost.

For as moch brethre as we are kept
fro you for a season / as concerninge the
bodily presence but not in the herte we
enforced the more to se you personally
with great desyre / and therfore we wol-
de haue come vnto you / I Paul once
and agayne / but Sata withstode vs for
what is oure hope or ioye / or crowne of
reioysynge? are not ye yt in the presen-
ce of oure lorde Jesu Christ at his co-
minge? yes ye are oure glorie and ioye

The.iiij. Chapter.

Therefore sith we coulde no
lenger forbear / yt plea-
sed vs to remayne at A-
thens alone / and sent Ti-
motheus oure brother and
minister of god / and oure
laboure felowe in the gospell of Christ
to stablish the you / and to comforte you

The.iii. Chapter.

thow oure fayth / that no man shoulde
be moued in these afflictions. For ye
your selues knowe that we are euen
apoynted there vnto. For verely wher
I was with you I tolde you before that
we shoulde suffer tribulacion euen as ye
cam to passe / and as ye knowe / For this
cause / whē I coulde no longer forbear
I sent that I myght haue knowledge
of your fayth / lest haply the tempter
had tempted you / and that oure labours
had bene bestowed in vayne.

Nowe lately when Timotheus came
from you vnto vs / and declared to vs
your fayth / and your loue / and howe
that ye haue good remembraunce off vs
allwayes / desyringe to se vs / as we de-
syre to se you / Therefore brethren had I
consolacion in you in all oure aduersite
and necessite through your fayth. For
nowe are we aloue yf ye stode stedfast
in the Lorde. For what thankis can we
recōpence to god agayne for you / ouer
al the ioye that we ioye for your sake
before oure god / whyle we nyght and
daye praye excedyngly that we myght
se you presently / and myghtfuly that
which is lackynge in your fayth.

God him selfe oure father / & oure lord
Jesu Christ gyde oure iorney vnto
you / and the lorde increace you / and make
you flowe ouer in loue one towards
an other.

Act. xvi. a.

To the Thessalonians. I.
 Another / & towarde all men / euē as we
 do towarde you to stablyſhe youte her-
 in that they myght be without ought
 to be cōplained on / in holynes before
 god our father / at the cōmyng of our
 lord Jesus Christ / with all his sayngs

The. iiii. Chapter. ✠

Uthermore / we beseeche
 you brethren / & exhorte you
 in the lord Jesus / that ye
 increace more & more / euē
 as ye haue receaued of vs
 howe ye ought to walke &
 to please God . ye remember what cō-
 mandmentis we gaue you in the na-
 me of the Lord Jesus . For this is the
 will of God / whych is youre sanctify-
 inge that ye shulde abstayne from for-
 nicacion / that euery one of you shulde
 knowe howe to kepe his bessel in san-
 ctifyng & honoure / & not in the lust
 of concupiscēce / as do the heithē which
 knowe not god / that no mā go beynde
 & defraude his brother in bargayny-
 ge / be cause the lord is a venger of all
 suche thingis as we tolde you before tyme
 / & testified vnto you . For god hath
 not called vs vnto vncleannes / but vnto
 sanctifyng . Wherefore that despiseth
 despiseth not man / but god which hath
 sent his holy spirete amonge you .

But as touchyng brotherly loue ye

Rom. xii. a
 Ephe. v. d

The. iiii. Chapter

mede not that I wyte vnto you . For ye Ioh. xii. d
 are taught of god to loue one another . And. xv. b.
 ye & that thynge berely ye do vnto all I. Ioh. ii. b.
 brethren / which are thowd wout all place And. iiii. d
 C donia . We beseeche you brethren that ye
 increace more & more / & that ye stu-
 dy to be quyet / & to medle with youre
 owne busines / & to worke with youte
 owne hondes / as we cōmanded you /
 that ye maye behaue youre selues ho-
 nestly towarde thē that are without &
 that nothyng be lackyng vnto you .

✠ I wolde not brethren haue you igno-
 rant as concernyng them which are
 fallen aslepe / that ye sorowe not as wo-
 ther do which haue no hope . For yf we
 beleue that Jesus dyed & rose agayne
 euē so then also which slepe by Jesus /
 will god bryng agayne with him And
 this saye we vnto you in the worde of
 the lord / that we which lyue & are re-
 maynyng in the cōmyng of the lord
 shal not come ette they which slepe . For
 the lord him selfe shal descēde fro hea-
 uen wpyth a shute and the voyce off the I. cor. xv. d
 archangyll / & trompe of god . And the
 dead in Christ shal aryse fyrst / then shal
 all we which lyue & remayne be caught
 vppe with them also in the cloudes to
 mete the lord in the ayer . And so shall
 we euer be wpyth the lord . Wherefore
 comfort youre selues one another with

Am. ii.

To the Thessalonians. i.
these wordes. ¶ The. v. Chapter.



C In the tymes / and seasons
brethre ye haue no neede th
at I write vnto you / for ye
yours selues knowe par
fectly that the daye of the
lorde shall come euen as a
th. pet. ii. c these in the nyght. Whē they shall saye
Apo. ii. a. peace & no danger / then cometh on the
And. x. b. c. sode destruccio / as the traualyng of a
woma with chyld / & they shall not sca
pe. But ye brethre are not in darcknes
that that daye shulde come on you as it
were a thefe. ¶ Ye are al the chyldre of
light & the chyldre of the daye / we are
not of the nyght nether of darcknes.

Therefore let vs not slepe as w wothe
er but let vs watch & be sober for they
that slepe / slepe in the night & they th
at be dronke / are dronke in the nyght /
Esa. li. c. But let vs which are of the daye be sa
Eph. vi. c. ber / armed with the brest plate of faith
& loue / & with hope of healt has an hel
met. for god hath not apoynted vs vnto
to wrath / but to obtayne healt by the
meanes of oure lorde Iesus christ which
dyed for vs / that whither we wake or
slepe we shulde lye together with him
wherefore comforte youre selues toge
ther & edifie one another eue as ye do
we beseeche you brethre that ye knowe
we the which laboure amōge you / and

The. v. Chapter.

haue the ouersight of you in the lorde &
geue you exhortacion / that ye haue the
the more in loue. for their workis sake
and be at peace with the. ¶ We besye
you brethren warne them that are vnr
uly / comforte the feble mynd / for bea
re the weake haue continuall partice to
warde all me. Se that none receiue puer. x. b. c.
euill for euill vnto any man / but euer rom. xii. d.
folowe that which is good both among. i. pet. iii. b.
ge youre selues / & to all men. Reioyce eccl. x. b. c.
euer / praye continually / in all thyngis luc. x. b. c.
geue thankis / for thys ys the wyll of
God in Christ Iesu towarde you.

D Quenche not the spirete / despise not
propheyinge / examen all thingis. ke
pe that which is good abstayne fro all
suspicious thinge. The very god of pea
ce sanctifye you thowout. And I pra
ye God that youre whole spirete soule
and body be kept faultlesse vnto the co
mpunge off oure lorde Iesus Christ. ¶
faithfull is he which called you which i. cor. i. b.
wyll also do yt. Brethren / praye for vs
Greete all the brethre with an holy kys
se / I charge you in the lorde that thys
pistle be redde vnto all the wholl bre
thren. The grace off the Lorde Iesus
Christ be wth you. Amen.

The first pistle vnto the Thessalo
nians wyrtten from Athens.
¶ In. iii.

The Seconde Epistle of Paul to the Thessalonians.

The fyrst Chapter.



Paul/Silvanus/and Timo-
theus. Vnto the cōgrega-
tion of the Thessalonians
whych are in God oure
father/and in the Lorde
Jesus Christ.

Grace be wyth you and peace from
God oure father/ and from the Lorde
Jesus Christ.

We are bounde to thāke god alwayes
for you brethre as it is mete because th
at youre fapth groweth credyngly/e
euerp one of you swymmeth in loue to
warde another betwene youre selues/
so that we reioyce of you in the congre-
gacions of god ouer youre paciēce and
faith in all youre persecutions and tri-
bulaciōs that ye suffre whych is a tokē
of the rightewes iudgemēt of god: that
ye are cōfited worthy of the kyngdō of
god/for which ye also suffre. It is bere
by a rightewes thynge with god to re-
cōpence tribulaciō to thē that trouble
you/and to you whych are troubled rest
with vs/whē the lorde Jesus shall she-
we him alse frō heuē with his myghty
angels in flaminge fyre/renderinge
vengeaunce vnto them that knowe not

The.ii. Chapter.

God/and to them that obeye not vnto
the gospell of oure lorde Jesus Christ
whych shalbe punnyshed wth euerla-
stynge damnacion/ from the presence
of the lorde/also from the glory of his
power/when he shall come to be glori-
fied in his sayntis/and to be made mar-
uelous in all them that beleue/ be cau-
se oure testymonye that we had vnto
you / was beleued euen the same daye
that we preached it. Wherfore we pra-
ye allwayes for you that oure god ma-
ke you worthy of the callinge/and ful-
fyll all delectacion of goodnes/ and the
worke off fapth wth power/ that the
name of oure lorde Jesus Christ maye
be glorified in you/and ye in him/tho-
rowe the grace off oure God / and off
the lorde Jesus Christ.

The.ii. Chapter. ✠



W e beseeche you brethre by
the cōmynge off oure lor-
de Jesu Christ/ and in that
we shall assemble vnto hē
that ye be not sondenly
moued frō youre mynde/
and be not troubled/nether by spirete/
nether by wordes / nor yet by letter/
whych shulde seme to come from vs/as
though the daye of Christ were at hōde
Let no mā deceaue you by eny meanes
for the lorde cōmety not/excepte there
Al m.iii.

Ephe. v. v

To the Thessalonians. ii.

come a departing first / & that that syn-
ful mā be opened the sonne of perdition
which is an aduersarie / and is exalted
aboue all that is called God / or that is
worshipped / so that he shal sit in the se-
ple of god / & shewe him selfe as god.

Remember ye not / that when I was
yet wth you / I tolde you these thyn-
ges / & now ye knowe what withhol-
deth / & that he myght be vttered at
his tyme. For alcedy the mistery of ini-
quitie worketh. Only he that holdeth /
let hym nowe holde / but yll yt be taken
out of the waye / & then shall that wic-
ked be vttered / whō the lord shal con-
sume with the spirete of his mouth / & shal
destroye with the apparēce of his
comynge. ¶ Euen hym whose comyn-
ge is by the workynge of Satan / with
all yinge power / sygnes and w^oders /
and in all deceauableness of brighte-
wesnes / amonge them that perill he / be-
cause they haue not receaued the loue
of the trouth / that they might haue be-
ne saued. And therefore god shal sende
them stronge delusion / that they shulde
beleue lyes / that all they myght be dā-
ned whych beleued not the trouth / but
had pleasure in brightewesnes.

We are bounde to geue thākis alwa-
ye to God for you brethren beloued of
the lord / for because that god hath frō

The. iiii. Chapter.

the begynnynge chosen you to health /
thorow sanctifyinge of the spirete And
thorow beleynge the trouth / where
unto be called you by oure gospell / to
obrayne the glory that cometh of oure
lorde Jesu Christ.

¶ Therefore brethren stande fast &
keepe the ordinaciōs which ye haue le-
arned / whether yt were by oure prea-
chyng / or by oure pistle / Our Lord
Jesu Christ hym selfe / and god oure fa-
ther / which hath loued vs / & hath ge-
uen vs euerlastynge consolacion / and
goode hope thorow grace / comforte
yours hertis / and stablish the you in all
sayinge / and godde doynge.

The. v. Chapter.

¶ Furthermore brethren pra-
ye for vs / that the worde
of god maye haue fre pas-
sage / and be glorified / as
it is with you / & that we
maye be deliuered from
unreasonable & euill men. For all men
haue not fayth. But the lord is faith-
full / which shall stablish the you / and kee-
pe you from euill. We haue confiden-
ce thorow the lord to you warde / that
ye both do / and wyl do / that which we
commaunde you. And the Lord gyde
yours hertis vnto the loue of god / and
patience of Christ.

To the Thessalonians. ii.

We require you brethren in the name
of our lord Jesus Christ / that ye with
drawe your selves fro every brother
that walketh inordinately / and not after
the institucio which ye receaved of vs.
ye your selves knowe howe ye ought
to folow vs. For we behaned not oure
selves inordinately amonge you / neither

Actu. xx. g. toke we breed off any man for nought /
1. cor. iii. c. but wrought with labour and traunyle
1. thess. ii. b. byght & daye / because we wolde not be
greuous to any of you not but that we
had auctoritie / but to make oure selves
an ensample vnto you to folowe vs.
For when we where with you / this we
warned you of / that yf there were any
whych wolde not worke / that the sa-
me shulde not eate.

We haue herde saye no dout that there
are some whych walke amonge you
inordinately / & worke not at all / but are
belybodies. Them that are soche / we
commaunde & exhorte in the name of our
lord Jesus Christe / that they worke
with quyetnes / & eate their breed. Bre-
thren be not weary in well doynge / If
any man obey not oure sayngis / sende
vs worde of him by a letter and haue no
companye wyth him / that he maye be a-
shamed / and count him not as an enemy
but warne him as a brother.

The very Lord of peace geue you

Unto Timothe. i.

peace alwayes by all meanes / The lord
be with you all. The salutaio of me
Paul with myne owne hande. This is
the token in every pistle / So I wyte.
The grace of our lord Jesus be with
you all / Amen.

Sent from Attens.

The First Pistle of Paul vnto Timotheus

The first Chapter.



Paul an Apostle of Jesus
Christ / by the commaunde-
ment of god our sauoure
and of the lord Jesus Ch-
rist / which is our hope.

Unto Timothee bys na-
turall soune in the fapth.

Grace / mercy and peace fro god our
father / and from the lord Jesus Christ.

As I besought the to abyde still in
Ephesus when I departed into Grece. actu. xvi. g.
donia / euē so do / that thou warne some
that they teache no nother wyse / nei-
ther geue hede to fables and genealo-
gies / which are endlesse / and breede dou-
tes / more then godly edyfyinge which
is by fapth. For the ende of the comma-
ndement is loue that cometh of a pure

Unto Timothee. f.

herte/and of a goode conscience/and of
fayth vnfayned/fro the which thingis
some haue erred and haue turned vnto
bapne iangelynge/be cause they wolde
be doctours in the scripture/and yet vn-
derstande not what they speake/nether
wherof they asserme.

2oth. vii. c

✠ We knowe that the lawe is good
yfa man ble yt lawfully vnderstandin-
ge this/howe that the lawe is not ge-
uen vnto a righteous mā/but vnto the
vnrightheous and disobediēt to the br-
godly & to synners/to vnholp and vncl-
an:to murtherers of fathers & murthe-
rers of mothers/to manquellars and
whormogers/to thē that defyle them-
selues with mankynde/to mētrealers
to lyars/and to perjured/and so forth yf
there be eny wother thyng that is co-
trary to holisome doctryne accordynge
to the glorious gospel of the holy god
which gospel is comitted vnto me.

And I thanke hym that hath made
me strōge in Christ Jesu oure lord/for
he counted me true/and put me in offi-
ce / when before I was a blasphemar/
and a persecuter/and a tyrant/Neuer-
thelesse I obteyned mercy because I
dyd yt ignorantly in vbelese/ But the
grace off oure lord was more abun-
dant/wyth fayth and loue/ whych ys
in Christ Jesu. ✠

The. ii. Chapter.

✠ This is a true sayinge/and by all
meanes worthy to be receaued/that ch-
rist Jesus ca into the world to saue syn Mat. ix. b
ners/of whō I am chefe/ Notwithstō. Mar. ii. c.
dynge vnto me was mercy geuen/that
Jesus Christ shulde fyrst shewe on me
all longe paciēce/vnto the ensample of
them which shal in tyme to come bele-
ue on hym eternall lyfe / So then vnto
god/kyng euerlastynge immortal/in-
uisible/and wyl only/ be honoure and
praple for euer and euer. Amen. ✠

This cōmaundemēt comyt I vnto
the/sonne Timotheus / accordynge to
the prophelles which in tyme past we-
re propheled of the that thou in them
shuldest fyght a good fyght / haupnge
fayth and good conscience / which some
haue put awaye from them/and as con-
cernynge faich haue made shipwacke/
Off whose nōunbre is Hyppeneus and
Alexāder/ which I haue deliuered vnto
Satan / that they myght be taught
not to blaspheme.

The. ii. Chapter. ✠



Exhorte therfore that a-
boue all thyngis prayers
supplications/petitions/
and genynge off thankis/
be had for all men/for kyn-
gis/and for all that are in
preeminēce/that we maye lue a quyes

Unto Timothee. f.

and a pealable lyfe / in all godlynes ad
honestie / for that is good ad accepted
in the syght of god oure sauoure whi-
ch wolde haue all men saued / and to co-
me vnto the knowledge off the truethe /
for there is one god / ad one mediator
bitwene god & man / which is the man
Christ Jesus / whych gaue hyr sylfe a
ransom for all men / that yt shulde be
preached at hys tyme / where vnto I
am apoynted a preacher / and an apostle
(I tell the truethe in Christ / and I
not) be ynge the teacher of the gentyls
in fayth and beritie. R

I woll therfore that the men praye
every where / lyf tyng by purc hondes
without wyth or arguynge. 2. ph wyle
also the women that they araye them
selues in manerly aparel with shafst-
nes / & honest behauour / not with boy-
dyed heare / other golde / or pearles / or
costly araye / but with suche as becom-

meth wemē that professe the worship-
pyng of God thow we good workes /

Let the woman learne in silence wylh
all subieccion. I suffre not a woman to
teache / nerher to haue auctorite ouer
a mā / but for to be in silence. For Adam
was first formed / & then Eue. Also Adā
was not deceaued / but the woman was
deceaued / & was in trasgressiō. Now
thōdyng they shalbe saued thow we

The. iii. Chapter.

bearyng of chylde / yf they cōtinue in
the faith ad in loue / ad in sanctifyng.

The. iij. Chapter.



This is a true sayng / yf a
mā couet the office of a bis-
hope / he desyreth a good
work. yee and a bis hope
must be faultles / the hus-
band of one wyfe / sober / off
honest behauour / honestly aparellled
harderous / apt to teache / not drunken
no fighter / not genē to filthyl lucre / but
gentle / abhorrynge fightyng / abhor-
rynge coueteousnes / and won that ru-
leth hys owne housse honestly / haupn-
ge chyliden vnder obedience / wylh all
honestie. For yf a man cannot rule hys
owne housse / howe shall he care for the
congregation of god? He maye not be
a yonge man / lest he swell and faule in
to the iudgement of the euyl speaker.
He must also be wel reported of amon-
ge them which are without fowt / lest
he fall into rebuke / ad into the snare of
the euyl speaker.

2. ph wyle must the deacons be honest
not double tonged / not geuen vnto mo-
che dyspnyng / nerher vnto fylthyl lu-
cre / but haupnge the mystry of the fa-
yth in pure cōscience. And let the sps
be proued / and then let them mynistre
yf they be founde faultles.

Unto Timothee. i.

¶ Even so must their wyues be honest & not euill speakers/ But sober/ & faithfull in all thyngis/ Let the dyacons be the husbandis of one wyfe and such as rule their chyldren wel/ and their owne householdes. For they that minister wel get themselves good degre/ and greate libertie in the faith/ which is in Christ Jesu. These thyngis wyte I vnto the trustinge to come shortly vnto the. And yf I come not/ that thou mayst yet haue knowledge howe thou oughtest to behaue thy selfe in the house of God/ which is the congregacion of the liuyng God. The pyllar & grounde of truelyth and wythout naye gret is the mystery of godlynes. God was shewed in the fleshe/ was iustified in the spiret/ was sene of angels/ was preached vnto the gentylis/ was beleued on in erth/ and receaued bype in glory.

The. iij. Chapter.

¶ The spiret speaketh vnto the church by that in the latter tymes some shall departe fro the faith/ & shal geue heed vnto spirytes of erreure/ and dyuelyshe doctrine of the whych speake false thow we ypcrysyte/ and haue their consciences marked wth an hot yron for bydding to mary/ and commaundynge to abstayne fro meates

¶ 1. Tim. iii. a
¶ 1. Pet. iii.
¶ Jude. i. f.



The. iij. Chapter.

which god hath created to be receaued with geuyng thankis/ of them which beleue: and haue knowen the truelyth for all the creatures of God are good/ and nothyng to be refused: yf yt be receaued with thankis geuyng/ for yt is sanctified by the worde of god/ and praye/ yf thou shalt put the brethren in remembraunce off these thynges/ thou shalt be a good mynister of Jesu Christ. ¶ 1. Tim. iii. b
which hast bene nourished bype in the Try. iij. c.
wordes off sayth: and good doctrine/ whych doctrine thou hast continually folowed. But cast awaye vngodly and olde wyues fables.

¶ Exerce thy selfe vnto godlines for bodely exerce. prospereth ytell: But godlines ys good vnto all thyngis/ as a thyng whych hath promys of the lyfe that is nowe/ & of the lyfe to come. This is a sure sayng/ and of al parties worthy to be receaued for therfore we laboure & suffer rebuke/ because we beleue in the liuyng god which is the sauoure of al men: but specially of those that beleue. Suche thyngis commaunde and teache. Let no man despyse thy youth but be vnto them that beleue an ensample/ in worde/ in conuersacion/ in loue/ in spirete/ in fayth/ and in purenes. ¶ Till I come geue attendaunce to redyng/ to exhortacion/ and to doctrine. ¶ 1. Tim. i.

Unto Tymothee.

Despyle not the gyfte that ys in thet
which was geue the thow prophete
ad with lepyng out of the bondes of an
elder. These thingis exerceyse ad geue
thy selfe vnto thet / that all men maye se
howe thou proffest. Take hede vnto
thy selfe ad vnto learyng / ad cotinue
therin. For if thou shalt so w thou shalt
saue thy selfe / and them that heare the

The. v. Chapter.

De buke not an elder / but
exhorthe hym as a father /
and the yonge men as bre-
thren / the elder women as
mothers: the yonge as sy-
sters / with al purenes ho-
noure widowes which are true wydo-
wes / yf eny wydowe haue chyliden or
neues / let the learne fyrst to rule their
owne houses godly / and to recopence
their elders. For that ys good ad acce-
prable before God. She that ys a very
wydowe / and friendlesse / putreth her
trust in god: ad continueth in supplica-
tion ad prayer nyght ad daye / but she
that lyueth in pleasure / is wad euē yet
a lyue. And such the thynge comande /
that they maye be without fault: yf the
re be eny that prouyde not for hyr
owne / ad namly for the of his househol-
de the same denyeth the fayth: and ys
worse then an infydele.

The. v. Chapter.

Let no wydowe be chosen vnder the
scowere olde / ad soche a wone as was
the wyle of one man / ad well reported
of in good workes / yf she haue no re-
sed chyliden / yf she haue bene liberaill
to straungers / yf she haue washed the
sayntis fete / yf she haue ministered vnto
the which were in aduersitie / yf she
were continually geue vnto all maner
good workis. The yonger wydowes re-
fuse / for when they haue begonne to
were wanta: to the dishonoure of crish-
them will they mary / haupnge damna-
cion / because they haue despyled their
fyrst fayth. And also they learne to go
from house to house ydle / yf not ydle
only / but also cryllinge ad busy bodie
speakinge thingis which are not cōly.

I will therfore that the yonger we-
men mary and beare chyliden / and gy-
de the house / ad geue none occasion to
the aduersary to speake euill. For ma-
ny of the are all redymned bace / and
are gone after Satan. And yf eny man
or woman that beleeueth haue wydo-
wes / let them minister vnto them / and
let not the congregacion be charged /
that yt maye haue sufficient for them
that are wydowes in dede.

The seniores that rule wel / are wor-
thy of double honoure most specyally
they which labour in the worde and

n. n. 11.

Unto Tymothee.

Deu. xxb. a. in teachynge. For the scripture sayth
I. cor. ix. a. Thou shalt not mofell the mouth of the
Mat. x. b. ore that treadeth out the coine. And
Luce. x. b. the labourer is worthy of his rewards
Agaynst an elder receaue none accusa-
cion but vnder two or thre witnesses.
Them that synne rebuke openly that
wother maye feare.

I testifie before god/and the lord Je-
sus Crist/and the elect angels/that thou
obserue these thyngis wythout halpy
iudgemēt/and wrothynge parci ally put
not thy hōdes sodenly of no mā nether
be partaker of wother mens synnes.
Kepe thy sylfe pure. Drynke no lenger
water/ but ble a sytel wyne/ for thy stō-
makis sake: and thynne often diseases.

Some mēnes synnes are opē before
honde and go before into iudgemēt/so
me mēnes synnes folowe after. Lyke
wyse also good workis are manifest be-
fore honde/and they that are other wy-
se cannot be hyd.

The. vi. Chapter.



Et as many seruāntis as
are vnder the yoke counte
theyr masters worthy off
all honour/that the name
of god/and his doctrine be
not euyl spokē of. Se that
they whych haue beleuynge masters/
despyse them not because they are vnder

The. vi. Chapter.

thy/ but so moche the rather to seruaice
for as moche as they are beleuynge and
beloued and partakers of the benefice.

These thyngis teache and exhorte: yf
eny mā teache other wyse/and is not cō-
tent wyth the holsome wordes off the
lorde Jesu Christ/and with the doctrine
of godlines/ he is pastre by/and kno-
weth nothyng/ but wasteth his bya-
nes aboute questiōs/ and stryfe of wor-
dis/ wherof sprynge exuile/ stryfe/ ray-
singis/ euyl surmysynge superfluous
disputingis in scolis of mē with corru-
pte myndes/and destitute of the truethe
whych thynke that lucre ys godlines.
Fro soche seperate thy false/ Godlines Job. i. d.
ys great riches/ yf a mā be cōtent with eccl. v. c.
that he hath. For we brought nothyng
into the worlde/ and yt is a playne ca-
se that we can carry nothyng out.

When we haue fede and rayment/ let
vs ther wyth be cōtent They that wyll
be ryche/ faule into tēptacion/ and sna-
res/ and into many folys/ and noy some
lustes/ which droue men in perdition
and destruction. For conetousnes is the
rote of all euyl/ which whyle some lu-
sted after/ they erred fro the sayth/ and
tanglyd the selues with many sorowes.
But thou whych arte the man of god/
fye soche thyngis. Folowe right wel-
nes/ godlines/ loue/ patience/ meknes
R. n. iiij.

Unto Tymothee. i.

Fyght a good fyght of fayth Laye hon
be on eternall lyfe / where vnto thou
arte called / and hast professed a good
possession before many witnesses.

I geue the charge in the sight of god
which quickneth all thingis / and befo
re Jesus Christ: which vnder Poncius
Pilate witnessed a good witnessynge /
that thou kepe the comaundment with
out spot / so that nomā finde fauour with
the / vntyll the aperynge of our lord
Jesus Christ: whych aperynge (when
the tyme ys come) he shall shewe / that
ys blessed and myghty only kyng of
kyngis / and lord of lordes / which only
hath immortallite / and dwelleth in light
that no man can attayne / whom neuer
mā sawe / neither can se / vnto whom be
honoure and rule euerlastinge Amen.

Charge them that are ryche in this
worlde / that they be not excedynge wy
se / and that they trust nor in the vncere
tayne ryches / but in the luyng god /
which geueth vs aboundantly al thing
is to enioye the / and that they do good
and be ryche in good workes: and redy
to geue: and to distribute / layinge byp
in store for them selues / a good founda
tion agaynst the tyme to come: that
they maye obtayne eternall lyfe.

O Tymothee saue that which is geue
the to kepe / and auoyde vngodly banis.

apo. xvi. d
and. xix. c.

Joan. i. b
i. Joan. j. c.

Joan. i. b.

The. i. Chapter.

ties of boyces / and oppositions of sci
ence falsly so called / which sciēce whych
le some professed / they haue erred as
concernynge the fayth. Grace be with
the / Amen.

Sent from Laodicia / which is the che
fest cite of Iudicia Paraciana.

The seconde Pistle of Paul / Unto Tymothee.

The first Chapter.



Dul an Apostle of Jesus
Christ / by the wil of god
to preache the promys
of lyfe whych lyfe ys in
Christ Jesu. To Tymothee
hys beloued sonne.

Grace / mercy / and peace / fro god the
father / and fro Jesus Christ our lord.

I thanke god / who I serue from myn
elbers with pure conscience / that with
out ceasynge I make mencion of the in
my prayers nyght and daye despyng
to se the / mindfull of thy teares: so that
I am filled with ioye / when I call to re
membraunce the vnfained faith that is in
the / which dwelt first in thy graunmo
der Lois: and in thy mother Eunice / and
am assured that it dwelleth in the also
A. N. iii.

Unto Tymothe. ii.

com. viij. c. Wherefore I warne the that thou shouldest be vpper the gifte of god which is in the by the puttyng on of my hondes. For god hath not geue to vs the spirete of feare: but of power/and of loue/and of honest behaueour. Be not a shamed to testyfy of oure lord/ nether be ashamed of me / whych am bounde for hys sake: but suffre aduersite with the gospel also thow the power of god whych saved vs/and called vs with an holy callinge / not after oure dedes but for hys purpose and grace/whych grace was geuen vs thow we Christ Jesu before the worlde was/ but is now declared openly by the apereyng of oure rescoure Jesu Crist/ whych hath put away deeth and hath brought lyfe and immortalyte / vnto lyght thow we the gospel / where vnto I am apointed a preacher/and an Apostle / and a teacher of the gentyls: for the whiche cause I also suffre this/neverthelesse I am not ashamed. For I knowe whom I haue beleued/and am sure that he is able to kepe that whych I haue comitted to hys keepinge agaynst that daye.

1. tim. ii. b. Se thou haue the ensample of the holysome wordis whych thou herd of me/in fayth and loue whych ys in Jesu Christ. That good thyng whiche was committed to thy keepinge/kepe in the

The. ii. Chapter.

holy goost which dwelleth in vs. Thys thou knowest howe that al they whych are in Asia be turned from me: of whych some are Whigello and Hermogenes the lord geue mercye vnto the house of Onesiphoros / for he ofte refreshed me/and was not a shamed of my chaunge: but when he was at Rome he sought me out very diligently/and found me. The lord graunt vnto him that he maye fynde mercye with the lord at that daye. And in howe many thyngis he ministred vnto me at Ephesus thou knowest very wele.

The. ii. Chapter. ✠



And thou therefore my son be stronge in the grace that ys in Christ Jesu. And what thyngis thou hast herd of me many becomge witnes/the same desire to faythfull me/whiche are apte to teache wether. Thou therefore suffre affliction as a good souldier of Jesu crist. A Roman that warreth/entauglit hym selfe with worldely busynes/and that because he wolde please him that hath chosen him to be a souldier. And though a man stryue for a mastery / yet ys he not crowned/except he stryue lawfully. The husband man that laboreth must first receaue off the stutes. Consyder

Unto Tymothe. ii.

what I saye. The lord geue the bntes
bondynge in all thyngis. **R**

Remember that Iesus Christ beynge
of the seede of Dauid rose agayne fro
deeth accordynge to my gospell where
in I suffer trouble as an euyl doer/ eue
vnto bondes/ but the worde of god was
not bounde. Wherefore I suffer all thin
gis for the electe sakes/ that they my
ght also obtayne that helth which is in
Christ Iesu/ with eternall glory.

It ys a true sayinge/ yf we be dead
with hym/ we also shal lyue with hym/
yf we be patient we shall also raygne
with him. If we denye him/ he also shal
denye vs: yf we beleue not/ yet abyeth
he faythful. We cannot denye him alse
Of these thingis put the in remembraunce
ce/ and testifie before the lord/ that they
stryue not about wordes whych pte
no proffet but to peruert the heares.

Study to shew thy sylfe laudable
vnto god a workman that nederly not to
be ashamed/ dyspdyng the worde of
trueth iustly. Ungosly and bayne boy
ces passe ouer. For they shall encrease
vnto gretter bugodlines/ and their wor
des shall fret euen as doeth a canker
of whose nobre ys hymeneos/ & Di
letos which as concernynge the trueth
haue erred/ sayynge that the resurreco
cion is past alreedy/ and do destroye the

The. ii. Chapter.

fayth of diuers persones.

But the sure ground of god remayneth
and hath this scale: the lord knoweth
them that are hye/ and let every
man that calleth on the name of christ/
departe from iniquitie. Not withston
dyng/ in a grete house are not only
vesselles of golde and of siluer: but also
of wood and of erthe: Some for honou
re/ and some vnto dishonoure: yea man
pouge hym sylfe from suche felowes
he shall be a vessel sanctified vnto ho
noure mete for the lord/ and prepared
vnto all good workis.

Lutes of youth auoyde/ and folowe
vyghtewesnes/ fayth/ loue/ and peace/
with them that call on the lord wyth
pure herte. For the and vnlearned que
stions put from the/ remembryng that
they do but make strife. But the serua
unt of the lord must not stryue: but
must be peacable vnto all men/ and re
dy to teache/ and won that can suffre
the euyl in meknes/ and can informe
them that tress/ yf that god at eny tyme
will geue them repentance for to
knowe the trueth: that they maye wa
ke out of slepe agayne out of the snare
of the deuyll/ which are now taken of
hym at hye wyll.

The. iii. Chapter.

1. Tim. i. c.
Tit. i. c.

1. Tim. iiij. a.
11. pe. iii. a.
Jude. i. f.

Unto Tymothe. ii.



Thou shalt understand / that in
the last dayes shall come
perelous tymes: for the
men shall be lovers of their
owne selves / Ceuetous /
Boasters / Wroude / Cur
sed speakers / disobedient to father / and
mother / vnchastfull / vnholych / in the
stubborn / false accusars / rpatours / fer
arce despisers of the whych are good /
traytours / heddy / hygh minded greedy
apon voluptuousnes more then the lo
uers of god / haupnge a synilitude off
godly lypunge / but haue denyed the po
wer there of. Soche abhorre. For of
thys sorte are they whych entre into
houses / and bynge in to bondage wo
men laden wpth synne whych women
are ledde of dyners lustes / euer lea
nyng / and neuer able to come vnto the
knowledge of the trueth.

Exo. viij. b

As James and Jambres withstode
Moses / euē so to these resist the trueth /
men they are of corrupt myndes / and
leawde as concernynge the fayth: but
they shall preuaile no lenger. For the
remadnes shall be vttered vnto al men
as thers was: but thou hast seue the
experience of my doctrine / ordinaunce /
purpose / fayth / longe sufferynge / loue /
patience / persecutions / and afflictions /
whych happened vnto me at Antioche

The. iij. Chapter.

at Iconium / and at Lистра: which perfec
utions I suffered patiently / And from
them all the lord deliuered me / ye and
all that will lye godly in Christ Jesu /
must suffre persecutions. But the euyl
men and disceauers / shall were worse
and worse / whil they deceaue / and are
deceaued themselves.

But continue thou in the thyngis
whych thou hast learned / whych also
were committed vnto the seynge thou
knowest of whō thou hast learned the /
and for as moche also as thou hast kno
wen holy scripture of a chyld whych
ys able to make the wyle vnto health
thow we sayth / whych ys in Christ Je
su. For all scripture geuen by inspiraci
on of god / ys profitable to teach / to
improne / to informe / and to instruct in
ryghtewesnes / that the mā of god ma
ye be perfect / and prepared vnto all
good works.

The. iij. Chapter.



Testify therefore before
god / and before the lord
Jesu christ / which shall iud
ge quicke and dead at his
aperynge in his kynngdom
preache the worde / be fero
uent / be yt in season / or out off season.
Improne / rebuke / exhorre with all lon
ge sufferinge. For the tyme wyll come

Unto Tymothe. ii.

whē they wyl not suffer holysome doctrine: but after theirowne lustes shall they (whose eares pteche) get them an hepe of teachers/ and shall turne the eares from the trueth/ and shall be geue into fables: But watch thou in al thingis/ and suffre aduersitie/ and do the worke of an euangelist/ fulfyll thyne office vnto the vtmost.

For I am nowe redy to be offered/ and the tyme of my departynge ys at hande. I haue fought a good fight/ and haue fulfilled my course/ and haue kept promyse. From hence forth ys layde by pe for me a crowne off ryghtewesnes/ whych the lordē / that ys a ryghteous iudge shall geue me at that daye not to me only: but vnto all the that loue hys comynge. Make spede to come vnto me at once.

For Demas hath left me / and hath **Coll. iii.** beloved this present worlde/ and is departed into Thessalonica. Crescens is gone to Galacia/ and Titus vnto Dalmaria Only Lucas is with me Take Marke and bringe hym with the/ for he ys necessary vnto me for to minister/ and Tythicus haue I sent to Ephesus/ the cloke that I leste at Troada with Carpus when then comest bynge with thei and the booke but specially the parchment. Alexander the copper Smyth

The. ii. Chapter

byd me moche euill the lordē rewarde hym accordynge to hys dedes/ of whiche thou ware also. For he withstode oure preachynge sore.

D At my fyrst answerynge for my sylfe no man assailed me/ but all forsoke me. I praye god/ that yt maye not be layde to thei charges/ not withstondynge the lordē assailed me / and strenghtened me/ that by me the preachynge shulde be fulfyllid to the vtmost/ and that all the gentyls shulde heare / And I was deliuered out of the mouth of the lyon And the lordē shall decline me from all euill doynge/ and shall kepe me vnto his heuenly kyngdom. To whom be prayse for euer and euer Amen. **I**

Salute prisca and Aquila / and the household of Onesiphorus. Erastus abode at Corinth. Trophimus I leste at Miletum sicke. Make spede to come before winter. Eubolus greeteth the / and Pudēs / and Lunus / and Claudia / and all the brethen.

The lordē Iesus Christ be with thy spirete. Grace be with you Amen.

The seconde epyllē writen from Rome vnto Tymothe / whē Paul was presented the seconde tyme byppe / before the Emperoure Nero.

The Epistle of Paul/ unto Titus.

The fyrst Chapter.

And the seruaunt of god/
and an Apostle off Iesu
Christ to preache the faith
of goddis electe / and the
knowledge of the trouth
which trouth is in seruyn
ge god in hope of eternall lyfe / whych
lyfe god that cannot lye / hath promys
sed before the worlde began / but hath
at the tyme appointed opened his wor
de by preachynge / whych preachynge
ys committed vnto me by the comma
ndement of god oure saueoure.

To Titus his naturall soune in the
commen fayth. Grace mercie and peace
from god the father / and from the lord
Iesu Christ oure saueoure.

Tit. iij. c For this cause left I the in Creta
that thou shouldest performe that whi
ch was lackynge & shouldest ordeyne by
shops in euery cite as I appointed the
yf any be soche as no man can complay
ne on / the husbande of one wyfe / ha
uynge faythfull chylidren / whych are
not sclādred of rovyte / nether are diso
bedient. For hythowpe must be soche
as no man can complayne on / as yt beco
meth the minister of god not stubbo

The .i. Chapter.

Ne not angrey / no dysharde / no fyghtes
nor geue to fylthy lucre but herberous
one that loueth goodnes / off honest be
haueour / righteous / holy / temperat / and
suche as cleueth vnto the true worde of
doctryne that he maye be able to exhort
te with holson learnynge and to impro
ue them that save agaynst yt.

For there are many disobedient / and
talkers of vanitie & disceauers of myn
des / namely they of the circūcisiō whose
mouthes must be stopped / whych per
uert whole housses teachynge thingis
which they ought not / because of filthy
lucre. Wombe ynge of the selues which
was a popet of their owne sayde. The
Cretayns are alwayes lyars / euyl bea
stes / and slowe belies. This witness is
true / wherfore rebuke the sharply that
they maye be founde in the faith : & not
takynge hede to iewes fables and coma
mandementis off men / whych turne
from the trouth. Vnto the pure are all
thyngis pure / but vnto the that are de
fyled / and vnbeleynge / is nothyng pure
te / but euen the very myndes and con
sciences of them are defyled. They con
fesse that they knowe god / but with de
des they denye him / and are abhominā
ble / and disobedient / and vnto all good
workes discommendable.

The .ii. Chapter.

Co. f.

Unto Titus.



Ue speake thou that whych becometh holssome lea-
nyng. That the elder men
be sober/honest/dycrete/
sounde in the fayth in loue
and in paciēce. And the el-
der wemen lyke wyse that they be in so-
che rayment/as becommeth holynes/
not false accusars/not geuen to moche
dynnyng/but teachers of honest thin-
gis/that they nutter the yonge wemen
to loue their husbādes/to loue the-
y chyliden/to be of honest behaueour
e/chast/huswylly/good/and obedient
vnto theyr owne husbādes/that the
worde of God be not euill spoken off.
yonge men lyke wyse exhorte that they
be of honest maners.

Above all thyngis shewe thy sylf
an ensample of good workes in the do-
ctryne shewe but corrupcion honestie and
the holssome worbe whych canot be re-
buked/that he whych withstandeth ma-
ye be a shamed/haupnge nothyng in
Eph. 6. 1. a you that he maye dispayse. The serua-
colos. 3. 1. d untis exhorte to be obediēt vnto theyr
1. Pet. 2. 1. c owne masters/and to please in all thyng-
gis not answerynge a gayne/nether be
pychers but that they shewe all good
faythfullnes that they maye do wor-
shippe to the doctryne of God our sa-
uoure in all thyngis.

The. iij. Chapter.

For the grace of god that bringeth
health vnto al mē hath apcred and tea-
cheth vs that we shulde denye vngodly-
nes/and worldly lustes and that we shul-
de lyue honestly righteously and godly
in this present worlde lokynge for that
blessed hope and glorious aperyng of
the myghty God/and our saviour Je-
su Christ whych gave hym sylf for vs/
to redeme vs from all vnrightewynnes
and to pouge vs a peculiar people vn-
to him selfe feruently geuen vnto good
workis. These thingis speake/and ex-
horte/and rebuke with all commaun-
dyng. Se that no man despise the.

The. iij. Chapter.



Arne them that they sub-
mpt the selues to rule and
power/to obey the offy-
cers that they be prompt
vnto all good workis/that
at theyr speake euill of no
man/that they be no fyghters/but softe/
shewynge all meknes vnto all men/
for we our selues also were in tymes
past: vniwysse/dysobedient/deceaued/
in daunger to lustes and to dyuers mā-
ners of voluptuesnes/lyuynge in malici-
ousnes/and enuye/full of hate hatyn-
ge one another.

But after that the kindnes & loue of our sa-
uoure to manwarde apcred
O. 1. 1.

Unto Titus.

and that not off the dedes off eyght
wesnes which we wrought/but of his
mercy he saued vs / by the fountayne
of the newe birch/that is to wete with
the renynge of the holy goost/ which
he shet on vs abundantly/ thorow Je
sus Christ oure salueoure that we once
iustified by his grace shulde be heyres
of eternall lyfe/thorow hope. & This
is a true sayinge.

Of these thyngis I wolde thou shuldest
certifie that they which beleue god
myght be studious to go forwarde in
goode works. These thyngis are good.
a. Tim. 1. 6. b. be a profitable vnto men. folyshe que-
stions and genealogies/and blauiingis
and stryfe aboute the lawe anoyde/for
they are unprofitable and superfluous.
A man that is the anctore of sectes after
the fyrst and the seconde amonition
noyde/remembryng that he that is so
he is peruerred and syneth eue dam-
ned by his owne iudgement.

Whē I shall sende Artemas vnto the
of Tithicus be diligent to come to me
vnto Nichopolis. For I haue determi-
ned there to wynter. Bynge Zenas the
lerned in Moyses lawe/and Apollos on
their iorney diligently that nothyng be
lackynge vnto them. And let oures al-
so learne to excell in goode workes/as
farforth as nedre requyret that they be

Unto Philemon.

not vnfruteful. All that are with me sa-
lute the. Grete the that loue vs in the
faythe. Grace be wth you all/ Amen.

Wynter from Nichopolis a cite
off Macedonia.

The Epistle of Paul/ vnto Philemon.

Paul the prisoner off Jesus
Christ/and brother Timo-
theus. Vnto Philemon be-
loued/and oure helper ad
to the beloued Appia/and
to Archippus our felowe
souldier/and to the congregacion of thy
house. Grace be wth you and peace/
from God oure father / and from the
lorde Jesus Christ.

I thanke my God alwayes makinge
mencion of the in my prayers when I
heare of thy loue and faith/which thou
hast toward the lorde Jesus/and toward
de all sayntis /so that the fellichyppe
that thou hast in the fayth/is frutefull
thorowe knowlege off all good thyng-
is/which are in you by Jesus Christ.
And we haue gret ioye/and consolacion
ouer thy loue. For by the brother / the
sayntes hertes are comforted.

Wherfore though I be bolde in christ
O. O. 14.

Unto Whilemon.

to inioyne the/thar which becommeth
the/yet for loues sake I rather beseeche
the / though I be as I am / even Paul
aged/ad now in bondes for Jesu Chri-
stes sake. I beseeche the for my sonne
Onesimus/whom I begate in my bon-
des whych in tyme passed was to the
unprofitable/but now profitable bo-
th to the and also to me/whom I haue
sent the home agayne. Thou therefore
receaue hym/that is to saue myne ow-
ne bowels/whom I wolde fayne haue
retayned wpth me/that in thy steede he
myght haue mynistred vnto me in the
bondes off the gospell. Neuerthelesse
without thy mynde/ wolde I do no thy-
ynge/that the goode whych spryngeth
of the shulde not be as yt were off ne-
cessitie but wyllyngly.

Haply he therefore departed for a sea-
son/that thou shuldest receaue hym for
euer/not now as a seruaunt but aboue
a seruaunt/I mean a brother beloued/
specially to me/but howe much more
vnto the/both in the fleshe/and also in
the loide. If thou count me a felowe
receaue hym as my sylfe / If he haue
hurt the or oweth the ought / that laye
to my charge. I Paul haue wryten yt
with myne owne hōde. I wil recōpce
yt/so that I w not saue to the how that
thou owest vnto me even thyne owne

The .i. Chapter.

Alse. Euenso brother/let me enioye the
in the loide. Cōfesse my bowels in the
loide. Trustynge in thyne obedyence/
I wrote vnto the/knowynge that thou
wylt do more then I speke foie. Moreo-
uer prepare me lodginge for I trust tho-
row the helpe of youre prayers: I sh-
albe geuen vnto you. There salute the
Epaphras my felowe prisoner in Ch-
rist Jesu / Marcus/ Aristarchus / De-
mas/ Lucas/my helpers. The gra-
ce of oure loide Jesu Christ
be with youre spirites.

Amen. .

Sent from Rome by One-
simus a seruaunt.

The fyrt Byttle off S. Peter the Apostle.

The fyrt Chapter. ✠



eter an Apostle off Jesu
Christ to the that dwel he-
re ad there as straungers
thowout Pontus/Ga-
lacia/Cappadocia/Asia/
Bithynia elect by the for-
knowledge of god the father/thow
the sanctifyinge of the spirete/vnto o-
bediēce ad spyrnyng of the bloud of
C o. u. y.

The .i. Wille of .S. Peter.

Jesus Christ. Grace be wyth you and peace be multiplied.

1. cor. i. a.

Eph. i. a.

Blessed be god the father of oure lord Jesus Christ / which thow we hym as boundat merce begate us agayne unto a lyuely hope / by the resurreccio of Jesus Christ fro deeth / to enioye an inheritance immortall / and undefyled / and that putrifeth not / reserved in heauen for you which are kept by the power of god thow faith / unto helth / which helth is prepared al redy to be shewed in the last tyme / in the which tyme ye shall reioyce / though now we for a season (yff nedde requyre) ye are in heynnes / thow wgh the manyfolde temptacions / that poure faith once tried beynge moche more precious then golde that perished (though yt be tryed wyth fyre) myght be founde vnto lawde / glory / and honoure / when Jesus Christ shall apere in whom ye haue not sene and ye yet loue him / in whom euen now / though ye se him not / yet ye beleue / and reioyce with ioye ineffable / and glorious reioyng the ende of poure fayth / the helth of poure soules.

Of whych helth haue the prophetis enquired / and sought / which prophesied of the grace that shulde come vnto you / seachynge wher / or at what tyme the spirete of Christ which was in the

The .i. Chanter.

shulde signifye / which spirete testified before the passions that shulde come vnto Christ / and the glory that shulde folowe after / vnto which prophetis ye was declared / that not vnto themselves / but vnto us they shulde minister the thyngis which are now shewed vnto you off them which by the holy goost sent wune from heauen haue preached vnto you the thyngis which the angels desyre to beholde.

Wherfore gyde vpp the loynes off poure myndes / be sober / and trust perfectly on the grace that is brought vnto you / in that Jesus Christ is opened as obedient chylde / not fashionynge youre selues vnto youre olde lustes of ignorancy / But as he which called you is holy / euen so be ye holy in all maner of conuersacion / because yt is wyrtten. Be ye holy / for I am holy.

And yf so be that ye calon the father which with out respect of person indgeth accordynge to every manes worke / se that ye passe the tyme off youre pilgrimage in feare. For as moche as ye knowe howe that ye were not redeemed with corruptible golde and syluer from poure bayne conuersacion / which ye receaued by the tradicions off the fathers / but wyth the precious blood of Christ / as of a lambe undefiled / and

Leuit. xi. 8

1. cor. x. 17. b

Deut. x. a.

Rom. ii. b

Gala. vi. b

The .i. Wylle of .S. Peter.

1. cor. i. b. & withouten spot / whych was ordeyned
and. ii. d. before the worlde was made / but was
1. Joan. i. d. declared in the last tynes for youre sake
Apoca. i. b. heg whych by hys meanes haue bele-
ued on god that raysed hym fro deeth /
and glorified hym / that ye myght haue
fayth and hope towarde god.

And for as moche as ye haue purify-
ed yowre soules thow the spirete / in
obeynge the true th for to loue brother-
ly withouten faynyng / se that ye loue
one another wyth a pure hert feruently
for ye are boine a newe / not of mortall
seed / but of immortall seed / by the wor-
de of God / which lyueth / and lasteth for
euer / because that all fleshe is as gras-
se / and all the glory of man is as the flou-
re of grasse / the grasse is withered / and
the flower is faded awaye / but the wor-
de of the lord endureth euer. And
this is the worde which by the Gospel
was preached amonge you.

The .ii. Chapter. ✠



Wherefore laye a side al ma-
liciousnes / and all gyle / and
dissimulation / and enue /
and all backytynge / and
as newe boine babes / de-
spyse that reasonable my-
ke which is wythout corrupcion / that
ye maye growe therein. If so be that ye
haue tasted howe plesaunt the lord is

rom. vi. a
eph. iiii. a
colo. iii. a
heb. xii. a

The .ii. Chapter

to who ye come as vnto a lymynge ston-
ne which is disallowed of me / but elect
of God and precious / and ye as lymyn-
ge stonnes are made a spirietual housse /
and an holy presthode / for to offer bype
spirietual sacrifice acceptable to God
by Iesus Christ.

Wherefore yt is cōtayned in the scri. esa. xxi. b
pture / behold / I laye in Sion a hedde Kohn. ix. g
corner stone / electe and precious / and
he that beleueth on hym shall not be a-
shamed. Vnto you therfore which bele-
ue is he precious / but vnto the whych psal. cxi. b
beleue not / the same stone whych the mat. xxi. d
bylders refused / is made the hedde stone Act. iii. b
in the corner / & a stone to stumple at / & Esa. vi. c
a rocke to offende them which stumple Exo. xix. e
at the worde / and beleue not that where
on they were set. But ye are a chosyn
generacion / a royall presthod / and holy
naciō / & a peculiar people / that ye shul-
de shewe the vertues of hym that cal. Osee. ii. d
led you out of darcknes into his mar. Kohn. ix. e
uelous lyght / which in tyme past were
not a people / yet are ye now the peo-
ple of god / which were not vnder mer. Gala. b. c
cy / but now haue obtayned mercye Rom. xii. d
C ✠ Werly beloued I beseeche you as
straungers / and pylgryms / abytaue fro
fleschly lustes / whych fight agaynst
the soule / and se that ye haue honest cō-
uersacion amōge the gentyls / that they

Gala. b. c
rom. xii. d

The .i. Epistle of S. Peter.

whych backbyte you as euyl doars/
maye se youre good workis/ and praye
se god in the daye off visitacion.

1. Pet. ii. a

Submyt youre selues vnto all maner
ordinance of mā for the lordes sake
/ whether yt be vnto the kynge as
vnto the chiefe hed/ other vnto rulers
as vnto them that are sent of him / for
the punnyshment of euyl doars / but
for the laude of them that well do. for
so is the will of god / that with wel do-
ynge ye shulde stoppe the mouthes off
ignozant men / as fre / and not as thou-
gh ye toke libertie for a clocke of mali-
ciousnes / but euen as the seruantes off

Rom. xii. c

God. Se that ye honoure all men. Loue
ye brotherly felshippe / feare god / be-

1. Pet. ii. a

not the kynge.

Colos. iii. d

Se that ye obey youre masters wth

1. Pet. ii. c

th all feare / not only yf they be good /

1. Cor. vii. c

ad courteous / But also though they be

sewarde. for yt cometh of grace /
yfa man for conscience towarde god en-
dure grete / sufferynge wrongfully / for
what prayse is yt / yf when ye suffre
for youre fautes / ye take yt patiently /
But and yf when ye do well / ye suffre
wylonge and take yt patiently / then is
there thanke wth god.

1. Pet. iii. c

where vnto berely were ye called / for

1. Jo. iii. b

Christ also suffered for oure sakes /

as an ensample that ye shulde

The .iii. Chapter.

folowe hye steppes / which dyd no syn-
ne / nether was there gyle foude in his
mouth / whych when he was reuyled /
reuyled not agayne / when he suffered /
he threatened not / but committed the
cause to him that iudgeth righteously /
whych his owne selfe bare oure synnes
in hye body on the tree / that we shulde
be deliuered from synne and shulde ly-
ue in rightewesnes. By whose stryppes
ye were healed / for ye were as shepe
whych go astraye / but are nowe retu-
ned vnto the shepheard and bysshoppe
of youre soules.

The .iiii. Chapter.



where ye let the women be colof. (ii. c)
in subiection to their hus- Ephe. v. c
bandis / that euē they which
belene not the worde / ma-
ye wth out the worde be-
wonne by the couersacion
of the wyues / whyle they beholde you
re poore couersacion coupled wth fea-
re. whose aperel shall not be outwar-
de wth huydred heare / and hangynge
on of gode / other in puttyng on of gode
gious aparell / but let the hid mā of the
herre be vncorrupt / wth a nicke and a
quyet spirete / whych spirete is before
god a thyng moche set by. for after
thys manner in the olde tyme dyd the
holy women which trusted in god tyme

The .i. Epistle of S. Peter.

Gen. xxiij. husbands/euē as Sara obeyed Abrahā
ham ād called him lord/whose daughters
ye are as longe as ye do well:and
be not afrayde of enery shadowe.

1. cor. viij. a Lp hysse ye mē dwel wth thē accordyng
ge to knowledge/geuige honoure vnto
the wyfe/as to the weaker vessel/& as
to thē that are heyres also of the grāte
of lyfe/that youre prayers be not let.

✠ In cōclusion be ye all of one mynde/
one suffre wth another lone as bies
pro. xviij. c then/be petifull/be courtous/not re-
and. xxi. d beringe euil for euil/nether re buke for
rom. xij. d. rebuke/but contrary wyse /blesse/re-
steele. v. d mēbryng that ye are there vnto called
psal. xxxij. euē that ye shulde be heyres of blesyn-
ge. for who so lysteth to loue lyfe/and
to se good dayes/let hym refrayne his
tonge frō euill/& his lippes/that they
speake not gyle/ Let hym eschue euill
ād do good/let hym seke peace/& ensue
yt. for the eyes of the Lorde are ouer
the righteous/and hys cares are open
vnto their prayers/but the face of the
lorde beholdeth them that do euill.

✠ Moreouer who is it that wil harme
you/ys ye folowe that whych is good?
not withstondyng happy are ye ys ye
mat. v. a. suffre for righte welsnes sake. Menet
thelesse feare not though they seme ter-
rible vnto you/nether be troubled;but

The .iiij. Chapter.

sanctifye the lord god in youre hertis
by be credy alwayes to geue an answer
to enery man that asketh you a reson
of the hope that ye haue/ād that wth
meknes and feare haupnge a good con-
science that whē they backbyte you as
euil doars/they maye be ashamed/for
as moche as they haue falsely accused
yours good cōuersacion in Christ.

It is better (ys the wyll of god be so)
that ye suffre for well doynge / then for
euil doynge. ✠ For as moche as Crist
hath once suffered for synnes/ the iuste
for the vniuste/for to bryng vs to god:
and was kyled/as pertaynyng to the
fleshe but was quickened in the spire-
te. In whych spirete / he also went and
preached vnto the spiretes that were in
pelson/which were in tyme passed dis-
obediēt/when the longe sufferynge of
god abode exceedynge paciently in the
dayes of noe whil the arke was a pre-
parynge/wherin fewe (that is to saye
viii. soules) were saued by water/whi-
ch signifieth baptism that nowe laneth
vs/not the puttyng awaye of the filth
of the fleshe but in that a good cōscien-
ce cōsenteth to god by the resurrection
of Iesus Christ/whych is on the ryghte
hōde of god & is gone into heuē/ang-
els/power/& myght subdued vnto hys

The .iiij. Chapter.

1. pet. ii. d
rom. v. b.

Gen. vi. b.
mat. xxij. d
Lu. xvi. d

The. i. Epistle of S. Peter.



Or as moche as Christ ha-
th suffered for vs in the
fleshe arme youre selues
withe wyse wyth the same
mynde: for he whych suf-
fereth in the fleshe ceaseth

from synne / that he hence forwarde
shulde lyue as moche tyme as remay-
neth in the fleshe / not after the lustes
of men / but after the wyl of God. For
ye ys sufficient for us that we haue
spente the tyme that ys past of the ly-
fe / after the wyl of the gentyls / wal-
kyng in wantannes / lustes / dronken-
nes / in eatyng / drynkyng / and in ab-
ominable ydolatrie.

And yf semeth to the a straunge thyn-
ge that ye rine not also with them vn-
to the same excelle of vyce / & therfore
speake they euyl of you / which shall ge-
ue a cōpys to hym that is redy to iud-
ge quykly and deede. For vnto this pur-
pose verely was the gosnell preached
vnto the deede / that they shulde be iud-
ged after the māner of men in the fleshe
/ but shulde lyue godly in the spirete.
The ende of all thingis is at hande.

¶ Be ye therfore discrete / and sober /
that ye maye be apte to prayers / But
as above all thingis haue feruent loue as
mange you. For loue couereth the mul-
titude of synnes. Be ye verybrous / and

The. iiij. Chapter.

that with out grudginge. As every mā
hath receaved the gyfte / mynster the
same one to another as good ministers
of the many folde grace of god. If eny
man speake / let hym talke as though he
despeake the wordes of God / If eny
man minister let hym do yt as of the a-
bilitie which god ministreth vnto him.
That god in all thingis maye be glori-
fied thow we Jesus Crist. Unto whom
be prayse and dominion / for euer and
whyle the worlde stondeith Amen.

¶ Werly beloued / be not troubled in
this heate / which now is come amon-
ge you to tepe you / as though some
straunge thyng / had happened vnto
you / but reioyce in as moche as ye are
parte takers of Cristes passions / that
whē his glory apereth ye maye be me-
ry and gladde.

¶ Happy are ye whē ye suffre rebuke
for the name off Christ for the spirete
of glory and the spirete of god resteth a-
pon you. On their parte he is euyl spo-
ke of / but on your parte he is glorified.

¶ Se that none of you suffre as a mus-
therer / or as a thefe / or an euyl doer:
or as a busy body in wother mens mat-
ters. If eny man suffre as a Christe mā
let him not be ashamed / but let him glo-
rifie god on this behalfe. For the tyme
is come that iudgement must begyn as

the house of god. If it first begin at
what shal the ende be of the which be-
1010. xj. d. leue not the gospell of god? And yf the
3ere. xli. c. righteous scally be saued/ where shall
the. ix. c. the bugodly ad the sinner apere? Where
24. xxiij. f. fore let them that suffer accordynge to
the wyl of God/ cōmpt their sonles to
him with wel doyng/ as buto a fayth-
full creator.

The .v. Chapter.



And the preistis whych are a-
mōge you I exhorte/ whi-
ch am also a preist/ and a
witness of the afflictions
of Christ/ ad also a parta-
ker of the glory that shal
be opened/ se that ye fede Christes flo-
ke whych ys amonge you: takynge the
ouer syght of them / not as though ye
were compelled thereto / but wyllyn-
gly! Not for the desyre of fylthy lucre/
but of a good mynde. Not as though
ye were lordes ouer the parishes/ but
that ye be an ensample to the floke/ ad
when the chiefe shepherde shall apere
ye shal receaue an incorruptible crow-
ne of glory.

2. yk wyle ye yonger submit youre
selues vnto the elder. Submit youre
selues every man/ one to another/ knet
your selues to gether in lowlines of
mynde. For god resysteth the proude ad
genueth grace to the hūble. ✠ Submit

your selues therfore vnder the myg-
hty honde of God / that he maye exalt
you/ whē the tyme is come Cast al you
re care vpon him: for he careth for you

C Be sober ad watch/ for youre aduer-
sary the deuyl as a cōpyng lye wal-
keth about/ sekynge whom he maye de-
uoure/ whō resyst stedfast in the fayth/
remembryng that ye do but fulfyll the
same afflictions whych are apoynted
to youre brethren that are in the worl-
de. The God of all grace/ whych called
you vnto hys eternall glory by Christ
Jesus/ shall hys owne spise after a ly-
tell affliction make you perfect/ shall
settle strengthe/ and stabilise you. To
hym be glory ad dominion for euer/ ad
whyle the worlde endureth Amen.

By Siluanus a faythful brother vnto
you (as I suppose) haue I writē bre-
uely/ exhortynge and testifyng howe
that this is the true grace of god/ whe-
rein ye stonde. The congregacion that
is gathereth together at Babilon/
saluteth you ad Marcus my son-
ne. Grete ye one another wi-
th the kyss of lone peace
be wth you all whych
are in Christ Je-
sus Amen.

The seconde Bittle of

S. Peter.

The fyrst. Chapter.



Simon Peter a servant
and an Apostle off Jesus
Christ/to the which have
obtainyd lyke precious
faith with vs in the righte
welnes that cometh of oure
god/and of the sauoure Jesus Crist.

Grace be with you/and peace be mul-
tiplied in the knowledge of God/ and
of Jesus oure lord/ Accordyng as his
godly power hath geuen/ vnto vs all
thyngis that pertaine vnto lyfe and to
serue god with a luthowse the know-
ledge of him that hath called vs by bee-
tue and glory/ by the meanes wherof
are geuen vnto vs excellent and mooste
greate promyses/ that by the helpe of
the ye shulde be partakers of the gods
ly nature/ in that ye flye the corrupci-
on of worldy lust.

And here vnto geue all diligence/ in
poure fayth minister bertue/and in ber-
tue knowledge/and in knowledge tēpe-
racy/and in tēperacy paciēce/in paciēce
godlynes/in godlynes brotherly kind-
nes/in brotherly kyndnes loue. For yf
these thynges be amonge you/ and are
plenteous they will make you that ye
neither shalbe ydlenor busycfull vnto

The. i. Chapter.

the knowledge of oure lord Jesus Ch-
rist. He that lacketh these thyngis ys
blynde and gropeth for the waye with
hys honde/ and hath forgotten that he
was purged from his syle synnes.

Cwherefore brethren geue the moare
diligence for to make poure callinge and
election sure for yf ye do soche thyngis
ye shal neuer erre/ ye and by this mea-
nes an entrynge in shalbe ministred vnto
you abundantly in to the euerlastin-
ge kygdom of oure lord and saueoure
Jesus Christ.

Wherefore I wil not be negligence to
put you al wayes in remēbraunce of so-
che thyngis/ though that ye knowe the
poure selues and be also stablished in
the present trueth. Not withstandinge
I thynke yt mete (as longe as I am in
this tabernacle) to sterc you vpp by
puttyng you in remembraunce: for as
moche as I am sure howe that the ty-
me ys at honde that I must put of this
my tabernacle/ euen as oure lord Je-
sus Christ hath shewed me. I will en-
force therfore / that on euery syde ye
myght haue wherwyth to sterc vpp
the remembraunce of these thyngis af-
ter my departyng.

D For we folowed not deceauable sa-
bles whē we opened vnto you the po-
wer/ and comyng of oure lord Jesus
10. p. 11.

30. xxi. f.

The .ii. Title of .S. Peter.

Crist / but with oure eyes we sawe his
maiestie. And the herely whē he recei-
ued of god the father honour and glory /
and whē there cam soche a boyce to him
mat. xviij. a fro that excellēt glorie This is my dere
beloued sonne / in whō I haue dwelt / this
boyce we herde whē yt cam from heauē
beyng wth hym in the holy mounte.

¶ We haue also more sure worde of
prophecy / where vnto yf ye take hede /
as vnto a light that shyneth in a darke
place: ye do wel / but yll the daye dawne
and the daye starre aryse in poure her-
tes. ¶ So that ye first know this that
no prophecy in the scripture hath eny
priuate interpretation. For the scriptu-
re can neuer by the wil of man: but holy
men of god spake as they were moued
by the holy goost.



The .ii. Chapter.
There were false prophe-
tis amōge the people eue
as there shalbe false tea-
chers amonge you / which
prouely shal byng in da-
nable sectes / eue denyin-
ge the lord that hath bought the / and
byng on theyr owne heades swyft
damnacion / and many shal folowe their
damnable wayes / by whych the waye
of treuth shalbe euyl spoken of: and tho
we couetousnes shal they with fay-
ned wordis make marchandise of you /

The .ii. Chapter.

whose iudgement ys not farre off / and
their damnacion slepet not.
B For yf god spared not the angels jaco. iij. d
that sinned but cast the same into hell
and put the in chaines of darke / there
to be kept vnto iudgement / nether spa-
red the olde worlde / but saved Noe the Gen. viij. a
ayghte preacher of rightewesnes / and
brought in the floud into the worlde of
the vngodly / and turned the cities of so-
dom and Gomor into ashes / ouer the- Gen. xix. b
we the / damned the / and made the an en-
sample vnto all that after shulde lyue
vngodly. And iust Lot vexed with the
vncleyn conuersacion of the wicked /
deliuered he: for he beyng righteous
and dwelling amonge them / in seyn-
ge and hearyng / vexed his righteous
soule from daye to daye with their vni-
righteous dedes. The lord knoweth
howe to deliuer the godly out of tempta-
cion and howe to reserue the vniust vnto
the daye of iudgement for to be pun-
ished: namely the that walke after the
fleshe in the lust of vncleynnes / and des-
pyse the rulers. Presumptuous are
they / and stubborne and feare not to spee-
ke euyl of them that are in auctorite.
When the angels whych are greeter
bothe in power and myght / receaue not
of the lord raylyng iudgement aga-
ynst them. But these as brute beastes
p. p. iij.

The.ii. pistle of S. Peter.

naturally made to be take ad destroyed
speake euyl of that they knowe not/ ad
shall perishe through theyr owne de-
struction/ and receaue the rewarde of
vncryghtewesnes.

They count yt pleasure to liue delict
only for a season. Spottes they are ad
fyllthynes/ ad of you they make a moc-
kynge toke feastyng to gether in their
deceauable wayes: hauinge eyes ful of
aduoutrie/ ad that cannot cease to syn-
ne/ begyllyng/ vnstable soules. wherfor
they haue exerceysed with couetousnes
They are cursed chyldren: ad haue for-
sahe the right waye/ ad are gone astray
ye folowynge the waye of Balam the
sonne of Bosor/ which loued the rewar-
de of vncryghtewesnes: but was rebu-
ked of his iniquite. The tame ad dom-
beast/ speakynge wyth mannes voyce
forbade the folishnes of the pophet.

Rhe. xxiij.

Jude. j. d.

These are welles with out water/ ad
cloudes caried about of a tempest/
to whom the myst of darknes is refer-
red for euer. For when they haue spo-
ken the swellynge wordes off banytie
they begyle with wantannes thowoe
the lustes of the fleshe them that were
clene escaped: but nowe are wrapped
in errors. They promys the libertie
and are them selues the bonde seruaunt.
Rom. vi. c. tis of corruption. For of whom soeuer

The.iii. Chapter.

a man is ouercom/ vnto the same is he reb. vi. ad
in bondage. For yf they/ after they ha-
ue escaped from the fythynes/ off the
worlde thowoe the knowledge of the
lorde and of the saulour Jesus Christ/
they are yet tangled agayne therein/ ad
ouer come: then is the latter ende worst
se with them then the begynnynge. For
yt had bene better for the / not to haue
knowe the waye of cryghtewesnes/ the
after they haue knowe yf to turne fro
the holy commaundement geuen vnto
them. It is happened vnto them accord-
dyng to the true prouerbe/ The dogge whiche
ys turned to hye vomit a gayne / and
the sowe after she is washed/ is recus-
ned to her wallowynge in the myre.

The.iii. Chapter.



his ys the seconde pistle
that I nowe wyte vnto
you/ my derely beloued/
wherewith I steepe byppe/
a warne youre pure min-
des/ to call to remembra-
unce the wordis which were tolde be-
fore of the holy prophetes/ ad also the
commaundement of vs the Apostles/
of the lord and saulour.

Thys fyrst vnderstonde / that there / Tim. iij. iij.
shall come in the last dayes mockers/
which will walke after their owne in-
styg and saye: Where is the promys of

Jo. vi. d.

Rom. vi. c.

The. ii. pistle of. S. Peter:

H. Tim. iii. his commynge: For sence the fathers
Jude. i. f. died all thynges continue in the same
Eze. xii. f. estate wherein they were at the begyn-
 nyng. This they knowe not (and that wyllyngly) how that the heauens agrete
 whole ago were / and the erth that was
 in the water / appered vppen out of the water
 by the worde of God: by the which thingis / the world that he was
 perished ouer flowen with the fludde
 But the heauens verely and erth whych
 are now / are kept by the same worde
 in store / and reserued vnto fyre / agayns
 the daye of iudgement and perdition
 of vngodly men.

Verely beloued be not ignorant of
 this one thyng howe that one daye is
 wth the lord / as a thousande yere /
 and a thousand yere as one daye. The
 lord is not slacke to fulfill hys promes
 as some men count slacknes: but is pa-
 tient to vs warde / and wolde haue no
 man lost / but wolde receaue all men to
 repentance. Neuerthelesse the daye
 of the lord will come as a thefe in the
 night / in the whych daye / the heauens
 shall perishe wth terrible noyse / and
 the elemētis shall melt with heat. And
 the erth wth the workis that are there
 in shall burne.

Yf all these thyngis shall perishe /
 what maye persons ought ye to be in

The. iii. Chapter.

holp conuersacion / and godlines: loke yf ye
 fore / and hastynge vnto the comynge of
 the daye of God / in which the heauens
 shall perishe with fyre / and the elemen-
 tis shall be consumed with heate. Neuer-
 thelesse we loke for a newe heauē / and
 a newe erth / accordinge to his promes and
 where in dwelleth righte welnes.

Wherfore verely beloued / seynge that
 ye loke for soche thyngis / be diligent
 that ye maye be founde of him in peace
 without spot and vndefyled. And sup-
 pose that the longe sufferynge off the
 lord ys helth / euen as oure verely be-
 loued brother Paul / accordynge to the
 wysdom geue vnto hym / wrote to you
 yee / almost in every pistle speakynge
 off soche thyngis: amonge which are ma-
 ny thyngis harde to be vnderstonde /
 whiche they that are vnlearned / and vn-
 stable peruert / as they do wother scri-
 ptures vnto their owne destruction: ye
 therfore dearly beloued seynge ye are
 warned / Beware lest ye be also pluc-
 ked awaye with the erreure of the wic-
 ked and fal fro youre owne stedfastnes
 But growe in grace / and in the kno-
 wledge of oure lord / and saue our

re Iesus Christ. To whom
 be glory bothe now
 and for euer
 Amen.

The fyrst pyttle of S.

John the Apostle.

The fyrst Chapter.



That thyng whych was
fro the begynnyng decla-
re we vnto you / whych
we haue herde / whiche
haue sene with our eyes
whych we haue toked a-
pon / & our hōdes haue hādled: euē that
same thing which is lyfe. For that lyfe
apered / and we haue sene yt / wherfore
we beate wptnes / and shewe vnto you /
that eternall lyfe: which was with the
father: and apered vnto vs. That same
thing which we haue sene and herde de-
clare we vnto you / that ye maye haue
fellowshippe with vs: and that oure fel-
loushippe maye be with the father / and
his sonne Iesus crist. And this write we
vnto you / that youre ioye maye be ful.

Joā. vii. b

And this ys the tydyngis which we
haue herde of hym / and we declare vnto
you: that god is light / and in hym is no
darknes at all / yf we saye that we ha-
ue fellowshippe with hym / and yet wal-
ke in darknes / we lye / and performe not
the trueth / but and yf we walke in light
even as he is in light / then haue we fel-
loushippe wth hym / and the bloud of
Crist his sonne cleanseth vs fro al synne
If we shall saye that we haue no syn-

Debie. ix. d
1. Oct. j. d

The. ii. Chapter.

ne / we deceaue oure selues / and the tru. Apo. i. vii
eth ys not in vs: yf we knowledge on iii. re. viii
re synnes / he is saythfull and iust / to for i. par. viii
geue vs oure synnes / and to cleanse vs pro. xx. v.
from all unrightewesnes: yf we saye Eccle. viii
we are no sinners / we make him a lyar
and his worde is not in vs.

The. ii. Chapter.



I write vnto you / that
ye shulde not synne: and yf
eny man synne / yet we ha-
ue an aduocate wth the
father / Iesus Crist / whiche
this righteousness he ys that is the
satisfaccion for oure synnes: not for on-
resynnes only: but also for the synnes of
al the worlde. And herby we knowe
that we haue knowen hym / yf we kepe
his comāndementis. He that sayth I
knowe hym / and kepeth not his comān-
dementis is a lyar / and the beritie is not
in hym / whosoener kepeth his worde /
in hym is the loue of god perfect in dede
And therein knowe we that we are in
hym. He that sayth he bydeth in hym /
ought to walke even as he walked.

Brethren I write no newe comān-
dement vnto you: but that olde comān-
dement which ye herde from the begyn-
nyng. The olde comāndement is the
worde whiche ye herde from the begyn.

Joā. xii. d
and. x. b

The .i. pistle of .S. Iohn.

myng. Agayne a nowe comāndmēt
I write vnto you / a thyng that is true
in him. and also vnto you: for the darknes
ys past / and the true lycht nowe shyneth.
He that sayth howe that he ys
in the true light and yet hateth his bro-
ther / is in darknes euē vntyll this tyme
he that loueth his brother / abideth
in the light / and there is none occasion
of euyl in him. He that hateth his bro-
ther is in darknes and walketh in dark-
nes: and can not tell whither he goeth becau-
se that darknes hath blinded his eyes.
Babes **I** write vnto you howe that
your synnes are forgiven you for his
names sake. **I** wyte vnto you fathers
howe that ye haue knowen hym that
was from the begynnyng. **I** write vnto
you yonge men / howe that ye haue
ouercome the wicked **I** write vnto you
lytel childre / howe that ye haue knowen
the father **I** write vnto you fathers
howe that ye haue knowen hym that
was from the begynnyng. **I** write vnto
you yonge men / howe that ye are stron-
ge: and the worde of God abydeth in
you / as ye haue ouercome that wicked
Sathan that ys in the worlde: yf any
man loue the worlde / that loue of the
father is not in hym. For all that ys in
the worlde (as the lust of the fleshe /

The .ii. Chapter

the lust of the eyes / and the pryde of
goodes) is not of the father: but of the
worlde. And the worlde bannys her
awaye / and the lust therof: but he that
fulfilleth the will of god / abydeth euē
Lytel childre / yf this is the last tyme and
as ye haue herde howe that Antichrist
shall come: euē nowe are there many
Antichrists come already / wherby we
knowe that yt ys the last tyme. They
went oute from vs but they were not
of vs: for yf they had bene of vs / they
wolde not haue continued with vs
But that fortuneth that yt myght appe-
re / that they were not of vs.

And ye haue an oymēt of the holy
goost / as ye knowe all thingis. **I** wrote
not vnto you / as though ye knewe
not the trouth: but as though ye knewe
ye yt / and knowe also that no lye com-
meth off trouth: who ys a lyar but he
that denyeth that Iesus is Christ: he
ys Antychrist that denyeth the father
and the sonne. Who soeuer denyeth the
sonne / the same hath not the father.
Let therfore abyde in you that same
which ye herde from the begynnyng
yf that which ye herde from the be-
gynnyng shall remayne in you / ye also
shall continue in the sonne / and in the
father. And this is the promys that he
hath promysed vs / euē eternal lyfe. **A**

This haue I writen vnto you/as concey-
nyng the that disceane you And the a-
noyntynge which ye haue receaved of
hym dwelleth in you. And yenede not
that eny mā teache you/but as that an-
noyntynge teacheth you all thingis: and
is true/and is no lye: and as yt taught
you/euē so byde therin. And now be-
beg abyde in him/that whē he shall a-
pere/we maye be holde: and not be made
a shamed of him at his cōnyng. If ye
knowe that he is ryghteous/knowe al-
so that he which foloweth ryghtewes-
nes/is borne of hē. ¶ The. iij. Chapter.

Holde what loue the fa-
ther hath shewed on vs/
that we shulde be calleth
the sonnes of god. For thys
cause the worlde knoweth
you/ not be cause yt hath
not knowē him. Dearly beloued /now
are we the sonnes of god/ & yet it hath
not apered what we shalbe/ but we kno-
we that whē it shal apere/we shalbe ly-
ke him/for we shal se him as he is. And
every man that hath this hope in hym
poureth him sylfe/euen as he is pure
Whosoever comitteth synne/comitteth
bnt ryghtewesnes also/ and synne ys vn-
ryghtewesnes: and ye knowe that he a-
pered to take awaye oure synnes and in
hym ys no synne. As many as byde in

him/synne not/whosoever synneth hath
not sene him nether hath knowē hym.

Babes let no man deceaue you/for
that doeth rightewesnes is righteous
euē as he is righteous. He that comit-
teth synne is of the deuyl for the deuyl
synneth sence the begynnyng. For this
purpose apered the sonne of god to low-
se the workes of the deuyl/whosoever
is borne of god/synneth not/for his see-
de remaineth in him/ & he canot synne
be cause he is borne of god. In this are
the chyldre of god knowē and the chyl-
dren of the deuyl/whosoever doeth not
rightewesnes is not of God/nether he
that loueth not hys brother.

For this is the tydingis/that ye herde
fro the begynnyng that ye shulde loue
one another not as Cayn / whych was
of the wicked & slewe his brother. And
wherfore slewe he him: because his o-
wne workis were euyl/ & his brothers
goode. ¶ Marueyle not my brethren yf
the worlde hate you/we know that we
are translated fro deeth vnto lyfe/becau-
se we loue the brethren. He that loueth
not his brother/abydeth in deeth. Who leu-
soever hateth hys brother/ is a mā se-
par. And ye knowe that no man sleas
hath eternal lyfe abydynge in hym.

Whereby perceaue we the loue of god
in that he gaue his lyfe for vs. And we

The .i. Wille of .S. John.

ought also to geue oure lyues for oure
brethe / Whosoever hath this wordes
goode & seeth his brother in necessite /
and cherteth vppre hys compassion from
him / howe dwelleth the loue of god in
him? My babes let vs not loun in wor-
de / nether in tonge but wpth dede / and
in verite. And herby we knowe that
we are of the verite and wyl before him
put out hertes out of wnt. For (yf oure
hertes cōdemne vs) god is gretter then
oure hertes: & knoweth al thingis. Tē-
derly beloued / yf oure hertes cōdemne
vs not / then haue we trust to god war-
de / and whatsoever we aske we shal re-
ceave of him because we kepe hys cō-
maundemētis and do those thingis whi-
ch are pleasinge in his sight.

Joā. xvi. a

Joan. v. d

And. xvi. a

Joā. xiii. d

And. xv. b.

And this is his cōmaundmēt that we
beleue on the name of his sonne Iesus
Christ / and loue one another as he gaue
cōmaundmēt. And he that kepeth his
cōmaundemētis dwelleth in him / and he
in him. And herby we know that there
abydeth in vs of the spirite whych he
gaue vs.



The .iiij. Chapter.

Derely beloued beleue not
every spirite / but proue the
spirites whether they are
of god or no / for many fal-
se prophetis are gone out
into the worlde. Whereby

The .liij. Chapter.

shal ye know the spirite of god. Every
spirite that cōfelleth that Iesus Christ
is come in the fleshe / is of God. And
every spirite which cōfelleth not that
Iesus Christ is come in the fleshe / is
not of God. And thys is that spirite of
Antichrist / of whom ye haue herde ho-
we that he shulde come / and euen now
all redy is he in the worlde.

¶ Lye tell chyldre / ye are of god / and ha-
ue overcome the / for gretter is he that
is in you / then he that is in the worlde.
They are of the worlde / therfore spea-
ke they off the worlde / and the worlde
heareth them. We are of god / he that
knoweth God heareth vs / he that is
not of god heareth vs not. Whereby know
we we the spirite of veritie and the spi-
rite of erreure.

Derely beloued / let vs loue one ano-
ther / for loue cometh of god / And eue-
ry one that loueth / is borne of god and
knoweth god. He that loueth not / hath
not knowen god. For god is loue. In
this apered the loue of god to vs ward
because that god sent his only begoten
sonne into the worlde that we might ly-
ue thow we him. Veria is loue not that
we loued god but that he loued vs / and
sent hys sonne to make agreement for
oure synnes.

Derely beloued yf God so loued vs

¶ q. ij.

The .i. Wistle of .S. Thom.

Joan. i. b.
1. tim. b. c

we ought also to loue one another / no
man hath sene God at eny tyme. If we
loue one another / God dwelleth in vs /
and his loue is perfect in vs. Wherby knowe
we we / that we dwell in him / and he in
vs because he hath geue vs of his spirete.
And we haue sene / and do testifie
that the father sent the sonne / which is
the sauoure of the worlde. Whosoener
confesseth that Jesus ys the sonne of
God / in him dwelleth god / and he in god
And we haue knowen and beleued the
loue that god hath to vs.

God is loue / and he that dwelleth in
loue dwelleth in god / and god in hym /
Wherin is the loue perfect in vs / that we
shulde haue trust in the daye of iudge-
ment / that as he ys / euen so are we in
this worlde. There is no feare in loue /
but perfect loue casteth out al feare / for
feare hath paynfulnes. He that feareth
is not perfect in loue.

We loue hym / for he loued vs fyrst.
If a man saye / I loue God / and yet ha-
teth his brother / he is a lyar. How can
he that loueth not his brother whom
he hath sene / loue god who he hath not
sene? And this commaundement haue
we of hym / that he whych loueth God
shulde loue his brother also.

The .v. Chapter.

The .v. Chapter.



And whosoener beleueth /
that Jesus is christ / is bo-
rne of God / and eneryone
that loueth him which be-
gate / loueth him also / wh-
ych was begoten of hym

In this we know that we loue the chil-
dren of god / when we loue God / and kee-
pe his commaundmentis / This is the lo-
ue of god / that we keepe his commaunde-
mentis / and his commaundmentis are not
greuous. For al that is borne of god
ouercometh the worlde / and this is the
victory that ouercommeth the worlde
euen oure sayth / who ys yt that ouer-
cometh the worlde / but he which bele-
ueth that Jesus is the sonne of god?

1. cor. x. b.

This Jesus Christ is he that cam by
water and bloud / not by water only / but
by water & bloud. And yt is the spirete
that beareth witness / because the spirete
is the truely. For there are thre which
beare recorde in heaue / the father / the
worde / and the holy goost. And these
thre are one. And there are thre whych
beare recorde in erth / the spirete / and
water / and bloud / and these thre are one.
If we receaue the witness of men / the
witness of God is gretter. For this is
the witness of god / which he testified of
his sonne. He that beleueth on the sonne
of god hath the witness in him selfe.

Joan. ii. b

The .i. Epistle of .S. Iohn.

He that beleueth not god / hath made him a lyare because he belued not the recorde that god gaue of his sonne And this is that recorde / how that god hath geue vnto vs eternall lyfe / and this lyfe is in his sonne. He that hath the sonne hath lyfe / and he that hath not the sonne of god / hath not lyfe.

These thyngis haue I wyrtten vnto you that belene on the name of the sonne off God / that ye maye knowe howe that ye haue eternall lyfe / and that ye maye belue on the name off the sonne of god. And this is the trust that we haue in hym / that yff we aske eny thyng accordyng to his wyll he heareth vs. And yff we knowe that he heareth vs what soeuer we aske / we knowe that we shall haue the petitions that we desyred off hym.

If eny man se his brother synne a synne that is not vnto deeth / let him aske / and he shall geue hym lyfe for them that synne not vnto deeth. There is a synne vnto deeth / for which saye I that a man shulde not praye. All vnrighteousnes is synne / and there is synne not vnto deeth.

We knowe that whosoever is borne off God / synneth not / but he that is begoten of god keperh hym selfe / and that wycked toucheth him not. We knowe

The .i. Chapter.

that we are of god & that the worlde is also gether set on wickednes. We knowe that the sonne off God is come / and hath geue vs a mynde to knowe him which is true / and we are in him that is true / through his sonne Iesus Christ. This same is very god and eternal lyfe. Babes kepe youre selues from ymages.

Amen. .

The Seconde Epistle off .S. Iohn.

I the elder vnto the electe la- dy and her chyliden whych I loue in the trueth / And not I only but also all that haue knowen the trueth / for the truthe sake whych remaineth in vs / and shal be in vs for euer.

With you be grace / mercy / and peace from God the father / and from the lord Iesus Christ the sonne off the father / in trueth and loue.

I reioysed greatly / that I founde of thy chylde walkyng in trueth / as we haue receaued a commandment off the father. And nowe beseeche I the / la- dy / not as though I wrote a newe con-

Q. q. iii.

The. ii. Epistle of. S. Iohn.
mandement vnto the / but that same
whych we had from the begynnyng/
that we shulde loue one another. And
this is the loue/that we shulde walke
after his comaundementis.

This comaundement is (that as ye
haue herde fro the begynnyng) yeshu
shulde walke in yt. For many deceauers
are entred in to the worlde/which con-
fesse not that Iesus Christ is come in
the fleshe. This is a deceauer & an an-
tichrist. Loke on youre selues/that we
lowse not that we haue wrought but
that we maye haue a ful reward. Who
soeuer transgresseth and abydeyth not in
the doctrine of Christ hath not god. He
that endureth in the doctrine of Christ
hath both the fater/and the sonne.

If there come eny vnto you and sayn-
ge not this learnynge him receaue not
to housse nether bid him god speke. For
he that biddeth him god speke/is part-
aker off his euill dedes. I had many
thynges to wyte vnto you/neuerthe-
lesse I wolde not wyte wyth paper
and ynke/but I trust to come vnto
to you and speake wyth you
mouth to mouth/that oure
ioye maye be full. The
louers of thy electe
syber grete the/
Amen.

The. iii. Epistle of. S. Iohn.

I the elder vnto the beloued
Gayus/whom I loue in the
trueth. Welbeloued I wy-
she in all thynges that thou
prosperedest/and faredest
wel/cus as thy soule pro-

spereth. I reioysed greatly when the bre-
thre cam & testifieth of the trueth that
is in the/how thou in trueth walkest/I
haue no gretter ioye then for to heare
howe that my sonnes walke in veritie

Derely beloued thou dost faithfully
whatsoeuer thou doest to the brethren
and to strangers/which bore wytnes
of thy loue before all the congregacion/
which brethren when thou byngest for-
wardes on their iorney (as yt pleaseth
God) thou shalt do wel / be cause that
for his names sake they went forth/and
toke nothyng of the getyls. We there-
fore ought to receaue soche / that we
also myght be helpes to the trueth.

I wrote vnto the congregacion/ but
Diotrephes/which loueth to haue the
preeminence amonge the/receaueth vs
not/wherefore yf I come I will declare
his dedes which he doeth testyng on
vs wyth malicious wordes/ nether is
there wyth content. Not only he hym-
self receaueth not the brethren/but also

Unto the Hebrewes.

He forbiddeth them that wolde aduise
seeth them out of the congregation.

Merely beloued folow not that whiche
is euill/but that whiche is good. We
that doeth well is off God/but he that
doeth euill seeth not God. We metting
hath good reporte off all men / and off
the trueth. yee and we oure selues also
beare recorde/and ye knowe that oure
recorde is true. I haue many thynges
to wyte/But I wyl not wyth pen and
ynke wyte vnto the. For I trust I shall
shew the/ and we shall speake
mouth to mouth. Peace be with
the. The louers salute the.
Greete louers by name.

The Epistle off Paul

Unto the Hebrewes.

The fyrst Chapter. ✠



God in tyme past diuersly
in any wayes / spake vnto
the fathers by prophets/
But in these last dayes he
hath spokē vnto vs by his
sonne / whom he hath made
heire of all thyngis/by whom also he
made the worlde. Whiche sonne beyng
the brightnes of his glory/ & very ima-
ge of his substance/ bearyng byppe all

The .i. Chapter.

thyngis wyth his myghty worde/hath
in his owne person pouged oure syn-
nes/and is sittyng on the right honde of
the maieste on hygh/ and is more excel-
lent then the angels/ in as moche as he
hath by inheritaunce obteyned an excel-
lenter name then haue they.

For vnto whiche of the angels sayde **psal. ii. b.**
he at any tyme / Thou arte my sonne/ **ij. reg. vii.**
this daye begate I the? And agayne/ I
wyl be his father/ & he shalbe my son-
ne. And agayne when he byngeth in
the fyrst begoten sonne in the worlde/
he sayth. And all the angels of god shal
waishyppe hym. And vnto the angels/
he sayth. We maketh his angels spites **psal. ciii. a.**
tes/ and his ministers flammes of fyre. **ps. xliii. b.**
But vnto the sonne he sayth/ God thy
seate shal be for ever and euer. The ce-
pter of thy kyngdom is a ryght cepter.
Thou hast loued ryghtewesnes and ha-
ted iniquitie/ Wherefore hath god/ whi-
ch is thy god/ anoynted the with the
oyle of gladnes aboue thy felowes.

And thou Lord in the begynnyng
hast layde the foundation of the erth/
And the heuens are the workes of thy
bondes/ They shall perishe/ but thou
shalt endure. They all shall waxe olde
as doth a garment/ and as a vesture shalt
thou chaunge them/ & they shalbe cha-
unged/ but thou arte the same/ and thy

psal. cii. b.

Unto the hebrewes:
 yeares shall not faile. ¶ Unto which
 off the aungels saye he at eny tyme?
 psal. cix. a Sit on my ryght hōde tyll I make thy
 i. cor. xv. d ne enemies thy fote stoe: Are they not
 all spīretes to do seruice / sent for to mi-
 nister for their sakes / which shalbe he-
 ptes of health? ¶ The. ii. Chapter.



Wherefore we ought moche
 more to attende vnto tho-
 thyngis / which we haue
 herde / lest we be spilt for
 yf the worde which was
 spokē by angels wassted
 fast / and enery transgression & disobe-
 diēce receaue a iust recōpence to re-
 warde / howe shall we escape yf we de-
 spise so great helth: whych at the first
 begā to be preached of the lord hur. al-
 se / and afterwarde was cōfermed vnto
 to vs warde / by them that herde it / god
 bearynge witness there to / bothe wyth
 signes and wonders also: and with di-
 uers myracles / & gyses off the holy
 goost accordyng to his owne wyll.

¶ He hath not vnto the angels put in
 subiection the worlde to come / wherof
 we speake But one in a certayne place
 witnessed / sayinge / What is man / that
 thou arte myndfull of hym / other the
 sonne of mā / that thou visited hym: Af-
 ter thou haddest for a season made him
 lower then the angels / thou crownedst

The. ii. Chapter.
 him with honour and glory / & hast set
 hym aboue the workes of thy bondes.
 Thou hast put all thyngis in subiection i. cor. xv. d
 vnder his fete. In that he put all thyng-
 is vnder him / he left nothinge that is
 not put vnder hym. Neuerthelesse we
 yet se not al thing is subdued vnto him philip. ii. b
 but that Iesus which for a season was
 made lesse then the āgels we se thou
 the pynnyshment of deeth crowned with
 glory & honour that he by the grace off
 god / shulde tast of deeth for all men.

¶ For ye becam hym / for whom are all
 thingis / & by who are all thyngis / af-
 ter that he had brought many sonnes
 vnto glory / that he shulde make the lo-
 de off their helth perfect thorow afflic-
 tions / for as moche as he which sancti-
 fied / & they which are sanctified / are
 all off won. For whych causes sake / he
 is not ashamed to call the brethren say-
 inge / I wyl declare thy name vnto my
 brethren / in the myddes of the congre-
 gacio wyl I prayse the. And agayne I
 wyl put my trust in him. And agayne /
 beholde here am I & the chylde which
 god hath geuen me.

¶ For as moche then as the chylde
 were partakers of fleshe & bloud / he
 also hym selfe lyke wyle take parte wi-
 th them / for to put wune thorow deeth /
 hi that had lordshippe ouer deeth that i. cor. xv. d

psal. xxi. e

psal. xvi. a
 Esa. vii. d

ozee. xlii. d
 i. cor. xv. d

Unto the hebrines.
is to save the deuy. And that he myght
helpuer the which thoww feare dreth
all their lyfe tyme were in daunger off
bondage. For he taketh not upon hym
the angels/but the seede of Abrahā ta-
keth he on hym. Wherefore in all thyngis
yt becam him to be made lyke unto
his brethre that he myght be merciful
and a faythfull hygh preste in thyngis
concernyng god/for to pouge the peo-
ples synes. For in that he him selfe suf-
fered/and was tempted / he is able to
sucker them that are tempted.

The. iij. Chapter.



Wherefore holy Brethren/
partakers of the celestial
callynge/consyder the em-
bassatour and hygh preste
off oure profession Christ
Jesus / beyng faythfull
to him that sent hym/eue as was Mo-
ses in all his house. And this mā was
counted worthy of more glory than Mo-
ses/In as moche as he which hath pre-
pared the house/hath most honoure in
the house. Every house is prepared
of some man. But he that ordeyned all
thingis is god. And Moses verely was
faythfull in all his house as a minister
to beare wytnes of tho thyngis which
shulde be spoke afterwarde. But Crist
as a sonne hath rule ouer the house/

The. iij. Chapter.

whose house are we / yf we kepe fast
confydence and reioysynge in the
sayth unto the ende.

Wherefore as the holy goost saith/to
daye yf ye shall heare his voyce/harde
not youre hertes/as when ye prouoked
in tyme of temptaciō in the wilbernes
where your fathers tēpted me proued
me/for sawe my workis. xl. yere longe.
Wherefore I was greued with that ge-
neracion & sayd They euer erre in the-
re hertes/they verely hane not knowen
my wayes so that I swore in my wra-
the/that they shulde not enter into my
rest. Take heed brethre that there be in
none of you an euyl herte/in vnbeleue/
that he shulde departe from the tryyn-
ge god/but exhorde one another dayly/
whyle yt ys called to daye / lest euyl
you were harde herted/ad be deceaved
with synne. We are parte takers off
Christ / so that we kepe sure unto the
ende the begynnynge of the substantial
faith so longe as yt is sayd: to daye yf
ye heare his voyce / herden not youre
hertes/as when ye prouoked him. For
some/when they herde/ prouoked/but
not all that cam out off Egypte vnder
Moses. But with whome was he dys-
pleased. xl. yeres: was he not dysplea-
sed with them that synned/whose bod-
yes were ouer throwen in the desert: nūe. xliij. &

Unto the hebrues.

To whō sweare he that they shulde not enter into his rest/but vnto them that beleued not: And we se that they coulde not enter in/because of vnbelenue.

The.iiiij. Chapter.

Net vs feare therfore/lest eny of vs forsokynge the promes off entreynge into his rest/shulde seme to come behynde. For vnto vs was yt declared/as well as vnto them. But yt profyted not the that they herde the worde/because they which herde yt coupled yt not with fayth. We whych haue beloued/do enter into his rest/as contrary wyse he saith. *psal. cxliij.* yde to the woether: As I haue sworne in my wrath/they shall not enter into my rest. And that spake he verely longe after that the workis were made/fro the foundation of the worlde layde. For he spake in a certayne place of the seuēth daye/ on thys wyse/ And God dyd rest the seuēth daye from all hys workis/ And in thys place agayne / They shall not come into my rest.

Heb. ij. a.

Seynge therfore it folowed that some muste enter there into/and they to whō yt was fyrst preached/ entered not theryn for vnbelenues sake. Agayne he apoynted in dauid a certayn present daye after so longe a tyme/ sayinge/

The.v. Chapter.

as ytis rehearsed/this daye yf ye heare ye hys voyce/be not harde herted. For if Josue had geue the rest/thz wolde he not afterwarde haue spokē of a nother daye. There remayneth therfore yet a rest vnto the people of god. For he that is entred into his rest doth cease from his owne workes/as god did from his.

Let vs study therfore to entre in to that rest/lest eny man faule into soche an ensample of vnbelenue/for the worde of god is quicke/and myghty in operation/and sharper the eny two edged swerde/and entreteth throught/euē vnto the diuidinge a soulder of the soule and the spirete and of the ioyntes and the marye/and iudgeth the thoughtes and the intētis of the herte. Whether is there eny creature inuisible in the syght off yt: but all thingis are naked/and bare vnto *eccle. xij. d.* the eyes of hym/of whom we speake. *psal. cxliij.*

The.v. Chapter.

Seynge then that we haue a gret hye priest which hath entred heauen (I mean Iesus the sonne off God) let vs kepe oure professiō on/for we haue not an hye priest/which cannot haue compassion on oure infirmities/but was in all poyntes tēpted/in lyke maner: but yet without synne. Let vs therfore go boldly

R. t. j.

Unto the Hebrewes.

unto the seat of grace / that we may
receaue mercy / and fynde grace to hel
pe in tyme of nede.

I. par. xxiij. For every hye priest that is taken
fro amonge men / is ordeyned for men /
in thyngis pertaynyng to God / to of
fer gyftes and sacryfyses for synnes /
whych can haue cōpassion on the igno
raunt / and on them that are out of the
hye waye: be cause that he him selfe
is ys cōpased with infirmitie / For the
whiche infirmities sake / he is bolde to
offer for synnes / as well for hye owne
parte as for the peoples. No man ta
keth honour vnto him selfe / but he that
ys called of God / as was Aaron.

psal. cx. b. Euen so lyke wyse Christ honoured
not him selfe / that he myght be the hye
priest / but he glorified hym that sayde
vnto him / thou arte my sonne / thou ha
st begate me. As he also in another
place speaketh / Thou arte a priest fore
uer after the order of Melchisedech /
whiche in the dayes of his fleshe / dyd
offer bye prayers and supplications /
with strong cryng and teares / vnto
hym that was able to saue hym from
deeth / whiche also he doo / because he had
obedience vnto deeth. And though he were
paynted for us / he learned he obedience
by the thyngis whiche he suffered / and
was made perfecte / and the cause of

The. vi. Chapter.

eternall health vnto al them that obey
hym and is called of God the hye priest
after the order of Melchisedech.

Wherof haue we many thyngis to
saye which are harde to be vttered: be
cause ye are dull of hearynge. For whē
as concernyng the tyme: ye ought to
be teachers: yet haue ye nede agayne
that we teache you the fyrst principles
of the worde of god / and are become so
che as haue nede of mylke / and not of
stronge meate / For every man that ys
fed with mylke is inexpert in the wor
de of righte welnes / for he is but a ba
be. But stronge meate belongeth to the
that are perfecte / which thow we custo
me haue their wittes exercised / to iud
ge both good and euill also.

The. vi. Chapter.

Wherfore let vs leaue the
doctrine pertaynyng to
the begynnyng of a Ch
risten man / and let vs go
vnto persecucion / and no
we no more laye the fou
dacion of repentance fro deade workes
and of fayth to waite god / of baptysm /
of doctrine / and of layng on of honours
and of resurrection from deeth / and of
eternall iudgement. And so wyl we to
yf God permitte. For yt ys not possible
that they which were once begynned /
shuld be made perfecte againe.
11. pet. ij. d.
11. 2. 11.

Unto the Hebrewes.

And haue casted off the heavenly gyfte/
and are become partakers of the holy
gost and haue tasted of the good wor-
de of god and of the power of the woul-
de to come yf they faile / shulde be re-
mued agayne vnto repentance / for as
moche as they haue (as concerninge
the selues) crucified the sonne of god
a frellhe: makinge a mocke of hym.

For that erth which drynketh in the
rayne whych cometh oft apon yt / and
dryngeth forth erbes mete for the that
blessed yt receaueth blessinge off god /
but that ground which beareth thorn-
es and byrges / is reprobued / and is nye
vnto cursynge whose ende is to be bur-
ned. Neuerthelesse deare frendes / we
trust to be better of you / & thingis whi-
ch accompany helth / though we thus spe-
ake. For god ys not baryghteous that
he shulde forget your worke / and la-
boure that proceedeth of loue / which lo-
ue ye shewed in his name / which haue
ministered vnto the sayntes / and permi-
nister. yee / and we desyre that every o-
ne of you shewe the same diligence / to
the encrease of the fayth / euē vnto the
ende / that ye saynt not / but folowe the
which tholowe fayth and patience w-
heret the promyses.

For whē god made promes to Abra-
ham / because he had no greter thynge

The. vii. Chapter.

to sweare by: he sware by him selfe / say ges. xxii. 6
Iuge! Surely I will blesse the / and mul-
tiply the in bede. And so after that he
had tarped a lōge tyme / he entoyed the
promes. Then verely sweare by hym
that is greater then the selues: And an-
o the to cōfyrme the thynge / is amonge
the an ende of all stryfe. So god wyl-
lynge very abundantly to shewe vnto
the heyres of promes / the stableness of
hys cōsyle: he added anothe / that by
two immutable thynge (in whych ys
was vnpossible that god shulde lye) we
myght haue perfect cōsolacion / which
haue fled / for to holde fast the hope that
ys set forth before oure faces / whych
hope we haue as an ancre of the soule /
both sure and stedfast. Whych hope also
entreteth in / into the thynge which are
within the bayle: whither the fore run-
ner ys for vs entred in / I mean Iesus
that is made an hys prest for euer after
the order of Melchisedech.

The. vii. Chapter.



His Melchisedech kynge
of Salem (which beinge ges. xiii. 6
prest of the most hys god
met Abrahā / as he retur-
ned againe fro the slaug-
ther of the kynge / & bles-
sed hym / to whō also Abrahā gaue ty-
thes of al thingis) fyrst is by interpreta-
R. c. ii.

Unto the Hebrewes.

tion kynge of righte welines: after that
 kynge of Salem/ that is to saye kynge
 of peace/ with out father/ with out mo-
 ther/ with out kynne & hath nether be-
 gynnynge of his tyme/ nether yet ende
 of his life/ but is lykened vnto the sonne
 of god/ and remayneth a prest for euer.
 Consyder what a man this was/ vnto
 whom the patriacke Abraham gaue
 tythes of the spoiles. And verely those
 children of leuy/ which receaue the of-
 fice of the prestes/ haue commande-
 ment to take accordynge to the lawe/
 tythes of the people that is to saye/ of
 their brethren/ yee though they spone
 ge out of the loynes of Abraham. But
 he whose kynred ys not counted amon
 gethem/ receaued tythes of Abraham
 and blessed hym that had the promy-
 ses: and so maye saye but that he whi-
 ch is lesse/ receaueth blessinge of hym
 whiche ys greater. And here men that
 by receaue tythes. But there he recea-
 ueth tythes of whom yt ys witnessed/
 that he lyueth. And to saye the truer/
 I saye him alfe which receaued tythes
 payed tythes in Abraham. For he was
 yet in the loynes of his father Abraham
 when Melchisedech met hym.
 And howe the sole perfeccion cam by
 the presthod of the leuytyng (for vnder
 that presthod the people receaued the

The. vii. Chapter.

lawe) what neded yt further more that
 another prest shulde ryse/ after the or-
 der of Melchisedech/ and not after the
 order of Aaron: nowe no dout / yf the
 presthod be translated/ the of necessitie
 must the lawe be translated also.

For of whom these thyngs are spo-
 ken pertaineth vnto another tribe/ of
 which/ neuer man serued at the aultre.
 For yt is euident that oure lorde spone
 ge of the trybe of Iuda/ of which tribe
 spake Moses no thyng as concernin-
 ge presthod.

And yt is yet a more euident thinge: yf
 after the similitude of Melchisedech
 there arys another prest/ which is not
 made after the lawe of the carnal com-
 mandment: but after the power of the
 endlesse lyfe. For he testifieth: Thou
 arte a prest for euer / after the order of
 Melchisedech. The comauement
 that wet a foie/ ys disannulled/ be cause
 of his wealnes and vnpoffitableness.
 For the lawe made no thyng perfect
 but was an introduccio of a better hope
 by which hope we drawe nye vnto god.
 And for this cause yt is a better hope
 that yt was not promysed with out an
 othe. Those prestes were made wth
 out an othe/ but this prest wth an othe/
 by hym that sayde vnto hym/ The lord
 do sware / and wyl not repent / Thou

psal. cix. 5

psal. cix. 5

R. s. iii.

Unto the hebrwes.

ante a prest for ever after the order of
Melchisedech: And for that cause was
Jesus a stablisher of a better testament
And amonge them many were made
prestes/ because they were not suffered
to endure by the reason of deeth. But
thys man / because he endureth ever/
hath an everlastynge presthod: where-
fore he ys able also ever to save them
that come unto god by hym/seyng he
ever lieth/to make intercessio for us.

Soche an hys prest yt be cometh
us to have/ whych ys holy/harmlesse/
bndesled/separat from synnes/ and ma-
ke hyar then heauens. Whych nedeth
not dayly (as those hys prestes) to of-
fer byppe sacrifice / fyrst for hys owne
synnes/ and then for the peoples synnes.
For that dyd he at once for all / when
he offered byppe hym selfe: for the lawe
maketh men prestes/ which have infir-
mitie: but the worde of the oth that ca-
senceth the lawe/maketh the soune prest
whych is perfect for ever more.

The. viii. Chapter.

Of the thingis which we ha-
ve spoken/this is the ppyth
That we have soche a hys
prest that is sitten on the
right honde of the seate of
maiestie in heauen/and is
a minister of holy thynges/and of the

The. viii. Chapter.

bery tabernacle/ which God pyght/ and
not man. For every hys prest is ordey-
ned to offer gyftes and sacrifices/ where-
fore yt ys of necessitie / that thys man
haue some what also to offer. For he
wer not a prest yf he were on the erth
where are prestes that accordynge to
the lawe offer gyftes which prestes ser-
ue vnto the ensample and shadowe of
heauety thingis euen as the answer of
god was geuen vnto Moses when he Exo. xxxviii
was about to synnyshe the tabernacle Act. vii. f.
For take hede (sayde he) that thou ma-
ke all thyngis accordynge to the patre-
ne shewed to the in the mount.

Nowe hath he obtained a more ex-
cellent office/ in as moche as he is the
mediator of a better couenant/ whych
was made for better promyses. For yf
that fyrst testament had bene soche a
won that no man coulde haue founde
fault with yt: the shulde no place haue
bene sought for the seconde. For in re-
bukynge them he sayth: Beholde the
dayes wyl come (sayth the lord) and
I wyl synnyshe apou the housse of Is-
rael/ and apou the housse of Juda a ne-
we couenant not like the couenant that
I made with theyr fathers at that tyme /
when I toke them by the hondes
to lede them out of the londe of Egipt-
e / for they continued not in my coue-

Unto the Hebrewes.

nant / and I regarded them not sayth
the lord.

For this is the covenant that I will make
for the house of Israel: After those
dayes (sayth the lord) I will put my la-
wes in their myndes / and in their be-
ses / I will write the / and I will be their
God / and they shall be my people. And
they shall not teach / every man his ne-
ghboure / and every man his brother / sa-
yinge / knowe the lord: For they shall
all knowe me from the least to the most
of the: For I will be merciful over their
iniquities / and on their synnes / and on
their unrightewesnes will I not thynke
any more. In that he sayth a newe
covenant / he hath abrogat the olde. Nowe
we that whiche bys disannulled and were
olde / ys ready to bannysh awaye.

The .ix. Chapter.

That first tabernacle be-
rely had justifyingis / and
servyngis of god / & world
ly holynes. For that
first tabernacle was ma-
de wherein was the candle-
sticke / and the table / and the shewe bread
which is called holy. And in the secō
be was the tabernacle whiche ys
called holier of all / which had the gol-
den senter / and the arch of the cove-
nant overlaid about with gol-

Exo. xxv.
and. xxvi.

The .x. Chapter.

Be / wherein was the golden pot wth
manna / and Aarons rodde that spron-
ge / and the tables of the covenant. Over
the arch were the cherubys of glory
shadowinge the seate of grace. Of whiche
thyngis / we wyl not nowe speake
particularly.

When these thyngis were thus orde-
neyed / the prestes went all wayes in-
to the first tabernacle which executed
the service of God: In to the secounde
went in the hye prest alone / once every
yeare / but not wth out bloud / whiche
he offered for him selfe / and for the igno-
rance of the people: The holy goost
this signifyng / that the waye of holy
thyngis was not yet opened whyl as
yet the first tabernacle was standinge
which was a similitude of this present
tyme / in which yfsted and sacrifices are
offered / which cannot make them that
wytstand perfect as pertainyng to
the conscience / wth meates only and
drinkes / and divers washyngis / and sin-
dryngis of the fleshe / which were orde-
neyed until the tyme of reformation.
But Christ beynge the hye prest
of good thyngis to come / as by a greter
and a more purfaynt tabernacle not
made with handes: that is to saye / not
of this maner byldyng nether by the
bloud of gores / and carnes / but by his

Unto the Hebrews.

owne blood/ he entered once for all into
the holy place/ and founde eternall re-
demption. For of the blood of oxen
and of Gores/ and the ashes of an hey-
fer/ when ye was spaynckled/ purified
the uncleane/ as touchynge the purify-
ng of the fleshe/ howe moche more
shall the blood of Christ (which choi-
se the eternall spirite/ offered him selfe
without spot to God) poure oure
consciencences from dead workes/ for to
serue the liuynge god?

And for this cause ys he the mediat-
or of the newe couenant/ that as sone
as his deeth was fulfilled for the redem-
ption of those trasgressions that were
in the fyrst couenant/ they which were
called myght receaue the promes of e-
ternall inheritance. For wher soe-
uer ys a testament/ there must also be
the deeth of him that maketh the testa-
ment. For the testament taketh aucto-
ritie when men are dead/ for yt is of no
value as longe as he that made yt is a-
liue. For whych cause also: nerher the
fyrst testament was ordeyned with ou-
er blood. For whē all the commaundmentis
were redde of Moyses vnto all the peo-
ple/ he toke the blood of calues: and of
gores/ with water and purple wolle and
spaynckled both the booke and
all the people/ sayynge this ys the blo-

The ix. Chapter.

nd of the testamēt/ which God hath as-
poynted vnto you. Moreover: he spren-
kled the tabernacle with blood also/ and
all the ministeryng vessels. And almost
all thynges/ accordynge to the lawe are
cleansed wth blood: and without effu-
sion of blood/ is no remission.

¶ It ys then nedde that the similitude
of heauēly thyngis be purified with so-
che thynges/ but the heauēly thyngis
thē selues are purified with better sa-
crifices thē are these. For Christ is not
entered in to the holy places: that are
made with hondes/ which are but simili-
tudes of true thingis: but is entered in-
to very heauē/ for to apere nowe in the
syght of God for vs. Not to offer hym
selfe often/ as the hye priest entreteth in-
to the holy place euery yere with stra-
unge blood/ for then must he haue ofte
suffered sence the worlde began. But nowe
we in the ende of the worlde/ hath he a-
pored once for all/ to put synne to fly-
ght: by the offeringe vpe of him selfe.
And as ye ys apoynted vnto men that
they shall once dye/ and thē cometh
the iudgement/ euensō Christ was on-
ce offered to take awaye the synnes of
many and vnto thē that loke for hym/
shall he apere agayne/ wpynt out synne
vnto theyr heauē.

The x. Chapter.

Unto the hebrewes.



Of the lawe whych hath
but the shadowe of good
thyngis to come / and not
the thinges in their owne
fashiō / can neuer wrythe
sacrifices which they of

Leuit. xvi. for yere by yere continually make the
comers there vnto perfecte for wolte
not the those sacrificys haue ceased to
haue bene offered: be cause that the
offerers once purged shulde haue had
de no more consciēces of sinnes. Neuer
thelesse in those sacrifices is there men
cion made of synnes every yere. for
it is impossible that the bloud of oxen
and of goates shulde take awaye synnes.

psal. xxi. Wherefore whē he cometh into the
worlde he sayth: Sacrifice and offeryn
ge thou woldest not haue: but a bodye
hast thou ordeyned me / holocaustes and
sacrifice for sinne thou hast not allowed
psal. l. Then I sayde: Lo I come / In the be
gynnyng of the booke ys yt written of
me / that I shulde fulfill thy will / o god
Aboue when he sayth sacrifice / and of
ferynge / and holocaustes / and sacrifice
for synne / thou woldest not haue / ne
ther hast thou allowed which are offered by
the lawe / then he sayde: Lo I am redy
to do thy will. Now he taketh awaye
the first to make waye for the latter. By the
whych we are sanctified by the

The .x. Chapter

offerynge of the body of Iesu christ offer
re for all.

C And every prest is redy dayly minis
terynge / and ofte tymes offereth one
maner of offerynge / which can neuer ta
ke awaye synnes: but this man after
he had offered one sacrifice for synnes
sat him downe for euer on the right hand
of god / and from hence forth tarieyth
till his foes be made his fote stole: for **psal. cix. a**
with one offerynge hath he made per
fect for euer them that are sanctified.
And the holy goost also beareth us re
corde of this / even when he sayd befo
re. This is the covenant that I wil make **hier. xxxi.**
with you after those dayes sayth the
lorde. And I will put my lawes in their
hertes / and in their myndes I will write
the and their synnes and iniquities
wil I remember no more. And where
remission of these thyngis is / there is
no more offerynge for synne.

D Seynge bretheren that by the mea
nes of the bloud of Iesu / we maye be
bolde to enter into that holy place / by
the newe and luyng waye / whych he
hath prepared for us / through the bay
le / that ys to saye by his fleshe. And
seyng also that we haue an hie prest
whych is ruler ouer the house of god
let vs drawe nye with a true herte in
ful sayth / sprinkled in oure hertes for

Unto the Hebrewes.

An enyl cōsciēce / and washed in oure bo
dyes with pure water: and let vs kepe
the profession of oure hope / with oure
wanteringe (for he is faythfull that pro
mised) and let vs cōsider one another to
promoke vnto loue: and to good workes
and let vs not forsake the fellowship that
we haue amonge oure selues / as the ma
ner of some is / but let vs exhort one a
nother: and that so moche the more / be
cause ye seth that the daye draweth nye.

For yf we synne willfully after that
we haue receaued the knowledge of the
truethe: there remaineth no more sacri
fice for sinnes but a fearfull lookinge for
indgement / and violent fyre / which shall
deuoure the aduersaries of the that despi
se the lawe / dyeth without mer
cy vnder two or thre witnesses. Of ho
we moche soer punishment suppose

Deu. xxiij. b. seth Moyses lawe / dyeth without mer
cy vnder two or thre witnesses. Of ho
we moche soer punishment suppose
ye shal he be cosited worthy / which crea
deth vnder fote the sonne of god and co
mmitteth the bloud of the testamēt as an
vnholy thinge / wherwith he was sanc
tified and with dishonoure to the spirite
of grace: For we knowe hym that hath
sayde / vengeance belongeth vnto me
I will recōpence sayth the lord: And
as a gayne / the lord shal iudge his people
It is a fearfull thinge to faule into the
bondes of the lpyngge God.
Call to remembrance the dayes that

The .xj. Chapter.

are passed in the / which after ye recea
ued light / ye abode a grette sight in ad
uersities / partly while all mē wondred
and gased at you for the shame and tri
bulacion that was done vnto you / and
partly whyle ye became companys off
the whych so passed theyr tyme. For ye
suffered also with my bondes: and toke
a worth the spoylyng of youre goodes
and that with gladnes / remembryng
in youre selues howe that ye had in
heauē a better: and an enduryng sub
stance. Cast not awaye therfore youre
confydence whych hath gret rewarde
for recōpence. For ye haue nede of pa
cience / that after ye haue done the wyl
of god / ye myght receaue the promes.
For yet a very litle whyle / and he that
shal come wyl come / and wyl not tary.
But the lust shal lyue by fayth. And yf
he withdraue hym selfe / my soule shal
haue no pleasure in hym. We are not
whyche withdraue oure selues vnto
damnacion / but partayne to fayth / for
to wyne oure soules.

Abac. ii. 2.
Roma. i. 6
Gala. iii. 6

The .xj. Chapter.

Fayth is a sure confidence /
off thinges which are ho
ped for: and a certayntie off
thyng. I whi hare not se
ne. For yf the elders were
wel reported of. Thei were
S. 1.

Unto the hebrewes.

Gene. 1. a. fayth we vnderstonde that the worlde was ordeyned / by the worde of God / That by the meanes of thingis which apere / thynges whych are unvisyble myghte be knowen.

Gen. 22. a. By fayth Abell offered vnto God a more plenteous sacrifice then Cayn / by which / he obtayned wytnes that he was righteous / God testifyinge of his gyftes / by which also he beynge dead / yet speaketh.

Gene. 5. c. By fayth was Enoch translated that he shulde not se deeth / nether was he founde / for god had taken him awaye. Before he was taken awaye / he obtayned recorde / that he had pleased god / but without fayth yt ys vnpossible to please hym. For he that cometh to god must beleue that god is / and that he is a rewarder of them that seke him.

Gene. 22. a. By fayth Noe honoured God / after that he was warned of thyngis which were not sene / and prepared the arche to the sauyng of his household / thowgh the which arche / he contempned the worlde / and became heire of the righte wysdom / whych cometh by fayth.

Gen. 22. a. By fayth Abraham / when he was called offered to go out into a place / whych he shulde afterwarde receaue to enheritaunce / and he went out / not knowinge whither he shulde go.

The .xj. Chapter.

By fayth he remoued into the londe that was promysed him / as into a strange countre / and dwelt in tabernacles / as did Isaac / and Jacob / heires wth hym of the same promes. For he looked for a cite haupnge a foundation / whose bylder and maker is god.

Thow fayth Sara also receaued strengthe to be wth chylde / and was deliuered of a chylde when he was past age / because she iudged hym faythfull whych had promysed.

And therfore spronge there off one (of one which was as good as dead) so many in multitude as the starrs of the skye / as the sande of the see shore which is innumerable.

And they all dyed in fayth / and receaued not the promes / but sawe them a farre off / and beleued them / and saluted them / and confessed that they were strangers & pilgrims on the erthe. They that saye soche thynges / declare that they seke a countre. Also yf thy had bene mynistre of that countre / from whence they cam / they had leasure to haue returned agayne. But nowe they desyre a better that is to saye a celestiall / wherfore god is not ashamed of them / euen to be called theires god / for he hath prepared for them a cite.

In fayth Abraham offered vnto Isaac /

Unto the Hebrewes.

ect. xliiij. d when he was tempted / and he offered hym beyngc hys only sonne / in who he had receaved the promyses / Of whom **Gen. xxi. b** yt was sayde / In Isaac shall thy seed be **Rom. ix. b** called / for he consydered that god was able to raise hyme leade agayne from deeth. Wherefore receaved he hym / as an ensample of the resurrection.

Gen. xxiij. In faith Isaac blessed Jacob & Esau as concernynge thyngis to come.

Gen. xliij. By faith Jacob whē he was a boyinge blessed both the sonnes of Joseph and fyll downe before the mayeste of hys ceytre.

Gene. l. d. By faith Joseph when he dyed remembered the departynge of the chyl- dren of Israel and gaue comaundement of hys bones.

Exod. ij. a By faith Moses whē he was borne was hyd thre monethes off hys father and mother / because they sawe he was a proper chylde / neither feared they the kyngis commaundement.

Exod. ij. b By faith Moses when he was of a grete age / refused to be called the sonne of Pharaos daughter and chose rather to suffer aduersite wyth the people off god / then to enioye the pleasures of synne for a ceason and esteemed the rebuke of Christ greater ryches / then the treasure of Egypt. For he had respecte vnto the rewarde.

The. xj. Chapter.

By faith he forsoke Egypt / and feared not the fiercenes of the kynge / for he endured / euen as he had sene hym which is innoble.

Thow sayth he ordeyned the ester **Exo. xij. d** lambe / and the effusion of bloud / lest he that destroyed the fyrst borne shulde touche them.

By faith they passed thowwe the **exo. xliij. s** reed see / as by dry lande whych when the Egyptians had assayed to do they were drowned.

By faith the walles of Jerico fell **Josue. vi. s** downe after they were compased aboute / seven dayes.

By faith the harlot Raab perished **Josue. vi. d** not wyth them that beleued not / after **And. ij. d** she had receaved the spyes to lodgynge peasably.

And what shall I more saye the tyme wold be to shew for me to tel of **Ge** deon / of Barac / and of Samson / and of Miththae / Also of Dauid and Samuel and of the prophetis / which thow sayth subdued kyngdomes / wrought righte- dedyness / ordeyned the promyses / stop- ped the mouthes of lyars / quenched the violence of fyre / escaped the edge of the swerde / of weake were made stronge / were valient in fyght / turned to flyght the armees of the aliaitys. The which receaved their deed to lyfe agayne.

Unto the Hebrewes.

Some were racked / and wolde not
be deliuered / that they myght receaue
rather the better lyfe. Wither chastised
of mockyngis / and scourgingis / more
ouer off bondes and prisonment / were
floued / were heauen a sunder / were
tempted / were slayne wth swerdes /
walked byppe ad boune in shepes skyn-
nes / in gores skynnes / in nede / tribula-
cion / and bepatyon / whych the worlde
was not worthy off. They wandred in
wyldernes / in mountaynes / in denis
and caues of the erth.

And these all thoro we sayth obtay-
nyng good reposte / receaved not
the promes / God prouydynge a better
thyng for vs / that they wth out vs
shulde not be made perfect.

The. xij. Chapter.

Rom. vi. a
colof. iii. b
ephe. iiii. c
i. pet. ii. a
And. iiii. a



Wherefore let vs also (seyn-
ge that we are compassed
wth so gret a multitude
of witnessis) laye awaye
all that presseth vs wune
and the synne that han-
geth on vs / and let vs runne wth pa-
cience vnto the batayle that is set befo-
re vs / lohyng vnto Iesus / the auctor
ad finisher of oure fayth / whych for
the sake that was set before him / abode
the crosse and despised the shame / and
is set downe on the ryght honde off the

The. xij. Chapter.

trone of god. Consyder therfore howe
that he endured suche / speakynge aga-
ynst hym of synners / lest ye shulde be
weryed and fayne in youre myndes.
For ye haue not yet resisted vnto bloud
sheddyng / strepyng / agaynst synne.
And ye haue forgotten the consolacion
whych speaketh vnto you / as vnto chil-
dren. If some despyse not the chasten-
ynge off the lord / nether saynt when
thou arte rebuked off hym. For whom
the lord loneth him he chasteneth / yet
and he scourgeth every sonne that he
receaueth.

Then yf ye shall endure chastenynge
god offereth hym sylfe vnto you / as vnto
to sonnes. What sonne is that whom
the father chasteneth not? If ye be not
vnder correccion (where of all are pas-
setakers) then are ye bastardis ad not
sonnes. Whosoever seynge we had fa-
therg off oure fleshe whych corrected
vs / and we gaue them reuerence / shall
not we moche rather be in subieccion
vnto the father of spirituall gyftes ad
shal lyue? And theyberely for a fewe
dayes nurred vs after theirowne ple-
asure / but he learned vs vnto that whi-
ch is profitable / that we myght recea-
ue of his holynes. No maner learnyn-
ge for the present tyme seemeth to be
iyeous / but greuous / neuertheless
S. iiii.

1010. f. 11. b.
Reue. iiii. d

Unto the hebrines.

afterwarde ye brynge the quyet fene
off cyghtewesnes vnto them whych
there in are exercepsed.

Stretch forth therfore agayne your
se hondes whych were let doune and
your weake knees/and se that ye ha-
ue strayght steeppes vnto your fete/
lest eny haltpnge turne out of the way
ye/ye/ let ye rather be healed. Em-
brace peace with all men/and holyned
wythout the whych/no man shall se
the Lorde/ And se that no man be de-
stitute of the grace of God/lest eny trou-
ble of bytternes sprynge byp and trou-
ble/and thereby many be despyled. That
there be no fornicator/ or vnclene per-
son/ as Esau/ whych for one breakfast
solde his righte as belonged vnto him.
In that he was the eldest brother/ye
knowe howe that afterwarde when
that he wolde haue inheryted the bles-
synge/he was put by. His repentance
founde no grace no though he desyred
that blessing with teares.
For ye are not come vnto the moun-
te that is touched/ and vnto brennyng
fye nor yet to myst and darcknes and
tempest of wedder/nerher vnto the so-
unde of a trompe and the voyce of wor-
des whych voyce they that herde ye/
wythed ye awaye/that the comuncica-
tion shulde not be spoken to them. For

Rom. xij. d

Gen. xxb. d

Gen. xxvj. f

Exo. xix. b

And. xx. c.

The xii. Chapter.

they wer not able to abyde that which
was spoken. If a beast had touched the
mountayne/ye muste haue bene stoned.
For thus thow we with a darre/euen so
terrible was the syght whych apeted/
Moses sayde/ I feare and quake/ But
ye are come vnto the mounte Sion and
to the cite of the luyng god/ the ce-
lestial Jerusalem/and to an immensa-
ble syght of angels and vnto the cōgre-
gaciō of the ffirst borne sonnes/ which
are wyrtē in heaue/and to god the iud-
ge of all/and to the spiretes of Just and
perfect men and to Iesus the mediator
of the newe testamēt/and to the spryn-
gynge off bloud that speaketh bettes
then the bloud of Abel.

So that ye despyse not him that spea-
keth. For yf they escaped not whych
refused hym that spake on erath. How
che more shal not we escape/ yf we tū-
ne awaye fro hym that speaketh from
heue whose voyce then shal he the erth/
and nowe declareth sayinge/ yet once
more wyl I shake/ not the earth only/
but also heaue. No doue that same that
he sayth/ yet once more/ signifyeth the
remouynge awaye off those thyngis
whych are shaken/ as off thyngis wh-
ych haue ended theyr course/that the
thyngis whych are not shaken maye
remayne/ wherfore yf we receaue

Agge. ij. d.

Unto the Hebrewes.

The kyngdom whych is not moued/we
haue grace / wherby we maye serue
God / and please hym wth reuerence
and godly feare. For oure God is con-
summyng fyre.

Deu. xii. b

Rom. xi. c
1 pet. ii. c

The. xiii. Chapter.



Et brotherly loue continue
be not forgetful to be kin-
de to strangers. For they
by haue dyuers receaued
angels into theyr houses
in waies / Remember the
that are in bondes / euen as though ye
were bounde with the. Be myndful of
the which are i aduersite/as ye which
are yet in youre bodie. Let wedlocke
be had in pryce all emong / and let the
chamber be undefyled / for whose ke-
pers / ad aduocates god wil punyche.
Let your conuersacion be wth that
conetousnes / and be content with that
ye haue alreedy. For he verely sayd / I
wyl not fayle the / nether forsake the /
that we maye boldly saye / The lord is
my helper / and I wyl not feare what
man doeth unto me. Remember them
which haue the ouersight of you / whi-
ch haue declared vnto you the word of
god consider the conuersacion off theyr
lpyng / and folowe thei sayth.
Jesus Christ yesterdye ad to daye /
do the same so much for euer. Be not

John. i. a.
ps. cxv. a

The. xiii. Chapter.

carped hyther ad thither with dyuers
ad strange learnyng. For yt is a good
thyng that the herte be stablised wi-
th grace / and not wth meates / whych mych. (1. e.)
haue not proffered them that haue had
theyr pastyme in the. We haue an au-
tenther of they maye not eate whych
serue in the tabernacle. For the bodie
of these beastes (whose bloud is brou-
ght into the holy place by the hye prest
to pouege synne) are bouent wth out
the tentes. Therfore Jesus / to sanctifie
the people wth his owne bloud / suffe-
red without the gate. Let vs go forth
therfore out off the tentes / and suffer
tribulacion wth hym. For here haue we
no contynuyng cite / but we seeke a ci-
tie to come.

Heb. xiii. d

For by hym offer we the sacrifice of
praise alwayes to God / That is to saye
the frute off those lyppes / whych con-
fesse his name. To do good / and to dis-
crynne for get not / for wth suche sa-
crifices god is pleased.

Obeye the that haue the ouersight
of you / ad submyt youre selues to them
for they wathe for youre soules / euen
as though they shulde geue a comptes
for them / that they maye do yt wth
ioye / and not wth greife. For that ys
an vnproffitable thyng for you. I saye
yt for vs. We haue confydence

Unto the Hebrewes.
cause we haue a good conscience in all
thynges/and desyre to lyue honestly. I
desyre you therfore som what the more
aboundantly/that ye so do/that I maye
be restored to you quychly.

The god of peace that brought aga-
yne fro deeth our lord Jesus Christ/
the grete shepherde of the shepe/through
we the bloud of the euerglastyng testamēt
make you parfyt in all workis/to
do hye wyl/and bringe to passe/that
whatsoeuer ye do/maye be accepted in
hye sight/by the meanes of Jesus Ch-
rist. To whom be prayse for ever whyle
the worlde endureth/Amen. I

I beseeche you brethren / suffer the
wordes of exhortacion. For we ha-
ue wyrtē vnto you in feawe wordes/
knowe the brother Ty-
mothee/ whō we haue sent
from us/ with whom
(yf he come shortly)

I wil se you. Sa-
lute them that
haue the o-
uer sight of you/ and all
the sayntes
They of Italy/
salute you. Grace
be with you all. Amen.

Sent from Italy by Timothy.

The Epistle of Saynt James.

The first Chapter.

Iames the seruaunt of God
and off the lord Jesus Ch-
rist / sendeth greetynge to
the .xij. trybes whych are
scatered here and there.

My brethren count it
excedynge to ye when ye faule into dy-
uers temptacions/remembrynge howe
that the tryynge off youre fayth bryn- Rom. 5. 3.
geth pacience / and let pacience haue
her parfyt worke that ye maye be par-
fyt and sounde / that nothyng be lac-
kyng vnto you.

If eny that is amonge you lake wis-
dom / let him aske of God (whych ge-
ueth to all men with outen doubles/
and casteth no man in the teth) and yt
shalbe geuen hym / but let hym aske in
faythe/ and wauer nat. For he that dou- mat. 6. 13.
teth is lyke the waues of the see / tosse And. xxi. 6.
of the wynde/ and carryed with violence. Mar. xi. 6.
Neither let that man thynke that he Luce. x. 13.
shall receaue eny thyng of god. A wa- Joā. xvi. 6.
uerynge mynded man / ys vnsustayn- And. xvi. 6.
all hye wayes.

Let the brother of lowe degree reioy-
ce in that he is exalted/ and the ryche in
that he is made lowe. For euen as the
flower of the grasse shall be vanyshed

The Wille of S. James.
ecc. xlii. c. awaye. The sunne is rylen wth heate
Ecl. xi. band the grasse is wydred / and his bowe
I. Pet. i. bowe is faulen awaye / and the beaultie
of the fasson off yt is perished / each
so shall the vyche man perishe in hys
aboundaunce.

Job. v. c. Happy is the man that endureth in
temptacion / for when he is tryed he shal
all receaue the crowne of lyfe / which
the lord hath prepared for them that
loue hym. R

Let no man saye when he is tempted
that he is tempted of god / for god tem-
peth not vnto euill / he tepte: h. n. m. a.
But every man tempted is liawne awaye
ye / & enypled of his owne concupiscence
Then when lust hath conceaied / the byrn-
geth forth spume / and synne when yt is
synnyshed byngeth forth deeth.

Ecce not my deare brethren. R. Ecce
sp good gyfte / and every parfayt gyfte
is from aboue and cometh downe from
the father of light / with whō is no ba-
riableness / neither is he chaunged into
darknes / Of hys owne wyll begate he
vs with the worde of lyfe / that we shul
be the fyrr of hys creatures.

Pro. xvi. b. Wherfore deare brethren / let every
man be swyfte to heare / slowe to spea-
ke / and slowe to wrathe. For the wrathe
of mā worketh not that which is right-
eous before god.

The ii. Chapter.
Wherfore laye a parte all fylthynes
all superfluite of malicioufnes / and re-
ceane wth meknes the worde that ys
grafted in you / whych ys able to saue
your soules. R. R. And se that ye be
wares of the worde & not heares only
deceaynge your owne selues. For yf
a mā heare the worde and do yt not he
is lyke vnto a man that beholdeth hys
badly face in a glasse. For as sone as
he hath looked on hym sylfe / he goeth
his waye / and hath immediately forgotte
what his fasson was / But whosoever
looketh in the parfayt lawe of libertie /
and continueth there in (yf he be not a
forgetful hearer / but a war of the word
he) he shalbe happy in hys dede.

If eny mā amonge you seme deuoti-
te / and refrayne not his tonge / But de-
ceane his owne herre / thys mānes de-
uotion is in bayne. Pure deuotion ad-
undespiled before god the father / ys
this. To bysit the frendlesse / and widdo-
wes in their aduersite / and to kepe hym
sylfe vnspotted from the worlde. R

The ii. Chapter. R.
Rethē haue not the faith
of our lord Jeshu Christ Ient. xix. c.
the lord of glory in respe. Deute. i. c
ete of persons / if there be any
me into your companye Ido. xxi. b
man with a golden cunye / ecc. xli. a

The Epistle of S. James.

and in goodly apparell/and there come
in also a pore man in byle rayment and ye
haue a respecte to hym that weareth
the gaye clothyng/and saye vnto him
Syt thou here in a goode place/ & saye
vnto the pore/stande thou there/or syt
here vnder my fote stalle/are ye not euē
parciall in yowre selues/and haue iud-
ged after euyl thonghtes?

Harken my deare beloued brethren:
hath not God chosen the pore of thys
worlde/whych are ryche in fayth/ and
heyles of the kyngdom/whych he pro-
myssed to the that loue hym? But ye ha-
ue deuyssed the pore. Are not the ryche
they which oppresse you/and they wh-
ych drawe you before iudges? do not
they speake euyl off that good name
that is called on ouer you?

If ye fulfill the royal lawe accordyn-
ge to the scripture whych sayth. Thou
shalt loue thyne neighbour as thy selfe
ye do well/ but yf ye regarde one per-
son more then another/ye comyt synne
and are rebuked of the lawe as trans-
gressours. Whosoener shall kepe the
whole lawe/ & yet fayle in one poynt he
is gylty in all. For he that sayde: Thou
shalt not comyt fornicacion/ Sayde
also/ thou shalt not kyll. Though thou
shalt do no fornicacion/ yet yf thou kyll
thou arte a transgressor off the lawe.

Leuit. xix. d.

mat. xxij. d.

mar. xij. c.

Gala. v. c.

Leuit. xix. c.

Deute. i. c.

and. xij. d.

Mat. v. c.

The ii. Chapter.

So speake ye/ & so do as they that shal-
be iudged by the lawe of libertie. For
thereshalbe iudgement merciles to him
that sheweth no mercy & d mercy reioy-
seth agaynst iudgement.

What anayleth yt my brethre/ tho-
ugh a man saye he hath fayth/ when he
hath no dedes? Can fayth saue hym?
If a brother or a syster be naked or de-
stitute of dayly fode/ and one of you sa-
ye vnto them/ departe in peace / God
sende you warmnes & fode/ not with-
standyng ye geue the not the thingis
whych are nedfull to the body / what
helpeth yt the? Euen so fayth/ of yt ha-
ue no dedes ys dead in yt selfe.

But one shall saye/ Thou hast fayth/
& I haue dedes. Shewe me thy fayth
by thy dedes/ and I wyl shewe the my
fayth by my dedes. Beleuest thou that
there is one god? Thou doest wel The
deuyls also beleue and tremble.

Wille thou vnderstande o thou byane
magisthat fayth with out dedes is dead
Was not Abrahā oure father iustified
of hys dedes whē he offered ysaac his
sonne apon the aultre? Thou seyst ho-
we that fayth wrought in his dedes/ &
through the dedes was that fayth ma-
de perfect. And the scripture was fulfil-
led whych sayth Abrahā beleued God/
and yt was reputed vnto him for righ-
tousnes.

gen. xxi. b.

gen. xii. b.

rom. iii. a.

Gala. iii. a.

E. t. j.

Isaie. 55. a

mat. 23. a

The. iij. Chapter.
fewelnes/ and he was called the frende of God. ✠ ye se then howe that of dedes a man is iustified/ and not of fayth only. 2. y^e wylse also was not keapt the harlot iustified when she receaued the messengers/ and sent them out another wyse? for as the body wythout the spirete ys dead: euen so fayth wythout dedes ys dead. ✠

The. iij. Chapter.



My brethren: be not euery man a masker: kenne byn ge howe that we shall receaue the more dānacion. for in many thyngis we synne all. If a man synne not in worde: he ys a perfect mā & able to tame al the body. Beholde we put bittes in to the horses mouthes that they shulde obeye vs; and we turne aboute al the body. Beholde also the shippes/ which though they be so grete / and are dyuen of teare wyndes: yet are they turned aboute with a very smal helme whither so ener the violence of the gouerners will: eue so the tonge is but a lytel member and hasteth grete thyngis. Beholde howe gret a thyng a lytel fyre kyndleth / and the tonge ys fyre / and a worlde of wickednes. So ys the tonge set amonge oute members / that yt defileth the whole body / and setteth

The. iij. Chapter.

afyre all that we haue of nature / and ys yspylse set a fyre / euen of hell.

All the natures of beastes: and of byrdes / and of serpentis / and thyngis of the see / are meked and tamed of the nature of man. But the tonge can nomā tame. If ys an vnruely enyl full of deedly payson. Therwyth blesse we God the father / and therwith curse we men which are mede vnto the synnitude of God. Out of one mouth procede th blessinge and cursynge. My brethren these thynges ought not so to be. Doth a fountayne sende forth at one place swete water and bitter also? Can the fygge tree / my brethren / beare oline berres / other a byne beare fygges? So can no fountayne geue bothe salt water and fresshe also. Who is wylse and endued with learninge amonge you? Let him shewe the workis of his good cōuersacion in meknes that is coupled with wysdom. If ye haue bytter enuynges amonge you / and steyfe in youre hertes: reioyce not / nether be lyars agaynst the trouth. This wysdom & sendeth not fro aboue: but is erthy / and naturall / and diuylshe / for where enuynges and steyfe is / there ys vnstablenes / and all manner of enyll workis / but the wysdom that is from aboue: is fyrst pure / the peasable / gentle / and easy to be entreated

T. 6. 13.

The Wille of. S. James.
full of mercy and good fences/ without
iudgynge/and without simulation/ ye
and the frute of rightewesnes is sown
in peace/of them that kepe peace.

The.iii. Chapter.



From whence cometh warre
and fightynge amonge
you? come they not here
hence? euen of youre bo-
luptousnes that raygneth
in youre members/ ye lust
and haue not/ ye enmie and haue indigna-
cion/ and cannot come by yt/ ye fight and
warre/ and haue not/ be cause ye aske
not/ ye aske and haue not/ because ye aske
like a myste/ for to consume yf apon youre
boluptousnes: ye aduocaters / and we-
men that breke marriage/ knowe ye
not howe that the frendshippe of the
worlde is enmitie to god warre? Who
soeuer wil be a frende of the worlde: is
made the enemye of god Do ye suppose
that the scripture sayth in vayne: The
spiret that dwelleth in you/ lusteth en-
contrary to enmie/ but geueth more grace
Submitte youre selues to god/ and res-
ist the deuyl/ and he wyl fyre from you
Drawe ye to god/ and he wyl drawe
ye to you / Clense youre hondes ye
sinners and purge youre hertes ye wa-
uerpynge mynded. Suffre afflictions:
folowe ye and wepe Let youre laugh-

ephe. iiii. f

The. v. Chapter.

ter be turned to mourynge / and youre
ioye to heynnes. Cast doune youre sel-
ues before the lord/ and he shal lyft you
vppe. Backbyte not one another / bre-
then. He that backbyteth his brother/
and he that iudgeth his brother/ back-
byteth the lawe and iudgeth the lawe/
but and yf thou iudge the lawe: thou art
not an obseruer of the lawe/ but a iud-
ge. There ys one lawe gener/ which is
able to saue and to dystrope: what art
thou that iudgest another man.

Go to nowe ye that saye/ to daye and
to morowe let vs go in to soche a cytie
and continue there a yere and beye/ and
sell and wyne / and yet cannot tell what
shal happen to morowe. For what thin-
ge is youre lyfe? yt ys euen a vapoure
that apereth for a lytell tyme / and then
banissheth awaye/ for that ye ought to
saye/ yf the lord wil and yf we liue/ let
vs do this or that. But nowe ye reioy-
ce in youre bastynge. Al soche reioy-
sing is eny! Therefore to him that kno-
weth howe to do good: and doth yt not
yt is lyue. The. v. Chapter.



O to nowe ye ryche men/
Wepe and howle on youre
wretchednes that shal co-
me apō you/ youre riches
is corrupte/ youre garni-
tyngs are not eaten / youre
T. i. ii.

The 10th of S. James.

golde and yowre siluer are cankered / and
the rust of them shalbe a wytnes vnto
you and shall eat your flesh as ye
were fyre. ye haue heaped treasure to
gether in yowre last dayes / Beholde
the hyer of the labourers whych haue
reped doune yowre feldest (whych hyer
is of you kept backe by fraude) cryeth /
and the cryes of them whych haue re-
ped / are entred in to the eares off the
lorde of Sabaoth. ye haue lired in plea-
sure on the erth / and in wantannes. ye
haue noysshed yowre hertes / as in a
daye of slaughter. ye haue cōdemned
and haue kyled the iuste / and he hath
not resysted you.

✠ We patient therefore brethren / vnto
the cōmyng of the lorde. Beholde the
husbands mā wayteth for the precious
frute of the erth / and hath longe pacien-
ce there vpon / vntill he receaue the
erly and the latter rayne. We ye also pa-
cient therefore / and settle yowre hertes
for the cōmyng of the lorde draweth
nye. Grudge not one agaynst another
brethren / lest ye be dampned. Beholde
the iudge stondeth before the doore. Take
he (my brethren) the prophettis for an
ensample of sufferynge aduersitie / and
of longe paciēce / whych spake in the na-
me of the lorde. ✠ Beholde we counte
the happy whych endure. ye haue herde

The 5th Chapter.

of the patience of Job / and haue know-
en what ende the lorde made / for the
lorde ys very pitifull / and mercifull.

But a boue all thyngis my brethren **Mat. 5. 3.**
C Swear not / nether by heauen / nether
by erth / nether by eny whother or hee.
Let yowre sayinge be / ye ye / naye naye
lest ye faule in to ypoctisy. Is there e-
ny amonge you that ys euyl bered / let
hym praye / Is there eny man amonge
you that ys merp / let hym synge psal-
mes. Is there eny man diseased among
ge you / Let hym call for the elders off
the congregacion / and let them praye
ouer hym / and anoynte hym with oyle
in the name of the lorde / and the pra-
yer of fayth shal saue the sicke / and the
lorde shall rayse hym vpp / and yf he
haue cōmitted synes / they shalbe for-
giuen hym.

✠ Knowlege yowre fautes one to
another / and praye one for another /
that ye maye be healed. The prayer of
a ryghteous man a bayleth moche / yf
yt be feruent. Jelyas was a man in da-
nger to tribulacion as we are / and he
prayed in his prayer / that it myght not
rayne / and yt rayned not on the erthe **11. re. 11. 11.**
by the space of thye peares and sixte mo-
nethes. And agayne he prayed / and the
heauen gaue rayne / and the erth bro-
ght forth her frute **Lu. 11. 11.**

mat. xlii.

The Pistle of S. Judas.

Brethren yf any of you erre from the tenech / and another convert hym let the same knowe / that he which converted the spyner from goynge astraye out of hys waye / shall save a soule from deeth / and shal hyde the multitude of synners.

The ende of the pistle of
Saynt James.

The Pistle of saynt Judas.



Judas the seruaunt of Jesus Christ / the brother of James / To them which are called and sanctified in God the father and preserved in Christ Jesus. Mercy vnto you / and peace and loue be multiplied.

Beloued / when I gaue all diligence to write vnto you of the comen health: yt was nedfull for me to wyte vnto you / to exhorthe you / that ye shulde continually laboure in the fard / which was once geuen vnto the sayntes. For there are certayne craftely creprin / of which yt was writen a fore tyme vnto soche iudgement / They are vngodly / and turne the grace of oure lord God

The .i. Chapter.

vnto wantannes / And denye God the only lord / and oure lord Jesus Christ.

My mynde is therfore to put you in remembraunce / for as moche as ye once knowe this / howe that the lord (after that he had delured the people out of Egypt) destroyed them which afterwarde belued not: The angels also / which kept not theyr fyrst estate: but lest their owne habitation he hath reserved in everlastynge chaynes vnder darkness vnto the iudgement of the grete daye / euen as sodom / and Gomor / and the cities aboute them (which in lyke maner defiled them selues / with fornicacion and folowed straunge fleshe) are set forth for an ensample / and suffer the vengeaunce of eternall fyre. Lye wyle these dreamers defyle the fleshe / despyse rulers / and speake euill of the that are in auctoritie.

Yet Michael the archangell (when zacharia. iii. & he stroue agaynst the deuyl / and dispu. eccle. xxi.) durst not geue raylynge sentence / but sayde: The lord rebuke the. But these speake eny off those thyngis which they knowe not. In tho thyngis which they knowe naturally (as beastes which are wyth out reason) they corrupte them selues vnto be vnto the for they haue folowed the waye of Cayn and are spylt in the Gen. iii. b

Mat. xxii.
Mat. xxi.

4. Pet. ii.

Reue. i. b.

1. Tim. iii.
4. Tim. ii.

The epistle

errour of Balam for lukers sake and
are caste a waye in the reason of Coze

These are spotted whych of youre
kindnes feast to gether with out feare
ledynge the selues. Cloudes they are
with out water / caried about of win-
des: Trees rotten in harnest / vnfrutful /
twyle dead / and plucked by the
rootes They are the ragynge waues of
the see / fomyng out theyr owne sha-
me. They are wandrynge starres / to
whom is reserved the myst of darknes
for ever.

Enoch the seuenth from Adam pro-
phesied before of such saying: Behol-
de / the lord shal come with thousandis
of sayntis / to geue iudgement agaynst
all men / and to rebuke all that are un-
godly amonge them / of all their ungod-
ly dedes which they haue ungodly com-
mitted / and of all theyr cruel speakyn-
gis / whych ungodly synners haue spo-
ken agaynst hym.

These are murmurers complainers
walkinge after theyr owne lustes / who
se mouthes speake proude thingis They
haue men in greater reuerence be cause
of auantage. But ye derely beloued
remember the wordes which were spo-
ke of the Apostles of oure lord
Jesus Christ / howe that they tolde
you that there shulde be begilers in the

of S. Iudas

last tyme / whych shulde walke after
theyr owne ungodly lustes These are
makers of sectes / naturall / haunynge
no spirite.

But ye derely beloued / edyffe youre
selues in youre most holy fayth / pra-
yng in the holy goost / and kepe youre
selues in the loue of God / lokynge for
themer. 2 of oure lord Jesus Christ
vnto eternall lyfe. And haue compassi-
on on some / separatynge them: and wo-
ther sane with feare / pullynge the out
of the fyre / and hate the fylthy besture
of the flesh.

Vnto hym that is able to kepe you /
that ye faule not / and to present you
fawntlesse before the presence of
his glory with toye / that is to
saye / to God oure sauours
which only ys wyse / be
gloiy / maiestie / domi-
nion / and power
nowe / and for
euer Amen.

(7)

1. Pet. ii.

The reuelacion of S.

Jhon the deuine.

The fyrst. Chapter.



he re
uelaci
on of Je
sus Chri
ste

ste/whych god ga
ue vnto hym/for to
shewe vnto his ser
uaunts thigis whi
ch muste shortly co
me to passe. And
he sent and shewed
by his angell vnto

his seruaunt Jhon/which boze recorde
of the worde of god and of the testimony
of Iesus Chyste/and of all thynghis that
he sawe. Happy is he that tredithe/and
they that heare the wordes of the pro
phesy/and kepe tho thingis which are
writen therein. For the tyme is at hande.

Jhon to the. vii. congregacions in
Asia. Grace be wyth you and peace/ fro
m him which is/and which was/and which
ys to come: and from the. vii. spiretis
which are present before his trone/and
from Iesus Chyste which is a faythful

The. i. Chapter.

witnes/and fyrst begotten of the dead/ Collos. i. e
and loide ouer the kyngis of the erth. i. cor. xv. c.
vnto him that loned vs and washed vs wch. ix. d.
fro oure synnes in his owne blood. i. i. i. d.
and made vs kyngis and prestes vnto i. Ioan. i. d.
god his father/be glory/ and to minion Esa. lii. c.
for euer more amen. Beholde he com. mat. xxiii.
meth with cloudes/and all eyes shal se Jude. i. e.
hym/and they also which peersed him
And all kynedys of the erth shal way
le/euen so amen. I am Alpha and Ome
ga/the begynnyng & the endyng/ say
yng the lord almyghty/whych is/and
which was/and which is to come.

Jhon your brother and companyon
in tribulacion / and in the kynngdom and
patience which is in Iesu Chyste/ was
in the yle of Patmos for the worde
of god/and for the witnessyng of Iesu
Chyste. I was in the spirete on a son
daye/and herde behynde me/a gret voy
ce/as yt had bene of a trompe sayinge
I am Alpha and Omega/ the fyrst and
the laste. That thou seyste wyte yt in
a booke/and sende yt vnto the congrega
cions whych are in Asia / vnto Ephe
sus/and vnto Smyrna/and vnto Pera
gamos / and vnto Thiatira / and vnto
Sardis/and vnto Philadelphia / and
vnto Laodicia.

And I turned bak to se the voyce
that spake to me. And whē I was tur

The reuelacion of S. Ihon.

And I sawe. viij. goldē cādelstykis / and
in the myddis of the candelstykis / one
lyke vnto the soke of mā / clothed with
a lynne garment doun to the ground /
and girt aboute the pappes with a gol
den gyrdle. His head / & hys heares we
re whyte / as whyte wol / and as snowe
and his eyes were as flammes of fyre /
and his fetes lyke vnto brasse / as though
they bent in a fornace / and hys voyce
as the sounde of many waters. And he
had in his right honde. viij. starres. And
out off hys mouth went a two edged
swearde. And hys face shone euen as
the sunne in his strengthe.

And when I sawe him / I fel at his fe
te / euen as dead. And he layde his right
honde apon me / sayinge vnto me: fea
re not. I am the fyrst / and the laste / and
I am a lyue / and was dead. And beholde I
am a lyue for ever more / and haue the
keyes of hel and of deeth. Write therfo
re the thyngis which thou haste sene &
the thyngis which are / and the thyngis
which shal be fulfilled here after / & the
mystery of the. viij. starres which thou
sawest in my ryght honde / and the. viij.
golden candelstykis. The. viij. starres
are the angellis of the. viij. congrega
tions. And the. viij. candelstykis which
thou sawest are the. viij. congregacion.
The. iij. Chapter.

The. iij. Chapter



Vnto the angell of the con
gregacion of Ephesus wri
te: These thyngis sayth he
that holdeth the. viij. star
res in his ryght honde / and
walketh in the myddes of
the. viij. golden candelstykis. I knowe
thy workis / and thy labour / and thy pa
cience / and howe thou camest not for
beare them which are euill: and exa
minedst the which saye they are Apost
les / and are not / and hast founde them
lyars / and hast suffered / and hast paci
ence / and for my names sake hast labou
red and hast not faynted. Neuerthelesse
I haue sumwhat agaynst the / for thou
hast lefte thy fyrst loue. Remember
therfore from whence thou art fallen /
and repent / and do the fyrst workes. Or
elles I will come vnto the shortly / and
will remoue thy candelstyk out of his
place / excepte thou repent. But thy
s thou haste / be cause thou haste hated
the dedes of the Nicolaitans / which
dedes I also hate. Let hym that hath
eares heare / what the spirete sayth vnto
the congregacions. To him that ouer
commeth / wyl I geue to eate off the
tree of lyfe / which ys in the myddes of
the paradise of God.

And vnto the angell of the congrega
cion of Smyrna wri: These thyngis

The Reuelacion of S. Iohn.

sayth he that is fyrst / & the laste / which
was dead and is alme. I knowe thy wor-
kis and tribulacion & poverte / but thou
art riche / And I knowe the blasphemye
of the which call the selues tewes and
are not / but are the congregaciō of sathā.
Feare none of the thingis which thou
shalt soffre. Beholde / the deuyll shall
caste of you into prison to tempte you /
and ye shal haue tribulaciō. x. dayes. We
saythfull vnto the death and I will geue
the a crowne of lyfe. Let hym that hath
eares heare / what the spirete sayth to
the congregaciōs / he that ouercometh
shall not be hurte of the seconde death.

And to the angell / of the congrega-
cion in Pergamos write / This sayd he
which hath the sharpe sheweard with
two edges I knowe thy workis & whe-
re thou dwellest: enyn where Sathā's
seate is / and thou kepest my name and
hast not denyed my sayth. And in my
dayes Antipas was a faythful witness
of myne / whych was slayne amonge
you where Satan dwelleth. But I ha-
ue a fewe thingis agaynst the / that thou
hast there / they that mayntayne / the
doctryne off Balaam whych taught in
Balake: to put occasion of syn before
the chyldren of Israell: that they shul-
de eate of meate dedicat vnto ydolles /
and to comit fornicacion. Eue so haue

The .ii. Chapter.

thou them that mayntayne the doctri-
ne of the Nicolaitans / which thinge I
hate. But repent or elles I wyl come
vnto the shortly and wyl fyght agaynst
them wth the swearde of my mouth.
Let hym that hath eares heare what
the spirete sayth vnto the congregaciōs
To hym that ouercometh wyl I geue
to eate māna that is hyd / and wyl geue
hima whyte stone / and in the stone a new
name writē / which nomā knoweth
saunge he that receaureth yt.

And vnto the angel of the congrega-
cion off Thyatira write / This sayth the
sonne of god / which hath his eyes like
vnto a flame of fyre / whose fete are ly-
ke brasse / I knowe thy workis and thy
loue / serupce / and sayth / and patience /
and thy dedes / which are moare at the
last then at the fyrst. Notwithstandyn-
ge I haue a fewe thyngis agaynst
the / that thou sufferest. hat womā I co-
labell / whych called her selfe a prophe-
tesse to teache and to deceaue myserua-
untis / to make them comyt fornicaci-
on / and to eate meates offered byp-
vnto ydolis / And I gaue her space to
repent of her fornicaciō and she repen-
ted not. Beholde I wyl caste her into a
bed and them that comyt fornicacion
wth her into gret aduersite / excepte
they repent of their dedes. And I wyl
U. 1.

The reuelacion of S. Iohn.
hull her chylde with deeth. And all the
cōgregacions shal knowe that I am he
which searcheth the reynes and heertes
Re. xij. b And I wyl geue vnto euery one of you
accorde vnto youre workis.

Vnto you I saye / and vnto othor of
them of Chlatria as many as haue not
this learynge / & which haue not knowen
the depnes of Satan (as they saye)
I will put apō you none other burthe
but that which ye haue alredy. Holde
fast tyll I come / & whosoener ouercometh
and kepeth my workis vnto the
Isa. li. c. ende / to hym wyl I geue power ouer na
cions / and he shal rule them with a rod
of yeron / & as the besseis of a pottet
shall he breake them to shewers. Euen
as I receaued of my father / And I wyl
geue hī the mourninge starre. Let hym
that hath eares heare what the spirete
sayth to the congregacions.

The. iij. Chapter.

And wyre vnto the angell
of the cōgregaciō of Sardis / this sayth he that hath
the spirete of god & the
vii. starres. I knowe thy
workis / thou hast a name
that thou lyest / and thou art dead. Be
awake and strengthe the thingis which
remayne / that accorde to dye for I ha
ue not founde thy workis parfayt be

The. iij. Chapter.
fole God. Remember therfore how thou
hast receaued and hearde / and hold faste /
and repent. If thou shalt not watche / **i. testa. b. a**
I wyl come on the as a thefe / and thou **ii. pet. iii. c**
shalt not knowe what houre I wyl co
me upon the. Thou haste a fewe na
mes in Sardis / whych haue not defyl
ed their garmētes / and they shall wal
ke with me in whyte for they are wor
thy. He that overcometh shal be clo
thed in whyte araye / and I wyl not put
out hys name out of the boke of lyfe /
and I wyl cōfesse his name before my
father / and before his angellis. Let him
that hath eares heare what the spirete
sayth vnto the congregacions.

B And write vnto the angel of Whila. **Esa. xxi. f**
delphia / This saith he that is holy and **Job. xij. b.**
true / whych hath the keye of Dauid /
whych openyth / and no man shutteth /
and shutteth / and no man openeth / I
knowe thy workis / Beholde I haue set
before the an open doore / and no man can
shut yt / for thou haste a lytel strengthe
and haste kept my sayings / and haste
not denyed my name. Beholde / I put
them of the congregacion of Sathan /
whych call them selues Jewes and are
not / but do lye. Beholde / I wyl make
them that they shall come and worship
pe before thy fete and shal knowe that
I haue loued the.

The Reuelacion of S. Iohn.

Be cause thou hast kept the wordes
off my paciēce/ and I will kepe the fro
the houre of temptaciō which wyl co-
me apō all the worlde/ to tempte them
that dwell apō the erth. Beholde I co-
me shortly. Wolt thou that whych thou ha-
ste/ that thou take away thy croune.
Hym that ouercometh wyl I make
a pylar in the temple off my God/ and
he shall go no more oute. And I wyl
wryte apō hym/ the name of my god/
and the name of the cite of my god ne-
we Jerusalem/ whych cometh downe
oute of heauē from my god/ and I wyl
wryte apō hym my newe name. Let
hym that hath eares/ heare what the
spirete sayth vnto the cōgregaciōs.

And vnto the angeil of the cōgrega-
ciō which is in Laodicia wryte. This
sayth (amen) the faythful and true wy-
nes/ the begynnyng off the creatures
of God. I knowe thy workis that thou
arte nether colde ner hot. I wolde thou
were colde or hotte. So then be cause
thou arte bytwene bothe/ and nether
colde ner hot. I wyl spew the oute off
my mouth/ be cause thou sayst thou art
ryche and increysd with goodis/ and
hast neede off nothyng/ and knowest
not howe thou arte wretched and mise-
rable/ pore/ blynde/ and naked. I counsel
the to bye of me golde tryed in the fyre

The. iij. Chapter.

that thou mayste be ryche/ and whyte
rayment/ that thou mayste be clothed/
that thy fythy nakednes do not apere
and anoynt thyne eyes with eye salve/
that thou mayste se.

As many as I loue I rebuke and cha-
sten. Be feruent therfore and repēt. Be-
holde I stonde at the doze & knoche. If
eny man heare my voyce and opyn the
doze I wil come in vnto him and wil sup-
pe with hym/ & he with me. To him tho
at ouercometh wyl I graunte to sit with
me in my seate/ eyn as I ouerca and
haue syttē wth my father in his seate
Let hym that hath eares heare what
the spirete sayth vnto the cōgregaciōs

The. iij. Chapter. ✠

After this I looked/ and be-
holde a doze was open in
heauē/ and the fyfthe voy-
ce which I herde/ was as
yt were of a trompet tal-
kyng with me/ which sa-
yd/ come hpye hyther/ and I will shewe
the thyngis whych muste be fulfilled
here after. And immediatly I was in
the spirete/ and beholde/ a seate was put
in heauē and won sat on the seate. And
he that sat was to loke apō lyke vnto a
iaspis stone/ & a sardyne stone. And the-
re was a rayne bowe aboute the seate/
to loke apō/ lyke vnto an emeralde.

The revelacion of. S. Iohn.

And about the seate were. xiiii. sentis
And I sawe on the seates. xiiii. senio. S
urg syttinge clothed in whyte raymet/
ad had on their heddes crownes of gold

And out of the seate proceded lght-
nynges/ ad thoundynges/ ad voyces/
ad there were. vii. lampes of fyre bryn-
nyng before the seate / whych are the
vii. spiretes of god. And before the se-
ate that was a see off glasse/ lyke unto
crystall/ ad in the myddes of the seate/
and rounde aboute the seate / were. iiii.
beastes full off eyes before and behyn-
de. And the fyrste beast was lyke a lyo /
the seconde beast lyke a calf / and the
thyrde beast had a face as a man / and
the fourthe beast was lyke a flyng
egle. And the. iiii. beastes had eche one
of them. vii. wyngis aboute hym / and
they were ful of eyes within. And they
had no reste daye neher nyght / sayin-
ge holy/holy/holy/ lord god almyghty
which was/ and is/ and is to come.

Elate. vii. a

And when those beastes gaue glory
and honour/ ad thankis to hym that sat
on the seate / whych lyueth euermore/
the. xiiii. sentours fel dunc before the
trone/ before him that sat on the trone
ad worshipped him that lyueth euer. I
ad caste their crownes before the trone
sayinge: thou arte worthy lorde to rece-
aue glory/ and honour/ and power/ for

The. v. Chapter.

thou hast created all thingis/ a for thy
wplis sake they are ad were created.

The. v. Chapter.



And I sawe in the right ho-
de of hym that sat in the
trone/ a boke wryten with
yn / and on the backsyde /
sealyd with. vii. seales.
And I sawe a stronge an-
gell whych cryed wyth a lowde voyce
who is worthy to open the boke / and
to loose the seales therof: And nomas
in heane/ ner in earth/ neher vnder the
earth / was able to open the boke / ne-
ther to loke thereon. And I wepte mo-
che/ be cause no man was founde wor-
thy to open/ and to rede the boke / ne-
ther to loke there on.

And one of the senyours sayde vnto
me/ wepe not: Beholde/ a lyon beynge
of the crybe of Iuda/ the rore of Dauid
hath obtayned to open the boke/ ad to
loose the. vii. seales therof. And I be-
helde/ and lo/ in the myddis of the sea-
te/ and of the. iiii. beastes / and in the
myddis of the senyours stode a lambe
as though he had bene fylled / whych
had. vii. hornes/ and. vii. eyes/ whych
are the spiretes of god/ sent into all the
worlde. And he cam and toke the boke
oure off the ryght hande off hym that
sat upon the seate.

U. v. iiii.

The reuelacion of. S. Jhon.

And when he had take the boke/the
iiii. beastes and. xxiii. seniores fel downe
before the lambe/ haupnge harpes/
and golden vialles full of odoures/whi-
ch are the prayers of sayntis and they
songe a newe songe sayinge//thou arte
worthy to take the boke/ and to open the
seales therof/ for thou wast kylled and
hast redeemed vs by thy blood/ out off
all kynnedis/ and tonges/ and people
and nations / and hast made vs unto
oure god/ kyngis and prestis / and we
shall raygne on the erth.

Mat. vi. c. And I behelde/ and I herd the voyce
of many angylles aboute the trone/ and
about the beastes and the seniores/ and
I herde thousande thousandes/ sayin-
ge wyth a lowde voyce. Worthy is the
lambe that was kylled to receaue po-
wer/ and ryches/ and wysdom/ and streng-
the/ and honour/ and glory/ and blyssyn-
ge. And all creatures whych are in he-
uen/ and on the erth/ and vnder the erth
and in the see/ and all that are in them
herde I sayinge/ blyssynge/ honour/ glo-
ry/ and power/ be vnto him/ that sitteth
upon the seate/ and vnto the lambe for
ever more. And the. iiii. beastes sayde/
Amen And the. xxiii. seniores fell and
lpyeth for ever more.

The. vi. Chapter.

The. vi. Chapter.



And I sawe when the lambe
he opened one off the sea-
les/ and I herde one of the
iiii. beastes saye as yt wer
the noyse of thoder/ come
and se. And I sawe/ and be-
holde there was a whyte horse/ and he
that satte on him had a bowe/ and a crow-
ne was geuen vnto hym / and he went
forth conquerynge and for to overcome
And when he opened the seconde seale/
I herde the seconde beaste saye/ Come
and se/ And there went out another horse
se that was red / and power was geue
to hym that satte ther on/ to take peace
from the erth/ and that they shulde kyl
one another/ And there was geuen vnto
to hym a gret swearde.

And whē he opened the thirde seale/
I herde the thirde beaste saye/ come and
se. And I behelde/ and lo/ a blacke hors
and he that satte on hym/ had a payle of
balances in hys horde. And I herde a
voyce in the myddes of the. iiii. beastes
saye/ A measure off wheate for a peny/
and. iiii. measures of barley for a peny/
and oyle and wyne se thou hurte not.

C And whē he opened the fourthe sea-
le I herde the voyce of the fourthe bea-
ste saye/ come and se/ and I lokcd/ and
beholde a grene horse / and hys name
that satte on hym was deeth/ and he shal

The reuelacion of S. Iohn.

Towed after him/and power was geue
vnto the ouer the fourth parte of the
earth/to kyll wth swerde/and wth
honger/and with tere/that commeth
of hermen of the earth.

And when he opned the fyfte seale/
I sawe vnder the aultre / the soules of
them that were kylled for the worde
of God / and for the testymony whych
they had/and they cryed wth a lowde
boyce sayinge / Howe longe tarrest thou
lorde holy and true/to iudge and to
aunge oure bloud on them that dwell
on the erth? And longe whyte garmentes
were geue vnto euery one of them.
And yt was sayde vnto them that they
shulde reste for a lytel season vntill the
number of their felowes/and brether/
and of thē that shulde be kylled as they
were/were fulfilled.

And I behelde when he opened the
sixte seale/and in there was a gret erth
quake / and the sunne was as blacke as
sacke clothe made of heare. And the
moone wexed enē as bloud/and the star
res of heauē fell vnto the erth/ enē as
a fygge tree casteth from her/ her fyg
gis / when she is shaken of a myghty
wynde. And heauē was rent as a scroll
when yt ys rolled to gether
And all mountayns and yles/were mo
ued oute of their places. And the hy

The. vii. Chapter.

gis of the earth/and the gret men/and
the rychemen/and the chere captaynes
and the myghty men/and euery bound
man/and euery free man/hyd them sel
ues in dēnes/and in rockis of the hyl
les/and sayde to the hylles/and rockis
fall on vs/ and hyde vs from the presen
ce of hym that sitteth on the seate/and
fro the wrath of the lambe/for the gre
te daye of his wrath is come:and who
can endure yr?

Esate. ii. d
Osee. x. b
Iuc. xxiij. d

The. vii. Chapter.

And after that I sawe. iij. an
gels stonde on the. iij. corners of the erth/holdin
ge the. iij. wyndes off the
erth/that the wyndes shul
de not blowe on the erth/
nether on the see / nether on eny tree.

And I sawe another angell ascēde
from the rylyng of the sunne / whych
had the seale off the lyuyng god/and he
cryed wth a lowde boyce to the. iij.
angellis (to whō power was geuen to
hurt the erth and the see) sayung. Hurt
not the erth nether the see / nether the
trees/tyll I haue sealed the seruauntis
of oure god in their forheddes.

And I herde the noyble of thē which
were sealed/there were sealed. C. and
xliij. of al the trybes of the chyldre
of Israel. Of the trybe of Juda were

The reuelacion of. S. Jhon.
sealed. xij. A. Of the trybe of Ruben we
re sealed. xij. A. Of the trybe off Gad
were sealed. xij. A. Of the trybe of A-
ser were sealed. xij. A. Of the trybe of
Nephtalym were sealed. xij. A. Of the
trybe of Manasses were sealed. xij. A.
Of the trybe of Symeon were sealed
xij. A. Of the trybe of Leuy were sea-
led. xij. A. Of the trybe of Isacar we-
re sealed. xij. A. Of the trybe of Zabul-
on were sealed. xij. A. Of the trybe of
Joseph were sealed. xij. A. Of the try-
be of Benjamin were sealed. xij. A.

After this I behelde / & lo a gret mul-
titude (which nomā coude nombre) of
all naciōs / & people / & tonge / stode
before the seate and before the lambe /
clothed with longe whyte garmentes /
and palmes in their hondes / & cryed
with a lowde voyce / sayinge / Welth be
to him that sitteth apō the seate of ou-
re god and unto the lambe. And all the
angellis stode in the cōpace of the sea-
te / and of the sentours / and of the. iiii.
beastes / & fell before the seate on their
faces / & worshipped god / sayinge / Amē
Blessynge & glory / wylde and thāks /
and honour / and power / and myght / be
unto oure god / for evermore / Amē. ¶

And one of the senours answered /
saynge vnto me: What are these which
are arrayed in longe whyte garmentis /

The. viii. Chapter.

and whēce cam they? And I sayde vnto
him / loide thou worstest. And he sayde
vnto me / these are they which cam out
of gret tribulaciō and made their gar-
mentis large & made the whyte in the
bloud off the lambe / therfore are they
in the plesence of the seate of God and
serue him daye & nyght in hys temple /
& he that sitteth in the seate wil dwell
amonge the. They shal hunger no mo-
re nether thyrst: nether shall the sunne
lyght on the / nether eny heate / for the
lambe whych ys in the myddes / of the
seate shal fede them / & shall ledde them
vnto fountaynes off lyuynge waier /
and god shall wyppre awaye all teares
from theyr eyes. Esa. xlii. 6

The. viii. Chapter.



And when he had opened
the senenthe seale / there
was silence in heauen ab-
oute the space of an halfe
houre. And I sawe angel-
is stōdinge before god & to
them were geue. vii. tropetis / And
another angell cam & stode before the
aultre hauninge a goldē censur: and mo-
che off odours was geuen vnto hym /
that he shulde offre of the prayers of al
sayntes apō the goldē aultre / which
was before the seate. And the smoke of
the odours which cam of the prayers

Esa. xlii. 6

The reuelacion of S. Iohn.
of all sayntis ascēded vppe before god
out of the angellis hōde. And the angel
toke the senler and fylled yt wth fyre
of the aultre and caste yt into the erth/
ād boyces were made/ād thondringis
and lighnyngis/and erthquake.

And the.iiij. angelles which had the
iiij. trompettis prepared thē seimes to
blowe. The fyrst angel blew e/ād there
was made hayle and fyre/which were
mynghed with bloud/ & they were caste
into the erth/ and the thyrde parte of
trees was burnt/ and all grene grasse
was brēt/ And the secōde angel blew e/
ād as it were a gret mountayne/ byrn-
ynge with fyre was caste into the see/
and the thyrde parte of the see turned
to bloud/ & the thyrde parte of the crea-
tures which had lyfe dyed/ād the thyr-
de part of shippes were destroyed.

And the thyrde angel blew e/ & there
fell a gret starre frō heauen butynge
as it were a lāpe/ād yt fell into the thyr-
de parte of the ryuers/ & into fountay-
nes of waters/ād the name of the star-
re is called wounwod/ And the thyrde
part was turned to wounwod/ And ma-
ny dyed of the waters because they we-
re made bytter. And the fourthe angel
blewe/ād the thyrde parte of the sunne
was smyten and the thyrde parte of
the mone/ and the thyrde part of star-

The. ix. Chapter.

res/so that the thyrde parte of thē was
darchned. And the daye was smyten
that the thyrde parte off yt shulde not
shyne/ and lyke wyle the nyght. And I
behelde ād herde an angel flynge tho-
rowe the myddes off heauen/ saynge
wyth a lowde boyce/ Woe/ Woe/ to the
inhabiters of the erth/ because of the
boyces to come of the troye of the. iij.
angels which were yet to blowe.

The. ix. Chapter.



And the fyfte angel ble-
we/ād I sawe a starre fall
frō heauen into the erth.
And to hym was geuen
the kape of the botioles-
se ppt. And he opened the
bottomlesse ppt/ād there arose the smo-
ke of a gret fornace. And the saune/ and
the aper were darchned by the reason
of the smoke of the ppt. And there cam
out of the smoke locustes vpo the erth
and vnto thē was geuen power as the
scorpions of the erth haue power. And
yt was sayde vnto them that they shul-
de not hurte the grasse of the erth/ ne-
ther eny grene thyng/ nether eny tree
but only those men which haue not the
seale in theyr forheddis/ and to them
was commaunded that they shulde not
kyl thē/ but that they shulde be vexed
v. monethes/ and thys payne was as

The reuelacion of S. Iohn
the payne that cometh of a scorpion/
Esaie. ii. d when he hath stoned a man. And in
Osee. x. b. those dayes shall men seke deeth/ and
Iuc. xxiii. d shall not fynde yt / they shall desyre to
Capit. xvi. b dye/ and deeth shall flye from them.

And the similitude off the locustes
was lyke vnto hoyses prepared vnto
battayll / and on theyr heddes were as
yt were crownes / lyke vnto goide / and
their faces were as yt had bene the fa-
ces of me / And they had heares as the
heares of women. And their teth were
as the teth off lyons. And they had
habbergions / as yt were habbergions
of peron / And the sounde of their wyng-
is / was as the sounde of charretis whē
many hoyses runne to gether to bat-
taye / And they had tayles lyke vnto
scorpions / and there were stynges in
their tayles. And their power was to
hurt men. v. monethes. And they had a
kyng over them / whych ys the angell
of the bottomlesse pyt / whose name in
the hebrew tonge / ys Abaddon / but in
the greke tonge / Apollyon / that ys to
saye a destroyer. And now ys past / and
beholde two wooges come after this.

And the sixte angell blewe / and I herd
aboysed the. iiii. corners of the gol-
den aultre / which is before god / saynge
to the sixte angell which had the trom-
pe / Loose the. iiii. angellis / whych are

The. ix. Chapter.
bounde in the grete ryuer Eufrates.
And the. iiii. angellis were loosed whi-
ch wer prepared for an houre / for a da-
ye / for a moneth / and for a yere / for to
sley the thyrde part of men. And the no-
mber of hoysmen of warre / were twenty
 tymes. x. My. And I herd the nombre of
thē. And thus I sawe the hoyses in a vi-
sion and them that sate on thē / haupnge
fyr habbergions of a Jacynth coloure
and bymstone / and the heeddes of the
hoyses were as the heeddes of lyons.
And out of their mouthes went forth
fyr and smoke and bymstone. And of
these. iiii. was the thyrde parte of men
killed / that is to saye of fyr / smoke and
bymstone / which proceded out of the
mouthes of thē / for their power was
in their mouthes and in their tayles / for
their tayles were lyke vnto serpentis
and had heeddes / and with thē they dyd
hurt And the remnant of the me which
were not kyllid by these plagis repen-
ted not of the dedes of theyr hondes
that they shulde not worshippe demys
and ymages / of golde / and syluer / and
brasse and stone / and of woode / which
nether canse / nether heare / nether go.
Also they repented not of theyr mur-
ther and of their sorcery nether of their
fornicacion nether of their thefte.

The. x. Chapter.

x. x. i.

The Revelation of S. Iohn.



And I sawe another myghty
 angel come downe fro
 heuē: clothed with a clou-
 de and the rayne bowe a-
 pon his head. And his fa-
 ce as yt were the sunne/
 and his fete as yt were pyllars of fyre
 And he had in hys honde a lytell boke
 oppn/ād he put his right fore apon the
 see and his lyfte fote on the erth. And
 cryed wyth a lowde voyce / as whena
 thou roicth. And whē he had cryed / se-
 uen thondres spake their voyces. And
 whē the. viij. thondres had spokē their
 voyces / I was aboute to wyte. And I
 herde a voyce fro heauen sayinge vnto
 me marke tho thyngis whych the. viij.
 thondres spake / ād wyte them not.
 And the angel which I sawe stonde
 apon the see / and apon the erth / lyfted
 hye his honde to heauen / ād swore by
 hym that lyueth for ever more: whych
 created heauen / and the thynges that
 therein are / ād the see / and the thyngis
 which therein are / that there shulde be
 no longer tyme / but in the dayes of the
 voyce of the seventh angel / when he
 shal begyn to blowe / even the mystery
 of god shalbe fulfilled / as he preached
 by his seruantis the prophetis.
 And the voyce whych I herde from
 heuē spake vnto me agayne / ād sayde /

Da. xij. c

The. xj. Chapter.

go and take the boke which is open in
 the honde of the angel / which stondest
 apon the see: and apon the erth / and I
 went vnto the angel / and sayde to him
 geue me the boke / ād he sayd vnto me
 take yt: and eate yt bppe: and yt shall
 make thy belly bytter / but yt shalbe in
 thy mouth as swete as honny: and I to-
 ke the boke out of his honde / ād ate yt
 bp / and yt was in my mouth as swete
 as honny: ād as sone as I had eaten yt /
 my belly was bytter. And he sayde vnto
 me: thou muste prophesy agayne a-
 monge the people / and nations / and
 tongis / and to many kyngis.

Eze. iij. a

The. xj. Chapter.



And then was geuen me a
 rede lyke vnto a rode / and
 yt was sayd vnto me / Ry-
 se and mete the temple of
 god / ād the aultre / and the
 that whorshyppe therein /
 and the quere whych ys wyth the tem-
 ple cast oute / and mete yt not / for yt ys
 geuen vnto the gentyles: and the holy
 cyte shall they treade vnder fote. xlij.
 monethes. And I will geue power vnto
 my two witnesses / ād they shall pro-
 phesy. M. cc. and. lx. dayes / clothed in
 sackcloth. These are two olyue trees:
 and two candelltykes / stondinge befo-
 re the god of the erth.

Ex. ij.

The Reuelacion of S. Iohn.

And yf eny man will hurt them/ fye 3
shall procede out of their monthes: and
consume their enemyes. And yf eny man
will hurt them/ thys wyse muste he be
kylled. These haue power to shut hea-
uen/ that yt rayne not in the dayes of
theyr prophesyinge / and haue power
ouer waters to turne the to bloud/ and
to smyte the erth wyth all maner pla-
ges/ as often as they wyll.

And when they haue fynished theire
testimony/ the beaste that cam out of
the bottomlesse pyr shall make warre
agaynst them/ and shall ouer come/ and
kylle them. And theyr bodyes shall lye
in the stretes of the greete cite/ which
spiritually is called zodom and Egre-
te/ where oure lord was crucified/ And
they of the people and kynredes and
tonges/ and they of the nations/ shall se
theyr bodyes. iij. dayes and an halfe/
and shall not suffre their bodyes to be
put in graues. And they that dwell a-
pon the erth / shall reioyce ouer them
and be glad/ and shall send gyftes won
to another / for these two prophetes
bered them that dwell on the erth.

And after. iij. dayes and an halfe the
spirite of lyfe fro god entred into the
And they stode byppe apon theyr fete/
and grete feare ca apon the which sawe
the. And they herde a grete voyce from

The xi. Chapter.

Heauē/ sayinge vnto them/ Come byppe
hyrher. And they ascended byppe in to
heauē in a cloude/ and their enemyes sa-
we them. And the same houre was the
rea grete erth quake/ and the tēte par-
te of the cite fell/ and in the erth quake
were slayne names of men seuen. **¶**
and the remnant were feared/ and ga-
ue glory to God of heauē. The seconde
wo ys past / and beholde the thyrde wo
woll come anon.

And the seuenthe angel blewe: and
there were made grete voyces in hea-
uē sayinge/ the kyngdoms of this world
be are oure lordes and hys chrisstis/ and
he shall raygne for euer more. And the
xxiij. seniores/ which late be fore god
on their seates / fell apon their faces/
and worshipped god sayinge / we geue
the thankis lord God omnipotēt whi-
charte and wast and arte to come: for
thou haste receaved thy grete myght
and hast raygned. And the naciōs were
angry: and thy wrath is come/ and the ty-
me of the dead/ that thou shuldest iud-
ge the/ and shuldest geue rewarde vnto
thy seruantes prophetis and sayntes/
and to them that feare thy name smale
and grete and shuldest destroye them/
which destroye the erth. And the tēple
of God was openyd in heauē/ and there
was sene in hys tēple/ the arke of hys

The Reuelacion of S. Iohn.
testamēt/and there folowed lychtyn-
gis/and voyces:and thondrynges and
erthquake/and moche hayle.

The.xii. Chapter.

There appered a gret won-
der in heauen. A woman
clothed wyth the sunne/
and the more vnder her fe-
te: & apon her head a crow-
ne of .xii. starres. And she
was with chylde and cryed tranallynge
in byrth: & payned redy to be deliuered
And there appered another wonder in
heauen: & behold a gret red dragon/ha-
uynge .viij. heades/and ten hornes/and
seuen crownes on his heades: and hys
sayle due the thyrde parte of the star-
res/and cast them to the erth.

And the dragon stode before the wo-
man whych was redy to be deliuered/
for to deuoure her chylde as sone as yt
were borne. And she brought forth a
man chylde/which shulde rule all naci-
ons with a rode of yeron. And her son-
ne was taken vppe vnto God/and to
hys seate. And the womā fled into the
wildernes/where she had a place/pre-
pared of God/that they shulde fede her
there. .viij. and .xviij. dayes

And there was gret battayll in hea-
uen/ Michael and his angelles fought
with the dragon and the dragon fought

The.xii. Chapter.

and hys angelles/and preuaylled not
neither was their place founde any mo-
re in heauē. And the gret dragon/that
olde serpent called the deuyl and Sa-
thanas/ was cast out/ whych descea-
ueth all the worlde/ And he was cast in
to the erth/and hys angelles were cast
out also.

C And I herde a lowde voyce sayinge
in heauē is now made helth and stre-
the/and the kyngdom of oure God/ and
the power of his Christ/ for he is cast
doun which accused them before god
daye and nyght/ And they oner cā hym
by the bloude of the lambe/and by the
woide off there testimony/ and they
loued not their lyues vnto the deeth.
Therefore reioyce heuens/ and ye that
dwell in them. And to the inhabytens
of the erth/and of the see/for the deuyl
ys come doun vnto you/ whych hath
grete wrath/ he saith he knoweth that
he hath but a short tyme

D And when that the dragon sawe
that he was cast vnto the erth/ he per-
secuted the woman which brought forth
the man chylde. And to the woman
were geuen two winges of a grette ea-
le: that she myght flye into the wylder-
nes/ into her place/ where she shulde
be fed for a tyme/ and halfe a
tyme/ from the presence of the dragon

The Reuelacion of S. Iohn.

And the serpent cast out of hys mouth water after the woman as yt had bene a ryuer be cause she shulde haue bene caught off the floud. And the erth holpe the woman / and the erth opened her mouth / and swallowed byppe the ryuer which the dragō cast out of his mouth. And the dragon was wroth wyth the woman / and went and made warre wyth the remnaunt of hys sede / whych kepe the commaundementis of god / and haue the testimony of Iesus Chyste. And I rode on the see sonde.

The .xiiij. Chapter.



And I sawe a beast rise out of the see / hauinge .viij. heades / and .x. hornes and apon hys hornes .x. crownes / and apon hys head / the name off blasphemy. And the beast which I sawe / was lyke a cat of the mountayne / and his fete were as the fete of a bear and hys mouth as the mouthe of a lyon. And the dragon gaue him his power and his seate and grete auctorite / and I sawe won of his heades as yt wer wounded to deeth and his dedly wounde was healed. And all the worlde wondred at the beast / and they worshipped the dragon / which gaue power vnto the beast / and they worshipped the beast sayinge : who ys lyke

The .xliij. Chapter.

vnto the beste / who ys able to warre wyth hym?

And there was a mouth geuen vnto him that spake grete thynges / and blasphemyes / and power was geuen vnto hym / to continue .xliij. monethes. And he opened his mouth vnto blasphemy agaynst god / to blaspheme hys name and his tabernacle / and the that dwell in heauen. And yt was geuen vnto him to make warre with the sayntis / and to ouercome them. And power was geuen hym ouer all kynned / tonge / and nacton / and al that dwell apon the erth worshipt hym : whose names are not writen in the booke of lyfe of the lambe / which was kylled fro the begynnyng of the worlde : yf eny man haue an eare / let him heare the that ledeyth into captiuite / he that kylleth wyth a swerde / must be kylled wyth a swerde. Here ys the pacience and the fayth of the sayntis.

And I behelde another beast comynge byppe out of the erth / and he had two hornes lyke a lambe / and he spake as dyd the dragon. And he dyd all that the fyrst beast coulde do in his presence and he caused the erth / and the which dwell therein / to worshyppe the fyrst beast whose dedly wounde was healed. And he dyd grete wonders / so that he made

Gen. ix. 6.
Mat. xxv. 31.

The Revelation of. S. John.
Iste come downe fro heave in the syght
of me. And deceaved the that dwelt on
the erth by the meanes of those signes
which he had power to do in the syght
of the beast / sayinge to the that dwelt
on the erth: that they shulde make an
ymage unto the beast / whych had the
wounde of a swearde / and dyd lyve

And he had power to geve a spirete
unto the ymage of the beast / and that
the ymage of the beast shulde speake /
and shulde cause that as many as wol-
de not worshippe the ymage of the be-
ast / shulde be kyled. And he made all
men / smal and grete / ryche and poore /
fre and bonde / to receave a marke in
their ryght hondes / or in their forehea-
des. And that no man myghte buy or sell /
save he that had the marke / or the na-
me off the beast / or the nombre off hye
name. Here ys wylme. 2. et him that
hath wylt count the nombre of the be-
ast. For ys is the nombre of a man / and
hye nombre ys sixe hondred / thre score
and sixe.

The. xliii. Chapter.
And I looked / and lo al an-
gels stode on the mount Sy-
on / and on the hye. C. and
thre thowsande haunge
his fathers name wyten
in the foreheades. And I



The. xliii. Chapter.
herde a voyce from heave / as the soun-
de of many waters / and as the voyce
of a grete thoundie. And I herde the
voyce of harpers harpyng with theis
harpes. And they songe as yt were a
newe songe / before the seate / and befo-
re the foure beastes / and the sentour
and no man coude leaue that songe
but the hondred and. xliii. th. whych
were redemed from the erth These are
they / which were not defyled with we-
men / for they are virgyns. These folo-
we the lambe whithersoever he goeth
These were redemed from men by no
ge the fyrste fructis unto God / and to
the lambe / and in thei mouths was
founde no gyle. For they are wyth out
ten spot before the trone of God. I

And I sawe an angel stye in the myd-
des of heave haunge an everlastyng
gospell / to preache unto them that spt
and dwell on the erth / and to all nati-
ons kindredes / ad tongis / & people / sa-
yinge with a lowe voyce: feare God
ad geve honoure to hym / for the houre
of his iudgement is come: ad worship-
pe hym / that made heave ad erth / ad
the see / and fontaynes of water. And
there folowd another angel / sayinge
Babylon is fallen is fallen / that grete
crite / for she made all nations dronke
of the wyne of hye fornicacion

Isa. xlii.
Act. ii. c.
Esa. xxi. c.
Hier. li. a.

The Revelation of .S. Iohn.

And the thyrde angel folowed them
sayinge with a lowde voyce: yf eny man
worshippeth the beast & his ymage/ & re-
ceave hys marke in his forehead/ or on
his honde/ the same shall drynke of the
wyne of the wrath of God/ whychys
powred in the cuppe of his wrath. And
he shall be punnysshed in fyre and bryn-
stone / before the holy Angels/ and be-
fore the lambe.

And the smoke of their turment ascen-
deth uppe evermore. And they haue no
rest daye nor nyght/ whych worshippeth
the beast/ and his ymage/ and whoso-
uer receaueth the prynt of hys name:
here ys the patience of sayntis. Here
are they that kepe the commande-
mentis and the sayth of Iesu.

And I herde a voyce from heaue saye
inge vnto me: wyte / Blessed are the
dead/ which here after dye in the lord
euen so sayth the spirete: that they may
rest from their laboures/ but they
workis shal folowe them. And I looked
and beholde a whyte clowde/ and upon
the clowde one syttyng lyke vnto the
sonne of man / hauyng on hys head a
golde crowne/ and in his honde a sharpe
mat. xii. c. p. sycle. And another angell came oute of
Joel. ii. c. to hym that sat on the clowde. Thus
he in the sycle and sepe: for the tyme is

The .xv. Chapter.

come to reape / for the com of the erth
is tyme. And he that sat on the clowde
thrust in hys sycle on the erth/ and the
erth was reaped.

And another angell came oute of the
temple/ which is in heaue/ hauyng also
so a sharpe sycle. And another angell
came oute fro the aultre/ which had po-
wer ouer fyre/ and cryeth wyth a lowde
crye to hym that had the sharpe sycle/
and sayde: thrust in thy sharpe sycle/
and gathie the clustres of the erth: for
her grapes are tyme. And the angell
thrust in hys sycle on the erth/ and cut
downe the grapes of the vyneparde of
the erth: and cast them in to the grete
wynfat off the wrath of God / and the
wynfat was troden wyth out the clo-
te / and bloud came out of the fat euen
vnto the hois byddes by the space off
a thousande and .iij. score furlongis.

The .xvi. Chapter.



Sawe another signe in he-
aue gret and meruellous
viij. angels hauyng the se-
uē laste plagis/ for in the
ys fulfilled the wrath of
God And I sawe as yt we-
re a glason see/ myngled with fyre/ and
them that had gotten victorie of the be-
ast/ and of his ymage/ and of hys mar-
ke/ and of the nombre of hys name stonde

Where. x.

The Reuelacion of. S. Iohn.
on the glason see/ haupnge the harpes
of god/ and they songe the songe of Mo-
ses the seruaunt of god/ and the songe of
the lābe/ sayinge: Grete & maruellous
are thy workes lord God almyghty/
juste and true are thy wayes/ lyngge off
sayntis. Who shall not feare o lord and
glorify thy name? For thou only arte
holy and algetys shall come and salu-
ne before the/ for thy iudgementes are
manifest. And after that I lokedy and
beholde the tēple of the tabernacle off
testimony was oppyn in heauen/ and the
seuē angelles cā out of the tēple/ whych
had the seuē plagys/ clothed in pure
and byght lynnyn/ and haupnge theyr
brestes gyrded with goldengerdelles.
And won off the fowre beastes gaue
vnto the seuē angelis. vij. golden by-
alles/ ful of the wraath of god which ly-
neth for ever more. And the tēple was
full of the smoke of the glory of God/
and of his power/ and no man was able
to entre in to the tēple/ tyl the seuē pla-
gis of the seuē angelis were fulfilled.

The. xvi. Chapter.

Iherdea grete voyce out
of the temple/ sayinge: to
the. vij. angelis go poure
wayes poure out poure
bials of wraath upon the
erth. And the fyrst went/

The. xvi. Chapter.

and poured out his byall upon the erth/
and there fell an opson and a soze bota-
che upon the men/ which had the mar-
ke of the beast/ and upon the which was
shipped his ymage. And the seconde an-
gell shed out his byall upon the see/ and
yt turned as yt were in to the bloud/
of a dead man/ and euery lynnynge him
ge dyed in the see. And the thyrde an-
gell shed out his byall upon the ryuers
and fountaynes off waters/ and they
turned to bloud. And I herde an angel
saye: lord which arte/ and wast/ thou se-
te righteous & holy/ be cause thou hast
geuen soche iudgmentis/ for they shed
out the bloud of sayntis/ and prophes-
tis/ and therfore hast thou geue them
bloud to drynke: for they are worthy.
And I herde another out of the anltre
saye: euen so lord God almyghty/ true
and righteous are thy iudgmentis.

And the fourth angel poured out his
byall on the sunne/ and power was ge-
uen vnto hym to ber men wyth heate
of fyre. And the men raged in gret hea-
te/ and spake euill of the name of god
which had power ouer those plagys/
and they repented not/ to geue hym glo-
ry. And the fyfte angel poured out his
byall upon the seate of the beaste/ and
his kyngdome waxed derke/ and they
gnewe theyr tonges for sorowe/ and

The Reuelacion of. S. Iohn.
blasphemed the God of heaue for so
we/ ad payne of their sores/ and repen
ted not of their dedes.

And the sixte angell poured out his
byll upon the grete ryuer Euphrates
ad the water dyed bype/ that the wa
yes of the kynges of the este shulde be
prepared And I sawe thre vnclene spy
tes lyke frogges come out of the moun
the of the dragon / and out of the moun
the of the beast/ and out of the mounthe
of the falsse prophet. for they are the
spiretes of deuyls workynge myracles
to go out vnto the kynges of the erth
and of the whole worlde to gather the
to the battayle off that grete daye off
God almyghy. Beholde I come as a
theft. happy is he that watcheth and
kepeheth his garmentes/ Lest he be fo
unde naked: and men se his filthynes.
And he gathered them to gether into
a place called in the hebreue tonge Ar
mageddon.

And the seven the angel poured out
his byll in to the ayre. And there cam
a voyce out of heauen fro the seate/ sa
yinge/ It ys done. And there folowed
boyces/ thondynges/ and lyghnyng
ges/ and there was a grete erth quake
soche as was not sence men were upon
the erth/ so myghty an erth quake & so
grete. And the grete cite was deuyded

The. xlii. Chapter.
into the parties. And the cities of na
tions fell. And grete Babylon cam in re
membraunce before God/ to geue vnto
hy the cuppe of wyne of the fearceness
of wrathe. Every ple fled awaye/ and
the mountaynes were not founde. And
there fell a grete hayle/ as yt had bene
talentes/ out of heauen upon the men/
and the men blasphemed god/ be cause
off the plage off the hayle/ for yt was
grete and the plage of yt soze.

The. xlii. Chapter.



And there cam one off the
seuen angels / whych had
the seven baylles/ and tal
ked with me/ sayinge vnto
me come I wyl shewe the
the iudgement of the grete
whore/ that sytteth upon many waters
with whome haue comitted fornicaciō
the kyngis of the erth/ so that the inha
byters of the erth / are droncken wyth
the wyne of her fornicacion. And he ca
ryed me awaye into the wylbernes in
the spirete. And I sawe a womā syt a
pon a rose colozed beast full off names
of blasphemy/ whych had ten hornes/
And the womā was arrayed in purple
and rose coloz/ and decked with golde/
precious stone/ and pearles/ and had a
cuppe of golde in her honde/ ful of ab
ominacion/ and filthynes/ of her for
nicacion.

The Reuelacion of S. Iohn.

Esa. xxi. c Babylon is fallen/is fallen/and is be-
Miere. 4. a cum the habitation of denys/ and the
 holde off all fowle spiritis/ and a cage
 of all unclene ad hatfull byrdes/ for all
 nacions haue droncken of the wyne of
 the wraath of her fornicacion. And the
 kynges of the erth haue comptred for-
 nicacion with her/ and her marchaun-
 tes are weren ryche of the habundance
 of her pleasures.

And I herde another boyce fro hea-
 uen saye/ come awaye from her my pe-
 ople / that ye be not partakers in her
 synnes/ that ye receaue not of her pla-
 gis. For her synnes are gon byppe to he-
 auen/ ad god hath remembred her wyf-
 kednes. Rewarde her euen as she re-
 warded you/ ad geue her dubble accor-
 dyng to her workis. And poure in dub-
 ble to her in the same cuppe whych she
 fylled vnto you. And as moche/ as she
 glorified her selfe and lyued wantonly
 so moche powe ye in/ for her owne pun-
 nyshment/ and sorowe/ for she sayde in
 her herte/ I syt beyng a quene and am
 not wydwowe & shalle no sorowe. Ther-
Esa. xlii. 6 fore shall her plagis come at one daye
 deeth/ and sorowe / ad hunger/ and she
 shalbe brent wyth fyre / for stronge is
 the lord god whych iudgeth her.

And the kyngis of the earth shall be
 wepe her/ & wayle ouer her/ whych ha-

The. xliiij. Chapter.

ue comitted fornicacion with her/ & ha-
 ue lyued wantonly with her when they
 shall se the smoke of her burnynge / ad
 shall stonde a farre off/ for feare off her
 punnyshment/ sayinge: Alas/ Alas/ that
 grete cyte Babylon / that myghty cyte.
 For at won houre is her iudgement co-
 me. And the marchauntis of the earth
 shall wepe & wayle in them selues / for
 no man wyl bye there ware eny more/
 the ware of golde/ & syluer/ ad precious
D stones/ nether of pearle/ ad raynes/ ad
 purple/ and scarlet/ ad all thyne wode/
 and all maner vessels off puerp/ and all
 maner vessels off most precious wode/
 and of brasse/ ad off yerdn/ ad synamon
 and odours/ ad oylmentis/ and fran-
 kynsence/ and wyne/ ad oyle/ and fyne
 floure/ and wheate/ beasis / and shepe/
 and horses/ and chariettis/ ad bodyes/
 and soules off men.

And the apples that thy soule lusted
 after / are departed from the. And all
 thynges whych were deintie/ ad had in
 pryce are departed from the / and thou
 shalt fynde the no more. The marchaun-
 tis off these thynges whych were we-
 ren ryche shall stonde a farre off from
 her/ for feare off the punnyshment off
 her/ wepyng and waylyng/ and say-
E inge/ Alas/ Alas/ that grete cyte/ that
 was clothed in raynes/ and purple/ ad
 a a a. 14.

The Reuelacion of S. Ihon.
scarlet/and decked wyth golde and pre-
cious stone/and pearles/for at one hou-
re so great cythes is come to nought.

And enery schyppe gouerner/and all
they that occupied shippis/and schypmen
whych worke in the see / stode a farre
of/and cryed/when they sawe the smo-
ke of her burnynge/sayinge what cyte
is lyke vnto this great cyte? And they
dyd cast dust on theyr heades/and cryed
weppynge/and waylynge/and sayinge.
Alas Alas that great cite wherein were
made cythe all that had shippes in the
see / by the reason of her ware / for at
one houre is she made desolate.

Reioyce ouer her thou heauē / and ye
holy Apostles/and prophets/ for God
hath geue poure iudgement on her. And
a myghty angel toke vpp a stone lyke
a great myllstone / and cast yt into the
see/sayinge/wyth such violence shall
that greete cyte Babylon be cast / and
shalbe founde no more. And the voyce of
of harpers/and musycians/and of psal-
ters / and trompetters / shalbe herde
no more in the land/and no craftesman/ of
whatsoeuer craft he be / shalbe founde
any more in the land/and the sounde of myll
shall be herde no more in the land/and the voy-
ce of the byrdes/and of the by-
rds/and of the beastes/and of the
manys/and of the great men of the

The .xix. Chapter.
earth. And wyth thynne inchauntment
were deceaued all nations/ and in her
was founde the bloude of the prophets/
and of the sayntis/and of all that were
slayne upon the earth.

The .xix. Chapter.

AND after that I herde the
voyce off moche people in
heaven sayinge. Alleluya/
helth/and glozy/ & honour/
and power / be vnto oure
lorde god/for true and righ-
tuous are his iudgements / for he had
iudged the great whore/which did cor-
rupt the earth with her fornicaciō / and
hath auenged the bloud of his seruants
of her hond. And agayne they sayd/
Alleluya. And smoke rose vppe for euer
more. And the .xiiii. sentours/and the
iiii. beastes fell doune and worshipped
god that sat on the seate sayinge / Ame
Alleluya. And a voyce cam out off the
seate sayinge/Worshype oure lord god all
ye that are his seruants/and ye that
feare him both smale and greete.

AND I herde the voyce of moche peo-
ple/and as the voyce of many waters
end as the voyce of stronge thondyr-
is/sayinge / Alleluya/ for God omni-
potent hath raygned / Let vs be glad/
and reioyce and geue honour to hym/
for the mariage of the lambe is come/
A a a.iii.

The reuelacion of S. Ihon.
and his wyfe made her sylfe redy. And
to her was graunted that she shulde be
arrayed with pure and goodly raynes/
For the raynes is the righte welsnes of
sayntis / And he sayde vnto me: happy
are they which are called vnto the lam
bes supper. And he sayde vnto me the
se are the true saynges of God. And I
fell at hys fete to worshippe hym. And
he sayde vnto me. Se thou do yt not/
For I am thy felowe seruaunt / and one
of thy bretheren / and off them that haue
the testymony off Iesus / Worshyppe
god. For the testymony of Iesus is the
spirete of prophesye. And I sawe heauē
open / and beholde a whyte horse / and
he that satte apō hym was faythfull and
true / and in tyngh: welsnes byd iudge / and
make battayle his eyes were as a fla-
me of fyre / and on hys head were ma-
ny crownes: and he had a name wyrtē
that noman knewe but hym sylfe. And
he was clothed wyth a vesture depe in
blond / and hys name is called the wor-
de of god And the warriours which we-
re in heauē / folowed hym upon whyte
horses / clothed wyth whyte and pure
raynes / and out off hys monthe went
out a sharpe swearde / that with yt he
shulde synge the heithen / And he shall
rule them wyth a rodde of yeron / and
he trode the wyne fat off fearnes and

mat. xxii. a

luce. xiiij. b

isa. lxiij. a

The. xix. Chapter.

wrath off almyghty God. And hath on
hys vesture and on hys thygh / kynges i. l. iij. b. e.
of kynges / and lorde of lordes.

And I sawe and angell stonde in the
sunne / and he cryed with a lowde voyce /
sayinge to all the fowles that flye by
the myddes of heauē. Come and gathie
yourselues to gether vnto the supper
of the gret God / that ye maye eat the
fleshe of kyngis / and off hygh captay-
nes / and the fleshe of myghty men / and
the fleshe of horses / and off them that
syt on them / and the fleshe off all free
men and bond men / and of male and gret
And I sawe the beaste: And the kynges
of the earth / and their warriours gathe-
red to gether to make battayle agayn-
ste hym that satte on the horse and aga-
ynst hys sowdiers.

And the beaste was takē / and with hym
that false prophet that wrought myra-
cles before him / with which he decea-
ued the that receaued the beastes mar-
ke / and the that worshipped hys yma-
ge. These both were cast into a ponde
of fyre burnynge wyth hym stone / and
the remnaunte were slayne wyth the
swearde of him that satte upon the hor-
se / which swearde proceded out of his
monthe / and all the fowles were fulfil-
led with their fleshe.

The. xx. Chapter.

The Reuelacion of S. Iohn.



I Sawe an angel come downe from heauen/ haryng the keye of the bottomlesse pyt/ and a greatcha pnyne in hys honde. And he tolke the dragon that olde serpent/ which is the deuyl & satanas/ and he bounde hym a thousand yeaeres and cast him into the bottomlesse pyt/ and he bounde hym / and set a seale on him/ that he shulde deceaue the people no more/ tyll the. xij. yeaeres were fulfilled/ And after that he muste be lowred for a lytell season.

And I sawe seates/ and they sat apō them/ and iudgement was geuen vnto them / And I sawe the soules off them that were be hedded for the wytnes of Iesu/ and for the worde of God/ which had not worshipped the beast / nether his ymage/ nether had taken his marke apōn their forheades/ or on their hōdes/ And they lyued/ and raygned wth Christ a. xij. yeaere/ But the wother of the dead men lyued not agayne/ vntyll the. xij. yeaere were fynysshed. This is that first resurreccō. Blessed and holy is he that hath parte in the fyrst resurreccō/ For on suche shall the seconde breth haue no power/ for they shall be the prestes of god and of Christ/ and shal raygne wth hym a. xij. yeaere.

The. xx. Chapter.

C And whē the. xij. yeaeres are exptered/ eze. xxxviii. Satan shalbe lowred out of his pryson ad. xxxix. and shall go oute to deceaue the people which are in the foure quartes of the earth Gog and Magog/ to gather them to gether to battayle whose nombre is as the sonde of the see / And they were byppe on the playne of the earth/ and compassed the tentes of the sayntes about/ and the beloued cyte. And fyre cam downe from God/ out of heaue/ and deuoured thē / And the deuyl that deceauned them was cast into a lake off fyre/ and bypnstone/ where the beast and the false prophets were and shalbe tormented daye/ and nyght for ener more.

D And I sawe a greate whyte seate and hym that sat on yt / from whose face fled awaye both the earth and heauens and the place was no more founde / And I sawe the dead/ both greate/ and smale stonde before God/ And the booke were opened/ & another booke was opened whych is the booke off lyfe/ and the dead were iudged of the thynges which were wyten in the booke accordyng to their dedes/ And the see gaue byppe her dead/ which were in her/ and deeth and hell deliuered byppe the dead whych were in them / And they were iudged every mā accordyng to his dedes. And deeth and hell were cast into

The reuelacion of S. Iohn.
the lake of fyre / Thys is that seconde
deeth. And whosoever was not founde
wyrtten in the boke of lyfe / was cast in
to the lake of fyre.

The. xxi. Chapter.

Esa. lxx. c
ad. lxxi. g.
1. pet. iii. c



And I sawe a newe heauē
and a newe erth. For the
first heuē / & the first erth
were bannysshed awaye
& there was no more sea:

Esa. lxx. c
ad. lxxi. g.
1. pet. iii. c

And I sawe that ho-
ly cite newe Jerusalem come downe fro
god oute of heauē prepared as a wyde
garnysshed for hyr husband. And I her-
de a grete voyce from the trone / sayyn-
ge / Beholde / the tabernacle of God is
with men / and he wyll dwell with them
And they shall be hyr people / and God
hym selfe shall be with them and be thei-
r God. And God shall wyppye awaye all
teares fro their eyes. And there shall be
no more deeth / nether sorowe / nether
cryng / nether shall there be eny more
payne / for the olde thynges are gone.
And he that satte upon the seate / sayde.
Beholde I make all thyngis newe. I
And he sayde vnto me / Wyrtte / for these
wordes are saythfull and true.

And he sayde vnto me. It is done / I
am Alpha and Omega / the begynnyn-
ge / and the ende. I wyll geue to him that
is a thyrde of the well off the water off

The. xxi. Chapter.

lyfe fre. He that ouercometh shall in-
heret all thyngis / and I wyll be his god
and he shall be my sonne. But the fea-
ful and onbeleuyng / and the abhomi-
nable / and murdres / and whormogers /
and sorceres / and ydolaters / and all y-
ars shall haue theyr parte in the lake /
which burnyth with fyre & brymstone /
which is the seconde deeth.

And there cam vnto me one off the
viij. angels which had the viij. byals full
of the viij. laste plagues / and talked with
me sayinge. Come hyther / I wyll shew
we the the wyde the lambes wyfe. And
he carped me awaye in the spire to a
grete and an hygh mountayne / and he
shewed me the grete cite / holy Jerusa-
lem descendynge out off heauen from
God / harynge the wyghines of God.
And her bypnyng was lyke vnto a sto-
ne mooste preous / enen a Jaspis clea-
re as Crystall / and had walles grete
and hygh / and had. xij. gates / and at
the gates. xij. angels / and names wyrt-
ten / whych are the. xij. trybes of Isra-
ell on the east parte. iij. gates / and on
the north syde. iij. gates / and to wardes
the south. iij. gates / and from the west
iij. gates / and the wall of the cite had
xij. foundacions / and in them the names
of the lambes. xij. Apostles.

And he that talked wyth me / had a

The Revelation of S. Iohn.
golden rebe to measure the cite with all
and the pates therof/and the wall ther-
of / And the cite was bylt. iiii. square/
and the length was as large as the bre-
dth of yt/and he measured the cite wi-
th the rebe. xii. iii. furlongis/and the
length/and the bredth/ and the hyght
of yt were equal. And he measured the
wall therof an. cxliiii. cubites/the mea-
sure that the angell had/was after the
measure that mā vseth/ And the byldyn-
ge of the wall of yt was of raspis/ And
the cite was pure gold lyke unto clea-
re glasse / and the foundations off the
wall of the cite was garnysht with
all maner of precious stones/ The first
of the foundation was raspis/the seconde
saphyre/the thyrde a calcidony/the four-
th an emeralde/the fyft sardonix/the
sixte sardeos/the seven the crysolite/the
ayghte berail/the nyne the topas/the
tenth a crysopraxos/the eleventh a
iacynthe/the twelfe an amethyst.
The xii. pates were. xii. perles/and
the gate was of one pearle/and the stre-
et off the cite was pure golde as the
rowe of hyghte glasse/ And there was
no temple therein. For the lord god ab-
myghp and the lambe are the temple
of yt/and the cite hath no neede off the
sunne neither off the mone to lyghten yt
for the byghness off god byd lyght

Re. 17. d.

The. xxi. Chapter.
yt/ and the lambe was the lyght off yt/
And the people whych are saved shall
walke in the lyght off yt/and the kyngis
of the earth shall bynge theyr glo-
ry unto yt. And the pates off yt are not
shut by daye. For there shalbe no nyght
there/And there shall entre into yt no-
ne vnclene thyng/neither whatsoeuer
worketh abhominacion/or maketh ly-
es/but they only whych are wyrtē in
the lambes boke of lyfe.

Esa. 32. 2.

The. xxii. Chapter.
And he shewed me a pure
ryuer of water off lyfe pu-
re as crystal/procedynge
oute of the seate off god
and of the lambe. In the
myddes off the strete/off
yt/and off ether syde of the ryuer was
there trees off lyfe/whiche bore. xii. mā-
ner of frutes/and gaue frute euery mo-
neth/and the leues/off the trees/serued
to heale the people with all/And there
shalbe no more curse/but the seate off
god and the lambe shalbe in yt/and his
seruauntes shall serue hym / And shall
se his face/and his name shalbe in the
foreheades/And there shalbe no mo-
re nyght there/and they neede no can-
dle/neither lyght off the sunne/for the
lord god geueth them lyght/that they
shall raygne for euer mores.

Esa. 40. 5.

The reuelacion of S. Iohn

And he sayde vnto me / these sayings
are saythfull & true / And the lord god
of sayntis & prophetis sent his angell
to shewe vnto his seruantis the thingis
which muste shortly be fulfilled. Beholde
I come shortly. Happy is he that he
peth the saynge of the prophesy of this
boke. I am Iho / which sawe these thyngis
and herde the. And when I had her
de and sene I fell doune to worshyppe
before the fete of the angel which shew
wed me these thynges. And he sayd vnto
me / se thou do yt not / for I am thy fe
lowe seruaunt and the felowe seruaunt
of thy brethre the prophetis / & of them
whych kepe the saynges of this boke
But worshyppe God.

And he sayde vnto me / seale not the
saynges of prophesy of this boke. For
the tyme is at hand / & he that doeth
let him to enyl still / & he which is filthy
let him be filthy still / & he that is righte
eous / let him be more righteous / & he
that is holy / let him be more holy. And
beholde I come shortly & my rewarte
with me / to geue euery man accordynge
as his dedes shalbe. I am Alpha & Omega
the begynninge & the ende / the first
and the last. Blessed are they that do his
comandmentis / that their power maye
be in the tree of lyfe / & maye entre in
thorowe the gatis into cyte. For wyth

Esai. xli. b
ad. xlii. a

The. xxi. Chapter.

out shalbe doggis & inchaunters / and
whormongers: & moethers / and ydo
laters / and whosoever loueth or ma
keth lesyngis.

I Iesus sent myne angell / to testifie
vnto you these thyngis in the congrega
cions. I am the rote & the generacion
of Dauid / & the bright morninge starre.
And the spire and the byde sayde
come. And let hym that heareth / saye
also come. And let hym that ys a thyrst
come. And let whosoener wyl / take of
the water of lyfe fre.

I testifie vnto euery man that hea
reth the wordis of prophesy of this bo
ke: yf eny man shal adde vnto these thin
gis / God shal adde vnto hym the pla
gis that are wyten in this boke. And
yf eny man shall mynyshe of the wor
dis of the boke of this prophesy: God
shal take awaye his parte out off the
boke of lyfe / and oute of the holy cite /
and from the thynges whych are
wyten in this boke. Ye whych
testifyth these thingis sayth / so
be it / I come quickly: Amen.

Euens / come lord Iesu
The grace of oure lord
Iesu Christe be
with you all.

Amen.

(7)

B b b. f.

Here endeth the new
 Testament diligently o-
 uersene and corrected/
 and prynced now agayn
 at Antwerpe/by me wy-
 dome of Christoffel of
 Endhouē In the ye-
 re of oure Lorde.
 M. CCCC.
 and. xxxiiij. in
 August.

This is the Table/where
 in you shall fynde/the Distelys & the Gospell
 lyg/after the ble/of Sarysbuery.



Or to fynde them the soner: so
 shall you seke/after these Cap-
 tall letters: by name. A B C D/
 which stande by the syde of this
 boke/Alwayes on/or vnder the
 letter ther shall you fynde a cross
 where the wylle of the Gospell begyn-
 neth/ and where the end is/ there shall you
 fynde an halff cross. **K**
 And the fyrste lyne in this Table is alwa-
 y the wylle / and the second lyne ys alwayes
 the Gospell.

On the. i. Sunday in the Aduent
 This also we knowe Rom. xliij
 A When they drew nye vnto Mat. xxiij
 On the wednesday
 B Be patient therfore brethren Jaco. v
 A The begynnyng of the gospell Mat. i
 On the fryday
 A Elave the. li. Chapter
 A In those dayes Iohn Mat. iij

On the. ii. Sunday in
 the Aduent
 A Whatsoeuer thynge is writen ro. xvi
 E And there shall be sygnes Luce. xxiij
 On the wednesday
 A zacharie the. viij. chapter
 B bb. iij

The Table.

B Verely I saye unto you
On the fryday
C Esape the. lxx. chapter
B Ihon bope witnes of hym

Mat. xj

Joan. ij

C On the. iij. Souday in
the Advent

A Let men this wyse esteine vs.
A When Ihon bringe in prison
On the wedensday

j. cor. iij

mat. ij

A Esape the. ij. Chapter
C And in the. vij. moneth the angell
On the fryday

Lu. ij

A Esape the. xj. chapter
B Mary arose in thole dayes
On the Satterday

Luc. i.

A We beseeche you brethren by. ij.
A In the fyfente yere of the

Tessa. ij

Luc. iij

C On the. iij. Souday
in the Advent

A Reioyce in the lorde all waye
C And this is the recorde of Ihon
On the wedensday

phil. iij

Joan. i.

B Johelis the. ij. and. iij. chapter
C And this rumor of hym went
On the fryday

Luc. viij

B zacharie the. ij. chapter
B Take hede beware of the leue

mar. viij

A In the kersmays enen
Iwan the seruaunte of Iesus

Koch. i.

The Table.

C When his mother mary was
In the kersmays nyght at the. j. masse
C For the grace of god that
A It folowed in thole dayes
At the. ij. masse.

mat. j.

mat. j.

Tyt. ij

Luc. ij

B But after that the kynndnes
C The shepherders sayd wonto ano.
At the. iij. masse

Tyt. iij

ano. lu. ij

A God in tyme past diuersly and
A In the begynnynge was that
On saynt Steuens day

Hebre. j.

Joan. j.

C Steuen full of faythe and power
B Wherfore behold I sende vn.
On saynt Ihon euangelysts

Act. vi

mat. xxij

A Ecclesiast. the. xv. chapter
B Folowe me peter turned about
On the chyldermasse day

Joan. xxi

A And I lohed/and lo a labe
C Lo the angell of the lorde ape.
On saynt Thomas kanterbery

Reuela. xiiij

mat. ij

A For euery hye priest that is takē
B A certayne noble man/witnes

heb. v.

Luc. xix

C On the Souday after
crismalles

A And I saye that the hepie as
B And his father and mother mer.
On the newe yers day

Gala. iij

Lu. ij

C For the grace of god that byn.
C And when the eyght daye was
On the therteyn enen

Tyt. ij

Luc. ij

C For the grace of god that byn.
B b b. iij.

Tyt. ij

The Table.

When herodes was dead
On the thertenth day
Asaye the ix. chapter
A when Iesus was bozne in

mat. ii

mat. ii

On the. i. Sunday after
the thertenth day
Asaye the ix. chapter
W The nexte daye / I hō sawe Iesus. Joā. i.

On the. ii. Sunday after
the thertenth day
A I beseeche you therfore brethien
A And when he was. xii. yere olde
On the wedonsday
A Brethien my hertis desyre
W when Iesus had herde that
On the fryday
A Let every soule submit hym
W And Iesus returned by the po.

ro. xi

Lu. ii

ro. i.

mat. iii

ro. xii

Lu. ii. iii

On the. iii. Sunday after
the thertenth day
W Seynge that we haue diuers
A And the thyrde daye was the
On the wedonsday
C This is a true sayinge / and by
A And he departed thens: and cā
On the fryday
C For I knowe / and surly beleue
A And cā into Caparnaū a cite

ro. xi

Joā. ii

1. tim. i.

mat. vi

ro. xii

lu. iii

The Table.

On the. iiii. Sunday after
the thertenth day

W Be not wyle in youre owne opt.
A when Iesus was come doune
On the wedonsday
W I beseeche you brethien for our
A And he entred agayne into
On the fryday
W Are ye not ware that ye are the.
W And Iesus went aboute all

ro. xii

mat. viii

ro. xii

mar. ii

1. cor. iii

Gal. mat. ii

On the. v. Sunday after
the thertenth day

W Owe nothinge to eny man
C And entred into a shyppe
On the wedonsday
A As concernynge the thyngis
W It chaunled as they went on
On the fryday
W Let every man abide in the
W And they brought chyldren to

ro. xii

mat. viii

1. cor. vi

Luc. ix

1. cor. vi

mat. p.

On the. vi. Sunday after
the thertenth day

W Nowe therfore as elect of god.
W The kyngdom of heauē is lyke
On the wedonsday
A I exhorte therfore that a boue
C A certayne man had. ii. sones
W When the weddepyng goth out.
W Perceauē ye not howe that

colof. iii

mat. xii

1. tim. ii

mat. xxi

1. cor. ix

1. cor. ix

1. cor. ix

The Table.

- A** For the kyngdom of heauen mat.xx
A On the wednesday
E If our gospel be yet hyd/yt ij.col.iii
E And they departed thens/and mat.xx
C On the fryday
C Sayinge then that we haue ij.col.iii
C He that ys not with us /ys mat.xi
- A** ¶ On the Sunday.ii.
A For ye suffer foles glably beca. ij.col.xi
A When moche people wer gath Lu.viii
A On the wednesday
A I call god for a recorde vnto ij.col.ii
A And he began agayne to Mat.iii
B On the fryday
B Sayinge then that we knowe ij.col.v
B When he was demaunded of the lu.xvii
- A** ¶ On the Sunday.i.
A Though I speake with the j.col.xiii
A He toke vnto hym the twelue lu.xviii
C On the wednesday
C Joel is the.ii. Chapter
B Moreover when ye faste be not mat.vi
A On the Thorsday
A Esaye the xxxiii. chapter
A When Iesus was entred into mat.viii
A On the fryday
B Esaye the. lviij. chapter
B Ye haue herde howe yt is sayde mat.v
C On the Satterday
C Esaye the. lviij. chapter

The Table.

- A** And when euen was come the Mat.vi
- A** On the. i. Sunday intent
A We as helpers therfore exhort ij.col.vi
A Then was Iesus led awaye of mat.iii
C On the Monday
C Ezechiel is the xxxiii. chapter
C When the sonne of man shall mat.xxv
B On the Tuesday
B Esaye the. lv. Chapter
B And when he was come into mat.xxv
C On the wednesday in the. iij. tymes
C Exodi the. xxiij. chapter
D The answered certayne of the mat.xii
A On the Thorsday
A Ezechiel is the. xviij. chapter
D Then sayde Iesus to those Joan.viii
E On the fryday
E Ezechiel is the. xviij. chapter
A After that there was a feast of Joan.v
C On the Satterday
C We besye you brethren war. j. testa.v.
A And after. vi. dayes Ies^s toke mat.xiii
- A** ¶ On the. ii. Sunday intent
A Furthermore we beseeche you j. testa. iiii
C And Iesus went thence and mat.xv
D On the Monday
D Daniel is the. viij. chapter
C I go my waye/and ye shall Joan.viii
B On the Tuesday
B ij. Regum the. xviij. chapter

The Table:

A Then spake Iesus to the peo *mat. xxiij*
On the wedonsday

C Mester the. xiiij. Chapter
C And Iesus ascended to Jeru. *mat. xx*

On the Thorsday
A Hieremie the. xviij. Chapter

E I can of myne owne sylfe do *Joan. v.*
On the fryday

B Gen. the. xxxviij. Chapter
D Herken another symilitude *mat. xxi.*

On the Satterday
A Geneas the. xxviij. Chapter

C And he sayde / a certayne man *Lu. xv*

On the. iij. Sondag in lent
A Be ye folowers of god as *Ephe. v.*

E And he was a castinge out de. *Lu. xi*

On the Monday
A iij. Regum the. v. Chapter

D whatsoeuer we haue herd *Luc. iij*

On the Teusday
A iij. Regum the. iij. chapter

C Mozouer of thy brother *mat. xviij*

On the wedonsday
C Exodi the. xx. chapter

A Then cam to Iesus. scrybes *mat. xv*

On the Thorsday
A Hieremie the. viij. chapter

C Laboure not for the meate *Joan. vi*

On the fryday
A Numeri the. xx. chapter

A Then ca he to a cite of Sama *Joan. iij*

The Table:

On the Satterday

A Danielis the. xiiij. chapter
A Iesus went vnto the mounte *Joan. viij*

On the. iij. Sondag halff lent

C For pris witen that Abrahā *Gala. iij*
A After that went Iesus his wa *Joan. vi*

On the Monday

C iij. Regum the. iij. chapter
C And the iewes ester was enen *Joan. iij*

On the Teusday

B Exodi the. xxxij. chapter
B In the myddes of the feast *Joan. viij*

On the wedonsday

E Ezechielis the. xxxvi. chapter
A And as Iesus passed by / he sa. *Joan. ix*

On the Thorsday

D iij. Regum the. iij. chapter
C My father worketh hyt herto *Joan. v*

On the fryday

C iij. Regum the. xviij. chapter
A A certayne man was syche *Joan. xij*

On the Satterday

C Esai the. xliij. chapter
B I am the light of the worlde *Joan. viij*

On the. v. Sondag in lent

C But chust beynge the hye *Hebre. ix*
A Which of you can rebuke me *Joan. viij*

On the Monday

A Ione the. iij. chapter
E And the pharises and scribes *Joan. viij*

The Table:

On the Teulday

A Daniel is the. xiiij. Chapter
A After that Jesus went about Joā. viij

On the wedouday

E Leuitic the. xii. chapter
E It was at Jerusalem the feast Joā. x.

On the Thorsday

D Daniel is the. iij. Chapter
D Many of the people / whē they Joā. viij

On the fryday

B Hieremie the. xviij. Chapter
B Then gathereth the hye prestes Joā. xj

On the Saterdag

E Hieremie the. xviij. Chapter
E Jesus sayde vnto them Verely Joā. vi

¶ On the Wamine Sondag

A Let the same mynde be in you whi. ij
A ye knowe that after. ij. dayes mat. xxvi

On the Monday

E Esaye the. i. Chapter
E Then Jesus before sixe dayes Joā. xij

On the Teulday

A Hieremie the. xj. chapter
A After two dayes folowed mat. xiiij

On the wedouday

A Esaye the. lxiij. Chapter
A The feast of swete bleed due Lu. xxiij

On the mande Thorsday

A When ye come to gether in j. cor. xi
A Before the feast of eſter when Joā. xiiij

On the good fryday

The Table:

Exod the. xii. Chapter

A When Jesus had spoken Joā. xviij
A On eſter euen.

If ye then ryſen agayne

A The ſaboth daye at euen Colloſ. iij
A Mat. xxviij

¶ On the eſterday

E Pourge therfore the olde leuē j. cor. v.
A Mary magdalen / and Mary mar. xviij

On the Monday

E Which preachynge was pub. Act. x.
B And beholde two of the wēt Lu. xxiij

On the Teulday

D ye men and brethien chyliden Act. xiiij
E Jesus hym ſylfe ſode in the Lu. xxiij

On the wedouday

B ye men of iſrael whymar. Act. iij
A After that Jesus ſhewed hym Joā. xxi

On the Thorsday

E The angell of the lorde ſpake Act. viij
E Mary ſode with out at the Joā. xx

On the fryday

E For as moche as Chriſt hath j. i. Pet. iij
D Then the. xj. diſciples went mat. xxviij

On the Saterdag

A wherfore lape a ſyde all ma. j. i. Pet. ij.
A The morowe after the Joā. xx

¶ On the. i. Sondag

after eſterday
A For all that ys borne of god j. Joā. b
E The ſame daye at nyght which Joā. xx

The Table:

C On the wedonſday
C of chriſt be preached howe *1. cor. xv*
 when Jeſus was riſen the *mat. xvi*
C On the fryday
C Obepe the that haue the ouer *heb. xiii*
 And they departed quickly *mat. xxviii*

¶ On the.ii. Sondag after eſterday

D Chriſt alſo ſuffered for oure *1. pet. ii*
C I am a goode ſhepherd/a goode *Joan. x.*
C On the wedonſday
A For a moche as ye know how. *1. pet. ii*
A On the morowe after the ſab *Lu. xxiii*
B On the fryday
B Lykewyſe then as by the ſynne *Ro. v.*
 Then cam the diſciples of Jhon *mat. ix*

¶ On the.iii. Sondag after eſterday

C Merely beloued I beſeeche you *1. pet. ii*
D After a whyle ye ſhall not ſe *Joan. xvi*
A On the wedonſday
A Ap lytell chyldren/theſe *1. Joan. ii*
D There aroſe a queſtion bitwe *Joan. iii*
A On the fryday
B ye are all the chyldren of lyght *1. Tel. v*
 I am come a lyght into the *Joan. xii*

¶ On the.iiii. Sondag after eſterday

B Every Good gyfte/and euery *Jaco. i.*

The Table.

B But now we go I my waye to *Joan. xvi*
A On the wedonſday
B Brethren haue not the fayth *Jaco. ii*
B Holy father kepe in thyne *Joan. xviii*
C On the fryday
B ye ſe then howe that of dedes *Jaco. ii*
B weare chyldren/ye a lytell *Joan. xii*

¶ On the.v. Sondag in the croſſdayes

B And ſe that ye be doares of the *Jaco. i.*
C Verely verely I ſaye vnto *Joan. xvi*
A On the Monday
A knowledge yowre fautes one *Jaco. v*
A which of you ſhall haue a fren *Lu. xii*
B On the Teulday
B Eſaie the. xix. chapter
B And Jeſus ſat ouer agaynſt *Mar. xii*
S On the wedonſday
S The multitude of them that *Act. iiii*
A Theſe wordes ſpake Jeſus ad *Joan. xvi*

¶ On the aſcenſionday

A In my fyrſt treatiſe (weare *Act. i.*
D After that he appered *Mar. xvi*

¶ On the ſondag after aſcenſionday

B Be ye therfore diſcrete/ſober. *1. pe. iiii*
D But when the confort ys *Joan. xv*

On the wiſonewen

A It fortuneth/whyll apolloſ. *Act. xii*

The Table:

B If ye loue me kepe my cōma. Joā. xiii

On the wilsontay

A Whē the spētēly dāye was come Act. ii

C If a man loue me ād will kepe Joā. xiii

On the Monday

F And he cōmañded vs to preache Act. x.

B God so loued the worlde / that Joā. iii

On the Tuesday

C Whē the Apostles which were Act. viii

A Verely verely I saue vnto you. Joā. x.

On the wedonsday

C Peter stepped forth with the Act. ii

E No man can come to me except Joā. vi

On the Thorsday

A Then cā philip into a cite of Act. viii

A Thē called he the. xii. to gether Lu. ix

On the fryday

B ye men of Israel: heare the Act. ii

B And yt happened on a certayne Luc. v.

On the Satterday

F And the nexte saboth dāye cā Act. xiii

F And he arose vppe ād cā oute of lu. xiii

On the Trinite

Sunday

A After this I looked / ād beholde reue. iiii

A There was a mā of the pharysees ioā. vii

Corpus Christi

C That which I gaue vnto you 3 i. cor. x.

F For my fleshe ys meate in dede Joā. vi

The Table.

On the. i. Sunday after trynete soday

B For god is lone In this apered. i. ioā. iiii

E There was a certayne rich mā Lu. xvi

On the wedonsday

B Whē we opened vnto you the ii. pet. i.

B ye shall not thinke that Iāco. Mat. v.

On the. ii. Sunday after trynete soday

C Maruayle not my biethē pf i. ioā. iiii

E A certayne mā ordeined a gre. Lu. xiii

On the wedonsday

E This I saue herfore ād tellē eph. iiii

C And whē he was come īto the mar. xxi

On the. iiii. Sunday after trynete soday

B Submit poure selues therfore i. pet. v.

A Thē resorted vnto hī al the pub. luc. xv

On the wedonsday

B Notwithstondinge the lorde ii. tīm. iiii

B Agree with thyne aduersary Mat. v.

On the. v. Sunday after trynete soday

B For I suppose that the afflic. Rom. viii

F Be ye therfore merciful as you. luc. vi

On the wedonsday

B And hereby we know that we i. ioā. i

A And his disciples asked of hī mat. xvi

The Table.

¶ On the. vi. Sunday after
trynete sonday

B In cōclusion be ye all of one i. pet. iii.
A It cā to passe as the people pte. Luc. ii.
A On the wedonsday
B I exhorte therfore that aboue al. i. i. tim. ii.
D It chaſsed on a certayne daye Lu. viii.

¶ On the. vii. Sunday after
trynete sonday

A Remēber ye not that all we rom. vi.
C For I sape vnto you except your mat. b.
A On the wedonsday
D I wrote not vnto you as though i. i. cor. xii.
C And whē he was come out into mat. x.

¶ On the. viii. Sunday after
trynete sonday

D I wil speake grossly because of rom. vi.
A In thole dayes whē there wa. mat. viii.
A On the wedonsday
A There is chē no dānaciō to chē Ro. viii.
A In that tyme wēt Iesus on the mat. xii.

¶ On the. ix. Sunday after
trynete sonday

C Therfore brethē we are now rom. viii.
C Beware of false prophetis! Mat. vii.
A On the wedonsday
B But god setteth out his loue rom. v.
A After we saue won castinge mat. x.

The Table.

¶ On the. ix. Sunday after
trynete sonday

B That we shulde not lust after i. cor. x.
A There was a certayne ryche mā Luc. xvi.
A On the wedonsday
C Remēber ye not how that to rom. vi.
C He that is faithful in that which lu. xvi.

¶ On the. x. Sunday after
trynete sonday

A ye knowe that ye were gētyls i. cor. xii.
A And whē he was come neare he Lu. xii.
A On the wedonsday
E All fleſhe is not one māner of i. cor. xv.
B Take hede to your selues lest Lu. xxi.

¶ On the. xi. Sunday after
trynete sonday

A Brethē as pertaynyng to the i. cor. xv.
B And he put forth this similitu. lu. xvi.
A On the wedonsday
C Other remēber ye not that you. i. cor. xv.
A He put forth a similitude vnto lu. xvi.

¶ On the. xii. Sunday after
trynete sonday

B Suche trust haue we thow ij. cor. i.
D And he departed agayne frō mat. vi.
A On the wedonsday
B For we pteache not oure sel. ij. cor. i.
C Thē begā he to opbraide the cit. mat. x.

The Table

¶ On the. xliij. Sunday after
trynete sonday

C To Abrahā & his seed were the gala. iiij.
D happy are the eyes which se Luc. i.
On the wedonday
B ye remēber brethē oure labou. i. tessa. ii.
B Thē the pharysees wēt for the Mat. xij.

¶ On the. xliij. Sunday after
trynete sonday

C I saye walke in the spirete ad gala. b.
B And it chaused as he wēt to Jer. lu. xviij.
On the wedonday
C Beare not the yoke wyth the ii. cor. iii.
B Wron of the cōpany sayde vnto Luc. xij.

¶ On the. xlv. Sunday after
trynete sonday

D yf we lyue in the spirete let vs gala. b.
C Nomā can serue two masters Mat. vi.
On the wedonday
B We knowe that the law is good i. tiff. i.
A And it fortunēd in one of those Luc. ii.

¶ On the. xlvj. Sunday after
trynete sonday

C Wherefore I desire that ye faynt eph. iij.
C And it fortunēd after that he wēt lu. biiij.
On the wedonday
B Beware lest eny mā come ad Colos. iii.
C And he cā so bethsaida & they Mat. viij.

The Table.

¶ On the. xlvij. Sunday after
trynete sonday

A I therfore which am in bōdes eph. iij.
A And it chaused that he wēt in luc. xliij.
On the wedonday
C For yf by the sphe of one deth Rom. v.
D Whē they were come to cap. Mat. xlvij.

¶ On the. xlvij. Sunday after
trynete sonday

A I thanke my god alwayes on i. Cor. ix.
D Whē the pharisees had herbe Mat. xlvij.
On the wedonday
B I beseeche you brethē for oure rom. xv.
E Another parable he put for the Mat. xlvij.

¶ On the. xlvij. Sunday after
trynete sonday

E And be ye renued in the spirete eph. iij.
A And he entred into the shyppe Mat. ix.
On the wedonday
D Therfore brethē stōde fast ad ii. tes. iij.
E Thē sent Iesus the people awa. Mat. xlvij.

¶ On the. xlvij. Sunday after
trynete sonday

D Take hede therfore that ye wal. eph. b.
A The kyngdō of heauē is lyke Mat. xlvij.
On the wedonday
A Thou therfore my sōne be strō. ii. tiff. iij.
C Whē thou makest a dinner of a Lu. xlvij.

The Table.

¶ On the .xxi. Sunday after
trynete sonday

- B** Finally my brethren be ströge ephē. vi
B And ther was a certayne ruler ioā. iiii
On the wedonday
B Because we knowe brethren i. tess. i.
B And it fortunēd in another sab. Luc. vi

¶ On the .xxii. Sunday after
trynete sonday

- A** And am surely certified of philip. i.
C Therfore is the kyngdom mat. xxiij
On the wedonday
C ye ad we knowe that whatsoe rom. iii
C Uerely I say vnto you/ that mat. xj

¶ On the .xxiii. Sunday after
trynete sonday

- B** Brethren folowe me/and philip. iij
B Then wēt the pharises ad to mat. xxiij
On the wedonday
C For yf by the sphe of one/ breth rom. vi
B When they were come to Ca. mat. xxvj

¶ On the .xxiiii. Soday after
trynete sonday

- B** For this cause we also/ sence colos. ji
C While he thus spake vnto thē. mat. iij
On the wedonday
C And I wolde not that ye shulde i. cor. i.
C A certayne mā had two sones mat. xxi

The Table

¶ On the last Sunday after
trynete sonday

- B** Interempe the .xxiiij. Chapter
A Then Iesus lyfte vppē his eyes ioā. viij
On the wedonday at. iij. tymes
B Amos the .ix. Chapter
C And wō of the cōpanye answē. mar. iij
On the fryday at. iij. tymes
A Osee the .xiiij. Chapter
C And one of the pharises desired Lu. viij
On the saterday at. iij. tymes
A For that first tabernacle was hebr. ix
B He put forthē this similitude Lu. xiiij

¶ In the Dedication of
the churche

- A** And I Ihon sawe that holy reue. xxiij
A And he entred in/ & went tho. Luc. xxiij

¶ There endeth the Table of the
Missis and Gospellis off
the Soudayes.

The Table

Here after folowe the
Wyllis and Gospellis off
the Sayntis.

E On saynt Andriewes day
For the belefe of the hert mat. x.
As Jesus walked by the see of mat. iii
C On saynt Nicolays day
Ecclesiast. the. i. Chapter
For lykwyse a certayne man mat. xxb
A On the conception of owre lady
Eccle. the. xxiij. Chapter
This is the boke of the generaciō mat. i
C On. S. Thomas the Apost. day
Nowe therfore ye are no more eph. ii
D Thomas one of the twelve ioā. xxi.
F On. S. Fabian & Sebast. day
Which thorow faith subdued hebre. xi
C And he cā doune with the and Luc. vi
E On saynt Vincent day
Eccle the. xxiij. Chapter
Verely verely I saye vnto you ioā. xii
A In the cōuersion of. S. Wille
A Saul yet brethynge out threat. act. ix
D Then answered Peter & sayde mat. xix
A On Candelmayes day
Malachie the. iii. Chapter
And whē the tyme of their purt. Lu. ii
D On cathedra petri
E Peter an apostle of Jesus Christ. i. pet. i.
When Jesus cam into the co. mat. xv

The Table.

E On. S. Mathias the apost. day
And in those dayes Peter sode act. i.
D Then Jesus answered and sayd mat. xxi
B The gretynge of owre lady
C Esaye the. lvi. Chapter.
And in the. vi. moneth the angel Luc. i.
A On saynt George martyr day
My brethre/count it excedynge Jaco. i.
A I am the true vyne/& my father ioā. xv
B On saynt Marke the euangelist
Vnto euery one of you is geue eph. iiii
A I am the true vyne/& my father ioā. xv
A On saynt Whilip & James day
Sapientie the. v. Chapter.
A And he sayde vnto his discip. ioā. xiiii
B The fyndynge of the croys
I haue trust towarde you in god gal. v.
A There was a mā of the pharisees ioā. iij
A On saynt Ihon port lattyne.
E Ecclesiast. the. xv. Chapter
Follow me Peter turned about ioā. xxi
C On saynt Wunstyn day
Ecclesiast. the. xliij. Chapter
B For lykwyse a certayne man mat. xxb
B On saynt Awstyn
Ecclesiast. the. xliij. Chapter
A After that the loide apoynted Luce. x.
D On saynt Barnabas the apostle
Nowe therfore ye are no more eph. ii
B Thys is my commaundment ioā. xv
B On the exalta. of kyng Edward.
Ecclesiast. the. xxxi. Chapter

The Table.

F If a mā come to me ad hate Luce. xliii
A On the natiuite of S. Jhō baptist
F Elape the. xlix. Chapter
F Elizabeths tyme was come Luce. i.
A On. S. Peter & Pauls day
A In that tyme Herode the kyn. actu. xli
C When Jesus cam into the co. mat. xvi
B In the cōmemoraciō of S. Doll
B I certifye you brethē that the gala. i.
D Then answered Peter & sayde mat. xix
A On the visitacion of owre lady
D Canticorum the. ii. Chapter
A Mary arose in those dayes. Luce. i.
B On the exaltaciō of Thomas mart.
B For every hye prest that is tak. hebr. v.
D A certayne noble mā wēt into luc. xix
B On saynt Margretes day
B Sapientie the. iij. Chapter
B Agayne the kyngdō of heauē mat. xliii
B On saynt Mary Magdalen day
E Prouerbiorum the. xxxi. Chapter
E And one of the pharises desired luc. vii
D On saynt James the apostle
C Nowe therfore ye are no more eph. ii
C Then cam to him the mother mat. xx.
B On saynt Annes day
A Prouerbiorum the. xxxi. Chapter
A This is the generaciō of Jesus mat. i.
C Petri ad vincula
C And as he considred the thyng actu. xli
C Whō Jesus cā into the coastis mat. xvi
C On the trāsfuraciō of owre lord

The Table.

D For we folowed not deceivable ii. pet. i.
A And after. vi. dayes Jesus to. mat. xvi
B On the name Jesu
B The wonderfull of the holy goost act. iiii
C While he thus thought/ he hold mat. i.
B On saynt Laurens day
B This yet remēber howe that ii. cor. ix
D Verely verely I saye vnto you ioan. xix
B On the assumption of owre lady
B Eccle. the. xxiii. Chapter
B It fortunēd as he went that he Lu. x.
D On saynt Bartholomeus
D Nowe therfore ye are no more eph. ii
C And there was a stryfe amonge lu. xix
B The decoliacion of Jhon
C Prouerbiorum the. x. Chapter
C For Herode hym sylfe/ had sent mat. vii
C On the natiuite of owre lady
C Eccle. the. xiii. Chapter
A This is the boke of the generaciō mat. i.
B On the exaltacion of the crosse
B I haue trust towarde you in god gal. v.
E Nowe is the iudgemēt of this Joā. xix
C On saynt Mathew the apostle.
C Ezechielis the. i. Chapter
B And as Jesus passed forth from mat. ix
A On saynt Michaelhis day
A And he sent ad shewed by hys reue. ix
A The same tyme the disciples mat. xvi
A On the. exalta. of kyng Edward.
A Ecclesiast the. xxxix. Chapter
E No man lyghterh a candell Luce. xi

The Table.

On saynt Luke the euangeliſt

C Ezechielis the .i. Chapter
A After that the lord appointed Luce. x.

On saynt Symon & Judas day

E For we knowe well that all rom. viij

C This comafide 3 you / that ye lo. ioa. xv

On the alle hallowes daye

A And 3 ſawe another angell reue. vij

A Whē he ſawe the people / he Mat. v.

On the alle ſoules day

C 3 wold not biethē haue you j. teſſa. iij

C Thē ſayde Martha vnto Jeſus ioan. xi

On ſayne Marcyus day

C Eccle. the. xliij. Chapter

B For iſhwple a certayne man mat. xxv

On ſaynt Katheryns day

B Eccle. the. ij. Chapter

A Agayne the kyngdō of heauē mat. xij

¶ Thus ſhall you gather to
 gether thys boke.

The fyrſt the Kalender. ✠

¶ Ther after the Goſpells and the Actis

thys wyle .a. b. c. d. e. f. g. h. i. k. l. m. n. o.

p. q. r. s. t. v. x. y. z. A. B. C. D. E. F. G. H.

¶ Ther after the Wiſles & the Reuclaciō

thys wyle. Aa. Bb. Cc. Dd. Ee. Ff. Gg.

Hh. Ii. Kk. Ll. Mm. Nn. Oo. Pp. Qq.

Rr. Ss. Tt. Vv. Xx. Aaa. Bbb. Ccc.